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THE

BANNER OF THE COVENANT,

1848.

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THE SECRETARIES OF THE BOARD OF MISSIONS OF THE
REFORMED PRESBYTERIAN CHURCH.

"For Christ's Crown and Covenant."

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THE AMERICAN INDIAN. See Page 23.

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THE AMERICAN INDIANS. SEE PAGE 32.

INTRODUCTION.

Now-a-days people have so many things to claim their attention and occupy their time, that they seldom read *prefaces* and *introductions*, since these are supposed to contain little of importance or interest. We have felt inclined, on this account, to commence the present volume of the Banner without the usual formality, but there are some things in reference to the *reasons* which induce the continuance of the publication, and the *manner* in which we desire to conduct it, which may be presented to the attention of our readers now, and here, more appropriately than at any other time, or in any other place. We have concluded, therefore, to embody them in a brief introduction.

The church of the LORD JESUS CHRIST is presented in the Scriptures as the *Light of the World*: it is her duty to diffuse all around her an illuminating, a sanctifying, an invigorating influence. From Zion must proceed the living waters, which will not only make glad the city of our God, but will also cause the moral wilderness to rejoice and blossom as the rose. All expedients to benefit mankind, which do not rest upon the immutable principles of truth and virtue, of which the church is the depository and guardian, must fail, and no where out of her sacred enclosure can be found the enlightened zeal, the sound judgment, the expanded benevolence, necessary to overcome the opposition which may be encountered, and to secure final triumph. It is our simple desire in the management of this periodical to unite our exertions with those of all others like-minded, to bring the influence of the church to operate for the promotion of good to man, and glory to God in the highest.

The Reformed Presbyterian church, under whose auspices this publication is issued, is but a small portion of the one, true, universal church of Christ. The doctrines of grace, which she, in common with other evangelical churches, exhibits, are calculated to heal the noxious and troubled waters of human society, to promote the present happiness of men, and prepare saints for glory. We are united with others in the essential points of religion, but besides, we assert and cherish certain doctrines which lead to our existence as a distinct denomination. These, we consider, of course, as eminently true, and of great importance, and we naturally wish all men to believe them and to be influenced by them. Regarding them as highly salutary, we wish them to be well understood, and faithfully and consistently advocated and illustrated by our own members, and we also desire to make their influence felt in the Christian community and the world at large, as far as accessible to our efforts. Especially in our own country, and at this particular epoch of time do we think that they should be known and applied. It must be evident to the most careless observer that the times of shaking foretold by inspired prophets, have

commenced, and since fabrics of superstition and error of every kind will fall, the wise will expend their labour on the erection of such things as will remain. The principles which as a church, we maintain, while they doubtless are, in their exhibition and practice, mixed with much which is defective and sinful, and which, therefore, will be removed, we believe to be in the main, the immutable truths of God,—things which cannot be shaken, and which, therefore, in times of convulsion and trouble, will prove a sure refuge to all who embrace them.

In expressing these views we do not consider that we are giving utterance to feelings of *bigotry* or *sectarianism*, both of which we consider at variance with the very first elements of Christian truth and subversive to the prosperity of Zion, and the welfare of the world. We concede to others the honour, to which the truths they maintain and the active exertions which they make, entitle them. It would be far from our desire to excite any feelings which would prevent those whom we influence from seeing the excellencies of those who may not follow with ourselves, or from co-operating with such brethren, cordially and energetically, in every good work. But a fictitious and morbid liberality should not displace a candid, and Christian, and charitable, attachment to valuable truth.

In maintaining these sentiments, we feel great satisfaction in the conviction that we are occupying substantially the very same position as that which was so nobly maintained by our covenanting forefathers in days that tried men's souls. It was their object, and it is ours, to diffuse the knowledge of holy truth, by which the **SPIRIT** of **GOD** regenerates and sanctifies the soul. It was their object, and it is ours, to apply the requisitions of the divine law to all classes and conditions of society, in all their relations, and, particularly, to bring the body politic in its constitution and administration, into complete subjection to the will of Him who is the Governor among the nations. It was their object, and it is ours, to assert the rights of man as well as the rights of **GOD**, and to secure for men the religious, civil, and social freedom to which they are entitled. It was their object, and it is ours, to promote the peace of the civil community, by the influence of sound morality, just laws, and equitable government. It was their object, and it is ours, "to endeavour to bring the churches of **GOD** to the nearest conjunction and uniformity in religion, that we and our posterity may as brethren live in faith and love, and the Lord may delight to dwell in the midst of us." "**CHRIST'S CROWN AND COVENANT**," is the inscription which we, like them, would emblazon on our banners: "the common cause of religion, liberty, and peace," is the sum and substance of the solemn covenant to which we, like them, would be pledged.

In endeavouring to present and advocate the objects to which we have alluded, we desire to bear in mind that the disciples of the meek and lowly Saviour must "*speak the truth in love.*" Hasty and partial judgments we will endeavour to avoid, and watchfully will we seek to exclude from our pages all which would wound the sensitive and refined feelings of the heart which has been renewed by the Spirit of **GOD**, and is under the sanctifying operations of his grace. As in time past, efforts will be made to present to our readers interesting and valuable discussions, and such information as will be consistent with our objects, and compatible with our restricted limits. We hope that we may be able to keep them acquainted with the condition and prospects of our own church and the proceedings of her respective judicatories, and the various societies of a benevolent character with which her members may be directly or indirectly connected. Looking for support and success to Him, without whose aid we can do nothing, we commence the new year, with the hope that by the feeble instrumentality employed, **GOD** may be glorified, and men may be edified.

Banner of the Covenant.

JANUARY, 1848.

ADDRESS OF THE EXECUTIVE COMMITTEE OF THE BOARD OF FOREIGN MISSIONS OF THE REFORMED PRESBYTERIAN CHURCH, TO THE MEMBERS OF THAT CHURCH, AND TO ALL OTHERS WHO MAY FEEL INCLINED TO UNITE WITH THEM IN MISSIONARY EXERTIONS.

BRETHREN BELOVED IN THE LORD:

At the last meeting of the General Synod of the Reformed Presbyterian church, we had the pleasure of reporting, that two young men of high promise had offered themselves, to labour in India, for the conversion of the perishing heathen. While we did not doubt that their consecration of their services to this holy enterprise, would meet with cordial approbation, and while we felt confident that the same divine influence, which, we had reason to believe, had led them to devote themselves to this object, would dispose those who were able, to furnish the means which might be necessary for their support, we yet thought it proper to present the whole matter to the consideration of Synod, that we might thus bring it into view more definitely and prominently, and that we might be sustained by the explicit and official sanction of the Supreme Judicatory of our church. The following extract from the minutes, will show the action of Synod in regard to it. "Whereas, it appears that two young men, at present connected with the Theological Seminary, have offered themselves to the Board of Foreign Missions to be sent to the heathen world, and whereas Synod highly approve of the spirit which this consecration of themselves to so great and good a work evinces: **RESOLVED**, That the Board of Foreign Missions be instructed to ascertain if the church is able and willing to sustain these young men, and if so, that they be authorized to send them out to India." Having waited till our beloved missionary brother, Rev. J. R. Campbell, at that time on his way to this country, should have arrived, that we might be able to avail ourselves of his counsel, we have at length resolved to commence measures to carry out the instructions of Synod, endeavouring to ascertain the willingness and ability of the church to sustain these candidates for missionary service, with the view of sending them far hence unto the gentiles, should the result prove favourable.

In calling your attention to this subject, beloved brethren, we are aware that we are soliciting you to engage in an undertaking which may require the exercise of some self-denial and much liberality. The smallness of our numbers, the fact that there are not many of the rich in this world among them, the claims made for the support of the ordinances, and the extension of the church at home—all these considerations have

been present to our minds. In proportion to her numbers, our branch of the church contributes very liberally to the cause of CHRIST, and while we have not yet, by any means, attained the just measure of religious benevolence, statistical tables show that other denominations cannot justly charge us with inferiority. We know, too, that we have much work to do at home, for those who are our own brethren by the ties of a common faith and a common country, and we do not desire you to abate one particle of your interest in *domestic missions*, or to take one cent from the support of the gospel in our own land. We feel that it would be a suicidal course, and that it would defeat our own designs to recommend or urge any measures which would cause the church at home to languish. The contributions, heretofore made for Foreign missions, have not been abstracted from the resources of the Domestic enterprise, but each call made for the aid of the destitute at home, has been fully answered whenever presented. We have, in time past, given to Domestic missions, whenever and whatever Providence called for, and if our contributions to support the gospel at home have been less than those made for its diffusion abroad, this has arisen neither from a want of interest in the former object, nor from a destitution of ability, but because the amount of aid needed did not require greater liberality. At home, we have most needed the *men* who would go forth to labour in the vineyard, not the *means* to sustain them. We have yet to learn of any case in which pecuniary assistance has been asked, and it was not furnished. In time to come, as in time past, let us be guided by Divine Providence, and we will find that He who makes the demand upon us, will enable us to meet it. We ask you not to take the funds *which would be expended* for *domestic missions*, and give them to the *Foreign* field, but to contribute as God has prospered you, and as in his providence he directs you, for the support of the latter, as well as the former. Let the money which, if appropriated to domestic missions, would remain uncalled for in your own purses, be contributed to promote the spiritual welfare of the heathen, and let your sympathies, and your contributions, and your prayers, have no object more limited than the Saviour has presented, when he directed his disciples to "Go into *all the world*, and preach the gospel to *every creature*."

We feel, brethren, that *we* are merely *your agents*: we can do nothing, unless you furnish the means, and these means can be expended only as *you* may prescribe. It is *our* part to *represent* you in the Foreign missionary field, and to act in your behalf. It is *your* part to give us ability to act, by making your contributions, and at the same time to indicate in what manner you wish them to be expended. We depend on you for our efficiency, and while we may suggest and recommend such objects as we may consider best, we assume not to control your judgments, or dispose of your funds in any way not authorized by your directions. In regard to the subject at present submitted to your consideration, you are called upon to decide conscientiously for yourselves, and to give or withhold your assistance as you may judge most proper. Our wish is to present it fully and fairly to your minds, so that the enlightened understandings, and the sanctified affections of true followers of CHRIST, may discern the things which are excellent, and may choose the good and refuse the evil.

You are aware, brethren, that the Foreign Missionary efforts of our church have been directed to distant India. Three missionaries in our

ecclesiastical connexion, with their wives, were sent out to that country about twelve years ago. Assiduously they laboured to make known to its perishing millions the way of peace. Year after year they toiled amidst many discouragements, and feeling that the work was too great for them, they often entreated for additional labourers. But their cries were unheeded. At length one of them was cut off by death, and another compelled by the sickness of his wife to return to this country, leaving, thus, a single individual to bear alone the burden of a work far too great for three. These circumstances seemed to arouse the slumbering interest of the church, and led to fear lest the mission should fail entirely, and the heathen be left to perish in their sins. Prayers ascended from many hearts, and earnest appeals were made to the churches to furnish right-hearted men who would go out to the high-places of the field, and take up the work which others had been compelled to relinquish. The result was that two young men in our Theological Seminary, of superior mental endowments, of indefatigable zeal and industry in doing good, and, as far as man can judge, "born again," were induced to offer themselves to this perilous and difficult work. Their offer was approved, and it is now, brethren, for *you* to determine whether they shall be sent out to labour for the salvation of the heathen, or be *rejected*. The Almighty, in answer to our prayers, has given them, the work requires them:—Should we *refuse* their proffered services, or should we send them? There can be but one answer:—We should send them.

In this matter, brethren, we hope you will act under the influence of *principle*,—enlightened and sanctified, Christian principle. Let us endeavour to ascertain what is our *duty*—let us ask ourselves, "What doth the LORD require of us," by the precepts of his word, and the indications of his providence. In this instance, the case is simple and plain. Our ascending Saviour commanded his disciples to "Teach all nations:" unable, ourselves, to engage personally in the work, here are individuals who offer to act in our stead: they are qualified for the duties they propose to perform: will their offer be accepted, or rejected? Unless we can honestly say, in the sight of God, that we are *not able* to do any thing to send them, can we refuse our aid? If we decline their proposal, may we not have reason to fear lest haply we be found fighting against God?

We have already engaged in this work, and have laboured in it for years, shall we now *relinquish it*? To refuse to accept this offer, might be doing this, since, in the ordinary course of Divine Providence, it can be but a short time till those who are in the field are called away, and should we wait till then, the new labourers would be, for a considerable time, comparatively of little use, so that even if sent out immediately after the removal of the others, the work would sustain serious interruption. It is necessary to have persons on the spot, who are in progress of preparation to take the places of those who may be called away. Besides, we very much fear that the refusal to send out these candidates, would chill the zeal and crush the desires of others, who might hereafter aspire to this holy work, and when the men were most needed, we might seek for them in vain. If, when Providence offers them, we refuse them, can we hope to obtain them hereafter? Think of it, and you will probably agree with us, that the rejection of these proposed missionaries, might be, in effect, an abandonment of the work entirely.

But it is *now* more than ever before, that we may expect to *obtain the results of past efforts*. Much time was necessarily occupied in preparatory work, but now the ground has been broken up, the seed has been sown, the tender plants carefully nurtured, and shall we abandon the field when the fruits begin to ripen, when the full corn appears in the ear? All accounts give us reason to believe that India is on the eve of a great moral revolution, and doubtless the results of years of toil heretofore unrequited, and apparently useless, will soon be made manifest. We can almost hear the voice of the great Husbandman exclaiming now, as once he did while on earth, "*Lift up your eyes, for the fields are even now white unto the harvest.*" Will we lay down our weapons at the moment when victory is about to alight upon our banners? Will we cast away the sickle when we see the harvest of the earth is almost fully ripe? Now, more than ever, should the mission be sustained and strengthened. If we wish not to lose what has been done in time past, we must persevere. Let us "take heed that we lose not the things which we have wrought, but that we receive a full reward."

But in all that we have yet said, we have made no special reference to the condition of those for whom we appeal to your sympathies. Destitute of the comforts of civilized life, deprived in a great measure of the blessings of liberty, deeply degraded by the most impure and cruel superstitions, they loudly call upon us to come over and help them. *Immortal* beings, where must their eternity be spent? They know not God, they obey not his gospel. What then can their doom be but a place in everlasting burnings? If we value salvation, our own salvation, or the salvation of those dear to us by natural relationship or other bonds, can we be indifferent to the condition of those who have no vision, who are perishing, who are going down every day in myriads to the pit of unending, unutterable, woe?

In this undertaking we might be called upon to make the greatest sacrifices. Apostolic men counted not their lives dear unto them that they might promote it. In times of old the people of God contributed so liberally for his cause, that it became necessary to restrain them from giving, since much more than could be used was offered. Why should it now be otherwise? The claims made upon *us* are neither less numerous nor less urgent. The spirit of true benevolence is always the same. Let us imitate the examples of those who have gone before us; who counted no sacrifice too great to lay upon the altar of our Lord.

Yet why should we talk of *sacrifices*? What yields a richer and a surer return than any thing which is done for Christ's sake and the gospel? "Give," says the Saviour, "and it shall be given unto you. Good measure, pressed down, and shaken together, and running over, shall be given into your bosom. For with the same measure that ye mete withal it shall be measured to you again." All which has ever been expended for such an object has been most liberally returned. He who controls the elements of nature, who administers all the dispensations of Providence, who gives us life, and breath, and health, and all things, is able to render a full recompense to all who labour for Him. We have often seen "riches kept for the owners thereof to their hurt," but we have yet to know of one who was really the poorer, even in this world's treasures, in consequence of judicious, disinterested, truly Christian benevolence. If we "withhold more than is meet," we will find that "it tendeth

to poverty," while the one who "scattereth is the one who increaseth." "This, I say, brethren," is the language of an Apostle, "he which soweth sparingly shall reap also sparingly, but he that soweth bountifully shall reap also bountifully. And God is able to make all grace abound toward you, that ye always, having a sufficiency in all things, may abound to every good work."

There is something in the present state of our church, which calls upon us to be zealous, and liberal, and active in every good enterprise. The discussion which a diversity of views in regard to union with other churches had occasioned, has terminated, and the agitation it produced has almost wholly subsided. Our older congregations are flourishing, new organizations are frequent and numerous, and earnest calls are made from all parts of the country for the labours of our ministers. The school of the prophets to which the church looks with so much hope for the supply of her future teachers, is larger than at any former period. In common with our countrymen, we share in the blessings of abundant harvests, general health, and internal peace. These mercies should excite in us sincere gratitude, and lead us to form the firm and earnest resolution to live for God. To Him who has given us all, let us consecrate our all. As Christians let us live for Christ. A great and noble work is assigned to us. Let us endeavour to perform it. With harmony among ourselves, with resources certainly equal to the effort required, with a zeal which aims at great things, with a love which conquers all things, with a hope which will acknowledge no desponding fears, "if the Lord be with us, we are well able to do this." Let us then "go on in the strength of the Lord God," and "God, even our own God, will bless us, and all the ends of the earth shall fear him."

In order to present this subject more prominently to our own churches and to the community at large, the committee has appointed Rev. J. R. Campbell its agent. It is expected that he will be able to visit the Eastern section of our country during the winter, and in the spring and summer he will traverse the West. Already his efforts have been greatly successful, not only in awakening an increased interest in the cause, but in raising large and numerous contributions for its support. We commend him to the kind attentions of all with whom he may meet, as "a brother beloved, and especially by us." His visit to this country although entirely contrary to his own plans and wishes, and occasioned by the uncontrollable arrangements of Providence, will, we trust, be the means of refreshing his own soul, and re-invigorating him for further and greater labours among the heathen, while it will also tend greatly to promote the interests of the missionary cause in our land. He proposes to return to India in July next, and before that time, it is hoped, the means necessary to send out the two brethren for whom we make this appeal, will have been obtained.

In behalf of the Executive Com. of Board of For. Missions of Ref. Presb. Church.



PRACTICAL ESSAYS.

[For the Banner of the Covenant.]

"THE INWARD MAN IS RENEWED DAY BY DAY."

The inward man is the soul; its being renewed implies a change in the feelings and disposition, and that change, one which is made in

conformity with some previously existing model of excellence. Man was originally made in the image of his God. By his fall he defaced that image, and became unholy and sinful. When divine grace operates upon him, he is "renewed in righteousness after the image of him who created him."

Three different things may be mentioned, which are produced in the soul by the influence of the HOLY SPIRIT when "the inward man is renewed."

1. *Deadness to the world*; its pleasures as well as its pains. The Christian is elevated above them, he is superior to their influence. He "considers not the things *seen*, which are temporal, but the things not seen, which are eternal." "If ye then," says the apostle, "be risen with CHRIST, seek those things which are above, where CHRIST sitteth at the right hand of God. Set your affections on things above, and not on things on the earth, for ye are dead, and your life is hid with CHRIST in God." Col. iii. 1—3.

This deadness to the world does not arise from that melancholy temper, which makes a person see every thing in an unpleasant light; nor is it that which is based on a self-righteous spirit, as if by denying ourselves all the pleasures of this world, we were entitling ourselves to happiness in the other, nor is it that which is sometimes manifested by persons who from various causes have become unable any longer to indulge in the luxuries of sensual life, and think they have ceased to regard that which they can no longer enjoy—but, it is that which arises from a genuine *faith*, which produces the thorough conviction that neither the joys nor the sufferings of this present life are "worthy to be compared with the far more exceeding, even the eternal weight of glory which shall follow." A *deadness* which leads a person to use the world as not abusing it, and while *in* it, to be not *of* it: to resist its fascinations, to overcome its opposition, to be uninjured by its temptations.

2. Another thing in which the inward man is renewed is *hatred of sin*. Sin is a thing inexpressibly evil in itself independently of its consequences. If we think of God as he existed before any of his works had been formed, a most holy, just, and good being, possessed of every glorious perfection, how wicked would appear any thought derogatory to his character, and would it not excite misery in the soul to think that the being towards whom such thoughts were entertained was God? God and holy angels hate sin, although their happiness never has been, nor can be, diminished thereby. And when we look over the wide world and see what misery sin has caused, and when we learn from the Scriptures its inexpressibly awful consequences in the world to come—how dreadful does it appear. The Christian seeing sin to be exceeding sinful, *hates* it: he views it as God views it. He is, therefore, in this respect renewed after the divine image.

3. *Longing for heaven* is another thing in which the inward man is renewed. Recognising the superiority of heaven to earth, feeling that this world is not his *home*, he has a desire to depart and to be with CHRIST, which is far better. "We know," says the apostle, "that if the earthly house of this tabernacle be dissolved, we have a building with God, a house not made with hands, eternal in the heavens, for in this we groan being burdened: not that we would be unclothed, but that we would be clothed upon, that mortality might be swallowed up

in life." The Christian desires heaven, not merely in order to be set free from the trials and sufferings of earth, but because he longs for its *holiness*, its *employments*, its *society*. He desires happiness, and he desires that kind of happiness which he knows by faith is to be found in heaven, and in heaven alone.

We have now entered on a *new* year. Is it not desirable that the *renewal of our inward man* may correspond with the *renewal* of the division of time? Let this year, while it will witness the gradual perishing of the outward man, also behold the *renewal of our inward man*. Thus, as time carries us onward, will we be approaching nearer and nearer to our heavenly home. The feeling of melancholy which may be experienced by the reflection that we are becoming older in years, will be relieved and dispelled by the hope that we, in the same proportion, are becoming riper for glory.



(For the Banner of the Covenant.)

THE PERFORMANCE OF OUR DUTY TO THE WORLD A TEST OF CHRISTIAN CHARACTER.

"Lord, what wilt thou have me to do?" This inquiry was the first visible effect of the saving operation of the Spirit upon the renowned apostle of the Gentiles. There are few, perhaps, who have had any serious thoughts about the matter of personal religion, who have not searched more or less for some definite criterion, by which to determine whether the emotions they may have experienced, have been the fruit of the Spirit, or a mere delusion of the enemy. This is a most important inquiry, and, when conducted upon proper principles, a means which God will bless, not only for the edification of his people, but also for bringing about the conversion of those who are yet strangers to the covenants of promise. This investigation, however, is sometimes prosecuted in a manner calculated to retard the progress of the believer, rather than facilitate his journey; to divert the sinner away from the Saviour, rather than lead him to the Lamb of God. The inquirer is led into this mistaken course by employing all his exertions in the review of his past life, to the entire neglect of the duties of the present, forgetting that the fruits of the Spirit are not transient but continuous, and that if a person has been regenerated, he need not go back to any particular period for evidences of the fact, since the testimony will constantly be accumulating, as his sanctification proceeds. Much has been written on this subject; but minds differently constituted, are differently affected, and it has been considered by some that a general and uniform standard cannot be given. This conclusion, however, we think is at variance with experience and revelation, and among other common developments of the new principles of nature communicated in regeneration, the inquiry of the converted persecutor is one item in that standard, by the use of which we may most accurately determine whether we have been "born of water and of the Spirit," or whether we are yet in "the gall of bitterness and the bond of iniquity." There was never a truly converted soul who did not in the spirit of the apostle cry out, "Lord, what wilt thou have me to do?" And none ever made this prayer, in its true sense, but by the Spirit of Christ. But there is still a difficulty. We may be mistaken as to the true import of this brief ejaculation. Do we ask what meritorious action am I to perform, that I may purchase the favour of God? what

am I to give as a price for my justification? what am I to give for the sin of my soul? "Will the Lord be pleased with thousands of rams or ten thousands of rivers of oil?" If such be our inquiries, instead of receiving an answer of peace, we shall be met only with the withering rebuke, "Who hath required this at your hand?" "By the deeds of the law there shall no flesh be justified." But if we, convinced that our salvation is all of grace, and that after we have done all, we are still unprofitable servants, make this inquiry because we prefer the service of God, on account of its character, independently of its consequences, to the service of the devil, then may we appropriate the answer which the apostle received, and hear the farther direction of the Redeemer, "Go, work to-day in my vineyard."—And if we have made this inquiry in the proper spirit, we will not be less ready to obey than to ask, to act than to pray. It is by the nature of our obedience, and by our willingness to obey that we may decide the character of the inquiry. What is the work that the Christian finds to do in the vineyard of the Lord? In the first place he is to cultivate the garden of his own soul. He is to use all the means God has appointed to promote his personal sanctification. He is to be found walking in all the ordinances of the Lord blameless. But his labours are not to terminate upon the advancement of the glory of God in his own personal salvation. The spirit of Christianity is a spirit of universal philanthropy. "Go ye into all the world and preach the gospel to every creature." It is an utter impossibility for a person to be a Christian, and not to labour for the conversion of others, for such labour is the very means which God has appointed to promote our personal sanctification. But what is the work that is to be done? In the first place, we may observe, that seven hundred millions of human beings in heathendom, are dying, without the gospel. They constitute a part of this vineyard, and if God demands from the church any exertion for their conversion, which none can deny, then does he demand not only a definite amount of that exertion to be made by each branch of the visible church, but also a due proportion of that amount by each individual member in the several departments of Zion. And if some Christians think that there is a more urgent call from the destitution that prevails at home, than from those habitations of horrid cruelty where darkness covers the earth, and gross darkness the people, we shall not dispute with such about the particular sphere of their operations, hoping that when the offering is made, God will bless the object for the benefit of which it is appropriated. The most important inquiry is, How much does God demand from me in the extension of the kingdom of the Redeemer, either at home or abroad? Let no one consider this an unimportant question, for as certainly as their Head demands for this cause a certain amount of labour from the church as a body, so certainly does he demand a proportionate amount of that labour to be performed by each individual member. And if we should mistake in this particular, and through that mistake some of those to whom we were bound to send the gospel, should perish without it, how shall we answer the inquiry, "Where is thy brother?"

The parts of labour which we are to perform severally, must be determined by the word of God, and the circumstances in which we in his

providence are placed. The direction of the sacred volume on the subject is—"Ye are not your own, ye are bought with a price, therefore glorify God in your bodies and your spirits which are His." Among other circumstances which are to regulate us in this matter, wealth and influence in society, are the most important. The silver and the gold belong to God. He does not bestow wealth for the purpose merely of rendering the outward condition of those who possess it more comfortable, even though they be his own people. He designs that they shall use it for his glory in promoting the spiritual interests of those whom he designs to save. It is his, it is not their own, he has given it, and he claims the right of directing to the manner in which it shall be appropriated. The wants of nature are to be satisfied, indeed, but even here erring mortals are liable to mistake, therefore no man, rich or poor, has a right to expend a single farthing, either of his accumulated gains or of his scanty earnings, until he shall have prayed in the spirit of the apostle, respecting this which God has given him, "Lord, what wilt thou have me to do?" And after he shall have returned from his closet, we shall not be likely to dispute whether the proportion of his earnings or his gain which he may have resolved to put into the treasury of the Lord, shall be appropriated to home missions, or to the labours of the foreign field. Under these circumstances the matter will be settled by the wise Disposer of all things, and we are willing to abide by his decision. And if zealous Christians, instead of wasting their time in discussions about the relative claims of the home and foreign missions, which are indeed but parts of the same great work, would pursue the course we have mentioned, we think the interests of the gospel, both at home and abroad, would be more rapidly advanced.

Christians will of course disagree in their opinions respecting the subject of missions as well as other subjects, but why should this difference of sentiment be suffered to retard the work either at home or abroad? All believe that we are bound to contribute something to both purposes. But the difficulty is not so much respecting the *object* as the *amount*. If all would contribute as liberally as they ought, there would be no more want either at home or abroad. Those who feel interested in the foreign field more than others, need not ask their home missionary friends to give any more than they are giving now to send the gospel to the heathen, but let them be requested to increase their home missionary donations in the same proportion in which their foreign missionary friends propose to increase their contributions to the cause abroad. Suppose, for instance, a poor man is contributing \$10 yearly to foreign missions, and \$5 to home operations. The call from both becomes more pressing and urgent. He wishes to increase his subscription to foreign missions, but he is not able, so long as \$5 and a proportionate increase are demanded from him to relieve the destitution at home. Now will not his neighbour who feels ardent in the cause at home, bring his actions to correspond with his feelings, and by a liberal contribution to that cause in which his feelings are enlisted, relieve his neighbour from some of his responsibilities at home, that he may be able to give to the foreign missions in proportion as he feels on that subject? If a person in one city feels disposed to encourage the foreign missions by an increase of \$500 to the very liberal contributions and subscriptions he may already have made, let his rich neighbours of another city feel provoked to good works by his liberality, and in the first place resolve to contribute ac-

according to the same proportion as the Lord may have prospered them, and when they come forward with their hundreds or their five hundreds, accompanied with their prayers for the divine blessing, none will feel disposed to dispute with them whether their contribution shall be expended at home or abroad, since if spent at home it will strengthen the cause abroad. The difficulty is not the manner in which the contributions of our friends shall be applied, but about the amount that shall be given. Let us all, therefore, on this subject pray, "Lord, what wilt thou have us to do?"



THEOLOGICAL DISCUSSIONS.

(For the Banner of the Covenant.)

THE PERSONALITY AND DIVINITY OF THE HOLY GHOST.

Among nearly all heathen nations there are traces of a belief of a great God, who, though existing in several persons, was yet in some unknown and wonderful manner united in one. Thus, the Hindoo Brahm, consisting of the three divinities, Brahma, Veeshnu, and Sheeva, and represented by three faces and six hands united in one body. Thus, the Persian triad, Ormusd, Mithra, and Orusman, and the legends told by the barbarians of the North about their deities. But yet it is to the Bible that we must look for any certain knowledge, respecting this plurality of persons in one *Godhead*, to be guided by the sacred light which it throws upon our path.

No one who reads the Bible can deny that it clearly teaches that there is a HOLY SPIRIT. But some say that not a being, but an *attribute* is meant by the term. The point then to be established is, that the HOLY SPIRIT is a distinct person: and this is done by the following considerations.

1. The personal pronoun of the masculine gender is used with regard to him. "The Spirit of truth, *he* shall bear witness of me." John xv. 25. "Ye were sealed with the *Spirit of promise, who* is the earnest of our inheritance." Eph. i. 13, 14.

2. He is joined with the Father and the Son as equally a distinct person. "The grace of our LORD JESUS CHRIST, the love of God, and the communion of the HOLY GHOST be with you." 2 Cor. xiii. 14. "Baptizing them in the name of the FATHER, and of the SON, and of the HOLY GHOST." Matt. xxviii. 19. "Grace be unto you from him which is, which was, and which is to come, and from the *seven spirits* which are before his throne, and from JESUS CHRIST who is the faithful witness, and the first-begotten of the dead, and the Prince of the kings of the earth." Rev. i. 4, 5.

3. Personal offices are ascribed to HIM. He is a comforter: "The Comforter—the SPIRIT OF TRUTH." John xv. 26. An intercessor, "The SPIRIT himself maketh intercession." Rom. viii. 26, 27. A witness, "The HOLY GHOST is a witness." Heb. x. 15.

4. He is represented as performing personal acts. He strives. Gen. vi. 3. He is sent forth. Ps. civ. 30. He searches. 1 Cor. ii. 10. He speaks. Acts x. 19. He leads. Rom. viii. 14.

It is evident that the HOLY SPIRIT is a distinct person in the adorable TRINITY, and he is also *divine*.

This is almost deducible from what has just been said, for he is never spoken of but as performing divine acts. But to prove it systematically:

(1.) He receives the names of God. He is called JEHOVAH. 2 Pet. i. 21, "Holy men of old spake as they were moved by the HOLY GHOST," compared with Numb. xii. 6, "If there be a prophet among you, I, the LORD, (Jehovah,) will make myself known unto him." Is. lxiii. 10, "They rebelled and vexed his HOLY SPIRIT;" compared with Ex. xvii. 7, "The children of Israel tempted the LORD." Is. vi. 9, "The LORD of hosts said, Go and tell this people! Hear ye indeed, but understand not, and see ye indeed, but do not perceive," compared with Acts xxviii. 25, "Well spake the HOLY GHOST by Isaiah the prophet unto our Fathers, saying, Hearing ye shall hear and not understand." JEHOVAH is the incommunicable name of Deity. He is also called God. Acts v. 3, When Ananias had lied unto the HOLY GHOST, Peter says, "Thou hast not lied unto man but unto God." 1 Cor. iii. 16, "Ye are the temple of God, and the SPIRIT of God dwelleth in you." He is called the LORD. "The LORD is that SPIRIT," 2 Cor. iii. 18; and again, 2 Thess. iii. 5, "The LORD direct your hearts into the love of God, and into the patient waiting for CHRIST."

(2.) He possesses divine attributes. He is *eternal*; in Heb. ix. 14, He is called the eternal SPIRIT. He is *omnipresent*. Ps. cxxxix. 7, "Whither shall I go from thy Spirit?" and, moreover, he dwells in all believers, though scattered in all parts of the earth. He is *omniscient*, "The SPIRIT searcheth all things."

(3.) He performs divine acts. He creates, "The Spirit of God moved upon the face of the waters." Gen. i. 2. "Thou sendest forth thy SPIRIT—they are created." Ps. civ. 30. He sanctifies and regenerates. He works miracles, he is the source of inspiration. 1 Cor. xii. 8, 9, "To one is given by the SPIRIT the word of wisdom; to another, the word of knowledge by the same Spirit; to another, faith by the same Spirit; to another, the gifts of healing by the same Spirit; to another, the working of miracles; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues."

(4.) Divine worship is paid to him. He is the subject of prayer, as in the passage from 2 Thess. iii. 5, above cited, and he is united with the FATHER and the SON in the baptismal sacrament, and in the apostolic benediction.

[For the Banner of the Covenant.]

REDEMPTION BY CHRIST JESUS.

It is a fact established more conclusively than any other fact recorded in history, that about two thousand years ago, there came into the world a person, who, after a life of spotless purity, and the most active and unwearied benevolence, and superhuman manifestations of power and wisdom, was put to death by the Roman governor of Judea. Against this personage not the least real crime could be alleged by his most infuriate enemies, so that it was manifest to the heathen magistrate that it was only through envy he had been delivered up. This personage claimed to have come to make atonement for sinners by his own death. His words were, "I lay down my life for the sheep." "I give my flesh for the life of the world." Unless, then, we are ready to say that Jesus was an impostor, that he claimed to be what he was not, and to do what he did not, we must acknowledge that he came to make an atonement for sin.

JESUS CHRIST is the only being who could make this atonement. No other being could say that he had power to lay down his life of himself. A creature can discharge only creature obligations; he can at most do no more than love the "LORD his GOD with all his heart, with all his soul, strength and mind," and any failure even for one instant to perform this duty he could never atone for. But JESUS being GOD was able not only to discharge completely all creature obligations, but also to make that expiation for sin which was necessary to reconcile GOD to man. The atonement which JESUS made was complete and perfect. Man could do nothing, and it leaves nothing for him to do. "When we were without strength in due time Christ died for the ungodly." "What the law could not do, in that it was weak through the flesh, GOD sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Rom. viii. 3.

In making an atonement, JESUS stands as the representative of sinners. Having never offended GOD, he needed not an atonement on his own behalf to be reconciled to him. Being perfectly pure and holy he needed no additional righteousness to make him acceptable in GOD's sight. It would be utterly inexplicable and contrary to all GOD's attributes, that Christ a holy being should have suffered, if he did not suffer for others. Could it be *just* in GOD to punish the innocent? Could it be *wise* to exhibit such *sufferings* as connected with perfect *purity*? Could it be *good* thus to reward virtue? Could it be *true* thus to falsify his own promises of happiness to the righteous? Could it be a manifestation of his power thus to suffer the enemies of his character and person, the violators of his laws, (for such undoubtedly the murderers of JESUS were) to triumph? No! Unless JESUS suffered for others, GOD could not be GOD.

But JESUS not only expiated the guilt of man. To have done this alone would have indeed freed him from punishment, but it would have given him no ground to look for happiness. At any moment GOD might with perfect justice have destroyed him: he would have had no right to expect eternal happiness. To give him this is a part of covenant stipulation. CHRIST therefore has procured a righteousness for his people which makes them acceptable in GOD's sight. They are "perfect through his comeliness put upon them." Ezek. xvi. 14.

GOD having in his sovereignty determined that the righteousness of Adam would avail to procure happiness for all his descendants, in the same way has also determined that the righteousness of CHRIST shall procure salvation for all whom he represented. GOD had a right to give righteous persons happiness on whatever conditions he chose. Now he has chosen to give it for the righteousness of Christ, hence he is called "the LORD our Righteousness." "He is made of GOD unto us wisdom and righteousness and sanctification and redemption." 1 Cor. i. 30. Every one who is saved must say, "In the LORD have I righteousness and strength." Is. xlv. 24.

It is owing to CHRIST's atonement that we escape the punishment due to us for sin; it is owing to his righteousness imputed to us that we find favour in the sight of GOD; but both these might be done and yet man remain unholy, since, although accepted in the sight of GOD, it is not from any holiness of his own, from any thing he possesses in *his own* character. But JESUS CHRIST died that he might remove sin. "He was manifested that he might destroy the works of the devil."

1 John, iii. 8. "He gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus ii. 14. Christ therefore procured for his people a *holy nature*. This is produced in them when they are born again of the *Spirit*, for the coming of the Spirit is a *consequence* of the death of Christ. "It is expedient for you," says the Saviour to his disciples, "that I go away, for if I go not away, the *Comforter* will not come unto you, but if I depart, I will send him unto you." John xvi. 7. "The HOLY GHOST is shed on us abundantly through JESUS CHRIST our Saviour." Titus iii. 6.

We do not mean to say that the death of CHRIST is the *cause* of the coming of the SPIRIT. Its cause is his own divine love. But the SPIRIT of GOD could not dwell in beings who were enemies to GOD, and it is by the death of CHRIST that the door is opened, as it were, and the SPIRIT in the exercise of this previous love enters into the soul of man. When he comes, he enlightens the mind, renews the will, sanctifies the affections, and makes man more and more holy, until at length, sin being eradicated from his soul, he is *prepared* for heaven and eternal glory. CHRIST's righteousness and atonement *entitle* the sinner to everlasting happiness, but the *Spirit prepares* him for its enjoyment. "Ye are washed, ye are sanctified, ye are justified, in the name of the LORD JESUS and by THE SPIRIT OF OUR GOD." 1 Cor. vi. 11. "According to his mercy hath he saved us by the washing of regeneration and the renewing of the Holy Ghost." Tit. iii. 5.



[For the Banner of the Covenant.]

GLEANINGS.—NO. 7.

The Happy Man.—A pious divine had prayed earnestly many years that God would be pleased to send him a man to teach him the perfect way of truth. One morning he was told in a dream to go to the church, where he would find an instructor in the way of truth. When he came to the church-door, he found a man in rags, to whom he wished a good morning. "I never had a bad morning; for every morning, I praise God. If I am pinched with hunger, if it is rain, or snow, or hail, whether the day is serene or tempestuous, I praise God, and therefore I never have a joyless morning. If I am miserable in outward circumstances, and despised, I still praise God. You wished me to be fortunate; but I cannot be unfortunate, because nothing befalls me but according to the will of God; and I believe His will is always good in whatever He does or promises to do. You wished me always happy; but I cannot be unhappy, because my will is always resigned to the will of God." "But what would you say if God should thrust you down to hell?" "I have two arms, humility and love, with which I would hold fast my incarnate God and Saviour, and not let him go; and I would rather be in hell with God, than in heaven without Him."

The divine, astonished at the poor man's answers, asked him from whence he came. "I came from God." "Where did you find Him?" "Where I left the world." "Where did you leave Him?" "With the pure in heart." "What are you?" "I am a king." "Where is your kingdom?" "In my own heart; I have learned to rule my

appetites and passions, and that is better than to rule any kingdom in the world." "How were you brought into this happy condition?" "By prayer, spiritual meditation, and union with God. Nothing below God could satisfy my desires. I have now found Him, and in Him I have found peace and rest."

Loss of Thirdly.—The Rev. Mr. —, minister of —, had a custom of writing the heads of his discourse on small slips of paper, which he laid on the Bible before him, to be used in succession. One day, while explaining the second head, he became a little warm in the harness, and came down with such a thump upon the Bible with his hand, that the ensuing slip fell over the edge of the pulpit, though unperceived by himself. On reaching the end of the second head, he looked down for his third slip, but alas! it was not to be found. "Thirdly," he cried, looking round him with great anxiety. After a little pause, "Thirdly," again he exclaimed, but still no thirdly appeared. "Thirdly I say, my brethren," pursued the bewildered clergyman; but not another word could he utter. At this point, while the congregation were partly sympathizing in his distress, and partly rejoicing in such a decisive instance of the impropriety of using notes in preaching, which has always been an unpopular thing in the Scotch clergy, an old woman rose up and addressed the preacher:—"If I am no mista'en, sir, I saw *thirdly* flee out at the east window a quarter of an hour syne." It is impossible for any but a Scotchman to conceive how much this account of thirdly was relished by that part of the congregation which condemned the use of notes.

Universality of Discontent.—A gentleman had a board put up on a part of his land, on which was written, "I will give this field to any one who is really contented;" and when an applicant came, he said, "Are you contented?" The general reply was, "I am." "Then," rejoined the gentleman, "what do you want with my field?"

Suicide.—Dr. Johnson having expressed a decided opinion against suicide, Mr. Boswell said, "Suppose a man is absolutely sure that if he lives a few days longer he shall be detected in a fraud, the consequences of which would be utter disgrace and expulsion from society." "Then," said Johnson, "let him go to some place where he is not known; don't let him go to the devil, where he is known." A.



HISTORICAL SKETCHES.

PRINCIPLES OF THE SCOTTISH MARTYRS.

BY DR. A. SYMINGTON.

They held the grand protestant doctrine of the perfection and supreme authority of the Holy Scriptures, and claimed a right to read, and think, and believe for themselves. They embraced the system of doctrine usually known in this country by the name of Calvinistic; but which we would rather call apostolic, or evangelical, for they called no man master, and would submit their consciences in this matter to no authority, excepting that of God speaking in the scriptures. The doctrines of human guilt and depravity, salvation by the cross of Christ, and by the

grace of God, and influences of the Holy Spirit, formed their creed, and were the basis of that pious and holy character by which they were distinguished.

They claimed a right to worship God in the institutions which he has ordained, without the interference or authority of man. They contended for true liberty of conscience, and would not bow to receive from any human authority, ecclesiastical or civil, rites that had no sanction in the word of God. And when they had no alternative but to wrong their consciences or sacrifice their lives, they loved not their lives unto the death.

They held the exclusive supremacy of Jesus Christ in the church, and contended for the blood-chartered liberty of the church, and her independence of human authority. In the early establishment of the Reformation this was a prominent feature. The pope had assumed and exercised an authority over the church; Henry VIII., in his contentions with Rome, transferred this authority to himself, and in all the contentions with the house of Stuart, this was a main point. The independence of the church was boldly asserted by Henderson in the Assembly in Glasgow, 1638. The reformers and sufferers contended for the liberty of the ministers, the courts, and the members of the church, and would not bow to prelatie more than to popish authority, nor to a civil ecclesiastic supremacy. They were persuaded of the scriptural authority of the Presbyterian polity, but held it in its unfettered freedom and independence; and viewed with jealousy every encroachment of human authority, as not only opposed to their liberty, but as reflecting dishonour upon their Saviour. Fidelity to this truth, as interfering with the taking of oaths, in which a supremacy over the church was recognised, formed one chief ground of the sufferings of those troublous times.

The martyrs held the divine institution of magistracy, and the obligation of the scripture precepts in the erection of civil government and in the appointment of governors. They held that persons invested with authority should not only be persons of ability and moral character, but fearers of God, and professors of the true religion. No class of men were more jealous of the liberty of the church than they were; yet they held that an obligation lay upon a nation, by their rulers, to favour and support religion; viewing this as due, in the first place, to the Prince of the kings of the earth, whom all nations are to serve, and as, in the second place, forming the only sure basis of national virtue, union, peace, and prosperity. They would not submit to an Erastian supremacy, placing the church in subjection to the state; nor did they assume an authority over the state, requiring its subjection to the church. They drew the distinction between civil and ecclesiastical authority, with judicious exactness; and, without confounding these two things, required their co-operation, each in its own sphere, as co-ordinate powers under one Supreme Divine authority. They did not confound the constitutional exercise of civil authority, in giving facilities and protection to true religion, with the base prostitution of it to state or personal purposes. They found things civil and religious recognised in the same divine law, connected in the complex nature and relations of man, related also in the necessary connexions of things, and combined in the corruptions against which they testified; and be it right or wrong, such is the fact, that the reformers did not exclude religion from national concerns.

But it is due to them to say, that nothing was more remote from their minds than the idea of propagating religion with the sword. Called, as they were, in their perilous circumstances, to assume the attitude of defence, they disavowed and abhorred the propagation of religion by other than the weapons of scripture, argument, prayer, and example. In language as strong as could be employed by those who accuse them of sanguinary principles, they declared,—“We positively disavow, as horrid murder, the killing of any, because of a different persuasion and opinion from us, albeit some have invidiously cast this odious calumny upon us.”

Besides, the martyrs held the great desirableness of union and uniformity in the profession of religion. They testified against *sectarianism*, or the violation of the unity of the church, by cutting or dividing it into isolated sections. God is one; religion, as a principle in the heart, is one; the word of God is one; Christ is one, and his law is one. The law of Christ is not an indeterminate thing; it is definite, and is distinguished by a universality and simplicity adapted to the situation of the church in every circumstance, and providing for its visible unity. The reformers were unionists upon principle, and on the largest scale too. They sought union upon the basis of truth. They held the doctrine of the unity of the church, and endeavoured its exemplification. They wished, also, by good laws, and scripturally qualified rulers, the union and prosperity of the kingdom. And it is not to be denied that, without making any compromise of the authority and freedom of either, they sought a harmonious co-operation and reciprocation between church and state, in subserviency to godliness and honesty. Nor were their pious wishes confined to their own loved country. They looked abroad. They sought the enlargement of the kingdom of Jesus Christ, and the peace and tranquillity of all Christian kingdoms and commonwealths; the Christianization and union of all the nations of the earth. But they would not sacrifice truth for union; nor did they stumble at the impossibility of obtaining uniformity in the profession of religion. The event showed that they were premature in their expectations. Their aim, however, was excellent; and predictions assure us that the evil of division will be healed in the arrival of a day in which “there shall be one Lord and his name One.”

The martyrs also held covenanting to be a fit and divinely authorized means of consolidating union in a church and a nation, and of giving security to the interests of religion in both. They found confederation in the transactions of mankind; they viewed it to be based on the moral law; they saw it largely exemplified in the history of the Jews; they read prophetic intimations of the practice; and they had before them the example of the reformed churches. Besides, they were, in a measure, driven into covenanting by the plottings of their enemies. At the period of the first reformation, the National Covenant of Scotland had been prepared and gone into, when the jealousy of the nation had been awakened by the interception of letters from Rome, granting a dispensation to the Roman Catholics to profess the reformed tenets for a time; with a view, no doubt, to the ultimate overthrow of the reformed cause. The covenant united the country, and proved a means of preserving the reformed religion from the perils to which it was exposed from the machinations of enemies.

At a subsequent period, this covenant was again sworn, as applying

to prelacy as well as popery, and a solemn league and covenant was subsequently framed to preserve the reformed religion in Scotland, and extend it in England and Ireland. These deeds formed in those days the magna charta of civil and religious liberty; and were held in the highest veneration by those who contended against the overthrow of the reformation. The offence in which these deeds were held by the enemies of the reformation, may be learned from the public odium attempted to be thrown upon them by their condemnation and burning. But the martyrs held fast their obligation, because of that scriptural reformation which they embraced, and which they had been the means, so seasonably and efficiently under God, of preserving.

The martyrs also held the duty of resisting authority when it violated divine and constitutional rights, and set at naught all attempts at reformation. No race of men regarded superiors with greater respect than they did; and this too from a conscientious principle. They were not rash to resist authority, even when it was abused. They exercised patience, remonstrated, and employed every means of reformation. But authority may be abused, and power may be turned to oppression and persecution; and abuse may reach a point when resistance becomes a duty; and if ever it reached this point in any case, it was in the days of the late martyrs. Then, after setting, with much patience and long-suffering, the example of obedience for conscience sake, they taught by their example the awful but necessary lesson of resistance for conscience sake; giving the doctrine of passive obedience and non-resistance to the winds.

Such are some of the leading principles of the martyrs. In contending for these principles, they viewed them in a three-fold connexion, as will appear from their writings and testimonies. They held them, first, because founded on the Bible, to which they made their appeal as the alone supreme authority. They were attached to these principles, in the second place, as entering into the ecclesiastical and civil constitutions of the country, after it had, in the goodness of God, obtained reformation; which will account for their frequent reference to acts of Assembly, and of parliament, to vindicate themselves from the charge of sedition and rebellion. And they adhered to these principles again, as having been embraced in the covenants, of whose obligation they had a strong sense in their conscience.



MISCELLANEOUS COMMUNICATIONS.

[For the Banner of the Covenant.]

NOTES BY A TRAVELLER IN THE SOUTH OF IRELAND.

The traveller in the south of Ireland must be forcibly struck with the little respect paid to the day of rest. The very first Sabbath I spent in Kerry, troops of boys were all day at their sports, and in the afternoon, I observed immense crowds returning from cock-fights in the country. In the summer season, after Mass, the lower order sassembles in a field for dancing: while, over the whole south, the first day of the week is the day on which the temperance bands meet to practise. Holidays are exalted above the Sabbath. A devoted friend to the Home mission, met a poor woman with whom he was acquainted, a distance of fourteen miles from the village in which she lived. He asked her what had

brought her so long away from home; "Why, sir," said she, "some of the neighbours gathered in on the last holiday, to dig my grain of potatoes, and when the priest heard it, he asked why I let them do it on a holiday, could they not have done it after the Mass on Sunday? for that, you must go to *Castlersland* for a ticket," or, in other words, this poor widow had to travel twenty-eight miles for a ticket of absolution, for having her potatoes dug on a holiday, when she might have them dug upon the Sabbath. Within four miles of Tralee, there is a celebrated holy well, called Thubbernaml, or the blessed fountain; when I last visited it, I beheld several mothers bathing their diseased children in its waters. Within a few yards of it, in a solid mass of mason work, there are three idols of stone, one represents *St. Patrick*, another our Saviour, and the third *St. John*. Before these idols, on particular days, immense multitudes bow down in lowliest *adoration*. While I remained here, an aged man and woman were on their knees before them, and when the poor old woman from exhaustion was ceasing from her prayers, the person who has charge of the well, ordered her to continue. When the venerable-looking man had done with his paternosters, he kissed the idols, giving the first kiss to *St. Patrick*. Indeed, from this cause, the faces of the idols are worn smooth as the most polished marble.

Near the well is the holy mound, in which the saint is buried, and from which each worshipper takes away a little earth as a preservative from all evil. To such scenes, the labours of the Missionary and Scripture Reader are directed, and under the blessing of Providence, their efforts have been crowned with success. I may refer to one or two conversions, at such places. One of these was that of a young girl, whom the priest, calculating, perhaps, on the weakness of her sex, wished to frighten back into the errors of old mother Rome. For this purpose, he, amongst other threats from the altar on Sabbath, declared, that if she continued obstinate, he would put a *pair of goat's horns* upon her head. This *awful* threat, however, failed to intimidate her, and she remained steadfast in the faith.

Another convert, whose case is somewhat peculiar, was a priest's clerk in a neighbouring village. This man, on leaving the church, brought with him, as trophies, the instruments with which the host or sacramental wafer is made. They consist of a saucepan, spoon, and baking-tongs. The tongs, the only thing requiring description, resembled much a pair of nut-crackers. The tongs consist of two plates, a few inches in breadth, on the inner side of which are inscribed in large capital letters, *I. H. S.*, that is, *Iesus hominum Salvator*: Jesus the Saviour of men. By pressing the plates together, on a piece of boiled flour, the wonder-working wafer is produced. Thus prepared, it is ready for the altar, and at the fiat of the priest, though it had once been wheat, it is now changed into the body, blood, soul, and divinity of Christ. A visitor, attracted by the noise of this reformation, made his appearance to the man. This was his grace, or, as they style him, his holy reverence, The R. C. Bishop, but he was too late, the day of his power had passed.

The only incident connected with this visit which appears worth mentioning, is his interview with a convert on Ventry strand. "Paddy, said the Bishop, addressing him by his name, "did not you turn a *Sassannagh* or heretic?" "I am a protestant," answered Paddy. "And what induced you to turn?" said the Bishop. "Wait," said Paddy, "and I will tell your reverence:" saying these words, he put his hand into his pocket

to get the Irish Testament. But the moment the Bishop saw the formidable volume, he betrayed symptoms of uneasiness, and away he rode. Paddy, however, followed after him, still repeating aloud,—“Wait, and I will tell your reverence.” But in vain.

Such are the errors and superstitions which fetter down the minds of the deluded Romanist in every land, and nothing save Christianity, can ever remove them. To how great an extent do we see these errors prevailing over this growing republic, and will not Christians arouse to a sense of their duty towards these poor people? There are in the pale of this church, many whom the Lord intends to be heirs of immortality, else the command, “Come out of her, my people,” would not be given.

A FATAL ERROR.

In an appeal in behalf of Home Destitutions, for which the Free Church of Scotland are making an effort to provide, it is said: Fatal would be the error should the church be permitted to fall into the mistake of supposing that demands for the cause of God, after certain pressures are over, will gradually become less. No, as the pressure of great efforts is yet in its infancy, so the call for the gold of Christians is as yet but a feeble cry.

The church of Christ must not, dare not, shrink from going on with her work, on account of the vulgar and cunning objection as to her *constant outcry for money*. It has been set up by the father of lies, who, as to the motives of God’s servants, as in every other thing, has been a liar from the beginning; but that does not prevent any particular lie, such as this, from being re-echoed by the world, and stereotyped against every true church of the Lord Jesus, engaged to any large extent in carrying forward his cause. After all, the answer of the servants of Christ, in dealing with God’s children, must just resolve itself into this—Ye know the grace of the Lord Jesus, how that for our sakes, when he was rich he became poor. In this matter we have but little to do with the world—our objects are not secular, our warrant is not secular; and as to the artillery of motives that we bring to bear upon the household of faith, the world, alas! cannot comprehend them.

Often has a church withheld more than meet, and it tended to poverty. The less it gave, the less it was able to give. But never was there a church that became poorer by giving in the spirit of Christ, and for the promotion of his cause. On the contrary, whenever a church has manifested the riches of its liberality, it has proved fruit which has abounded to its account.

ECCLESIASTICAL INTELLIGENCE.

LETTER FROM THE EASTERN REF. PRES. SYNOD.

The following letter from our brethren in Ireland, will be read with much interest. The noble position which they have assumed, and the enlightened Christian zeal and activity which they display, are worthy of the highest commendation. We had hoped to have presented to our readers an abstract of their proceedings at their last meeting in Derry, but the paper which contained it has been unfortunately lost. We hope soon to procure another copy.

To the Reverend, the Moderator and remanent members of the General Synod of the Reformed Presbyterian Church in the United States of America.

REVEREND AND DEARLY BELOVED FATHERS AND BRETHREN,

Although a strictly official correspondence has not been carried on between you and us, yet we were not altogether unacquainted with your trials, your struggles, your triumphs and your present honourable position, as witnesses for the sacred cause of truth. Our sentiments and our feelings in reference to you and your cause were sometimes communicated through the medium of our venerable and highly esteemed friend, Dr. Wylie. Lest from our omitting to address you *formally*, an apprehension should arise that there is coldness, or indifference on our part, two of the brethren were appointed at the late meeting in Londonderry to convey to you the assurance of our fraternal regard, and our earnest wish for the maintenance of frequent mutual correspondence.

We observed with intense interest the progress and the termination of the controversy which issued in the disruption of the Ref. Pres. Church in America; and we recognise in the treatment which you experienced from your former brethren, a striking similarity to the misrepresentation, calumnies and abuse to which we ourselves have been subjected. We would not recall, however, the unhappy circumstances which led to the breach in the United States, and in Ireland. We would rather desire to have our minds consoled by the truth that Messiah reigns, and that *in his own time* "the divisions of Reuben," which are now to be deplored, will be healed. We believe that one of the reasons why the followers of the Lamb should love one another, is that they are *fellow-sufferers*.

From your Minutes of Synod and the Banner of the Covenant we have received from time to time, much gratifying information respecting your ecclesiastical affairs at home, and your Missionary operations in India. These publications were kindly transmitted to several of us, by some of your Ministers, and by Geo. H. Stuart, Esq., who is very favourably known to some of us. Although we did not enjoy the privilege of synodical correspondence, we were favoured with friendly and fraternal communications from respected members of your body. By these means we were made acquainted with some of the most interesting occurrences in your department of the church: and in a similar way, we apprehend, you obtained some knowledge of our circumstances. In the increase, fidelity and zeal of your ministers and licentiates, and the generally prosperous state of your congregations, and in all the evidences that the pleasure of the Lord is prospering in your hands, we sincerely rejoice.

The visit and short sojourn of Dr. Wylie among us, afforded us gratification in a very high degree. In our intercourse with him, we found abundant evidence that he is well deserving of the high reputation in which he is held, wherever he is known; and his appearance in our pulpits was hailed, and much esteemed, by our people, as well as by ourselves.

We have been recently favoured with a visit from your worthy Missionary from Northern India, the Rev. J. R. Campbell. He attended our late meeting of Synod in Derry, co-operated in the dispensation of the Sacrament of the Supper in two of our vacancies, and vi-

sited most of our congregations, giving, in judicious lectures, important information respecting the progress of missions generally, and especially concerning the state of the Mission under the auspices of your Synod at Saharanpur. We were greatly delighted to see and to hear him, and to enjoy his society: and we sincerely congratulate you on your having secured the services of a Missionary distinguished for intelligence, zeal and piety. In Mr. Campbell happily meet the manners of a Gentleman, the attainments of a Scholar, and the graces of a Christian. On motion, the unanimous and cordial thanks of the Synod were given to him for his admirable missionary lectures, and for his kindness in consenting to visit our several congregations for the purpose of laying before them such important information as he might be pleased to communicate.

The judgments of God, you are aware, have been abroad in our land. By famine and pestilence, many thousands of its inhabitants have been removed to the invisible world. The loud cry of Irish distress was wafted across the Atlantic, and reached the shores and the interior of your Continent, and the hearts of its inhabitants. American sympathy and beneficence were efficiently manifested towards the suffering Irish. Very little evidence, alas! has been afforded that the inhabitants have learned righteousness.

We have little of importance to communicate at present, respecting the state of our small community. Our organized congregations are maintaining their ground amidst the difficulties occasioned by the awful calamity with which our country was visited; and our vacancies have a promising aspect. The greatest peace and harmony prevail in all our meetings, and in this respect there is to us an important and pleasing contrast between our present state and that in which we were placed for many years before the disruption.

A few noble-minded persons in our church, are using exertions to raise funds for the support and extension of the gospel, that are deserving of the highest praise, and which called forth a vote of thanks from our Synod at the last meeting.

We apprehend that your views and ours harmonize with regard to *legislative enactments* and *endowments* for the support of religion:—and we take the liberty of submitting the resolutions on this subject, which we thought it reasonable to adopt at our late meeting.

“Resolved, That we, the members of the Eastern Reformed Presbyterian Synod, believe that to *force* men to support the religion of Jesus Christ, is a gross insult offered to our blessed Redeemer.

“That we consider this insult greatly aggravated, when solemnly sanctioned by Act of Parliament. It is iniquity established by law.

“That to force one denomination of Christians to support the religion of another denomination of Christians, we regard as religious persecution.

“That to force men to support a religion which they conscientiously believe to be Antichristian, we regard as most unreasonable and intolerant.

“That to force men to support our religion under the pretext that *we* are more orthodox than *they*—we regard as a great absurdity: for if we are more *orthodox*, we ought to be more *honest*.

“That to force men of the most opposite and contradictory sentiments into a confederacy to support each others’ opinions, we regard as an insult to reason and common sense, as well as to the God of truth, and Saviour of the world.

"That whilst we are most decidedly opposed to all such absurd and Antichristian measures, we believe that the love of Christ is a principle sufficiently powerful to support our holy religion.

"We rejoice that this divine principle is manifesting itself in the Missionary exertions of pious men of various churches. We rejoice that among pious Episcopalians, Presbyterians, Independents, Methodists, Moravians, Baptists, &c., there is a holy emulation. The contest now is, who shall do most for the evangelization of the world. We have reason to thank God, that in our own small community, a missionary spirit is reviving and exertions are being made, worthy of the highest praise."

The foregoing resolutions express what were *always* our sentiments but we consider the aspect of the times, as rendering it dutiful to give to them our *judicial* sanction.

In conclusion, dear Fathers and Brethren, repeating our wish for frequent correspondence, rejoicing in your prosperity, and praying for the success of the Redeemer's cause in your hands, we are yours in the bonds of the gospel.

By order of the Eastern Reformed Presbyterian Synod in Ireland.

CLARKE HOUSTON, } Committee of Correspondence.
JOHN PAUL, }

Cullybackey, Sept. 20th, 1847.

(For the Banner of the Covenant.)

THE THEOLOGICAL SEMINARY.

The welfare of the Theological Seminary is a subject in which all must feel a deep interest who are attached to the principles of our church, and who desire to see her stakes strengthened, and her cords lengthened. The church looks with peculiar anxiety to the source from which she is to derive her future teachers; she is solicitous to know what is the nature and character of the instructions they receive, and what the prospect of her obtaining a supply adequate to her need. The Seminary is a reservoir from which must proceed the streams which will irrigate the garden of the LORD, and whether its waters are wholesome and abundant, are questions of no small interest.

It gives us great pleasure to be able to state that the condition of the Seminary has never before been so prosperous. The Professors are untiring in their attention to the duties of their respective chairs, and the instructions which they communicate are calculated, with the blessing of God, and the influence of the HOLY SPIRIT, to make those whom they instruct, "Men of God, perfect, thoroughly furnished unto all good works." Lectures are delivered by both Professors, recitations made in Hebrew, Greek, and Church History, and essays read on prescribed subjects. Besides their own private meetings for mutual improvement, the afternoons of five days in the week are spent with the Professors in attention to their appropriate branches of study. The number of students of various stages of progress, is thirteen, of whom four are in the first class, and may be expected to receive licensure in the spring. All these young men appear to have consecrated themselves wholly to the work of the ministry, and to be *in earnest* in preparing to engage in it. In connexion with the studies of the Seminary, they are actively engaged in Sabbath school instruction, in assisting in meetings of prayer and Christian fellowship, and in other

efforts to do good. There is reason to hope that they will go forth from the Seminary not only well instructed in doctrinal truth, and able to teach others also, but that, in addition, they will be prepared to take an active part in the various benevolent enterprises of the age, and to lead the church onward in *aggressive* movements against the kingdom of Satan. We may expect in them the ministry which our age, our country, our church, requires. Men of genuine religion, sound knowledge, liberal and comprehensive views, firm and intelligent attachment to the truth, with zeal, enterprise, activity, industry, and perseverance, who will be instant in season and out of season, and count it their honour and happiness to spend and be spent in the service of their LORD.

The importance and excellence of the Seminary, and its present flourishing condition will lead every one to give a ready answer to the question, Shall it be sustained? Will not prayer be made for it continually, that GOD by his SPIRIT would bless the instructions delivered, and would make all its ministers truly converted persons, lest while they preach Christ to others, they may be themselves cast-aways. And who is there that will not contribute his or her *mite*, (for no more is needed from each person, if all would give,) to furnish the pecuniary resources required. It is hoped that the contributions which will be received this year will be liberal, since, in addition to the object to which they have hitherto been appropriated, it is desirable to be able to give some assistance to such persons as may have abandoned other sources of support, that they might devote themselves to preparation for the service of the church. Will not this be thought of? How many of the richer members of our churches singly? how many of the less affluent, by uniting together, might be the means of bringing out to the gospel-field some young man who would reap a large harvest of redeemed souls? Who will aid in this? Reader, will you?



MISSIONARY INTELLIGENCE.

EXTRACT OF A LETTER OF REV. J. CALDWELL, DATED SAHARANPUR,
SEPTEMBER 17, 1847.

DEAR MR. STUART.—I should be much gratified in replying to your long and kind letter of the 26th of February last, to be able to write you in detail of the affairs of the station, since the date of my last to you. But as I obtained the intelligence of the departure of the next steamer from this country only to-day, it is quite out of my power to do so. I did hope that I should be able to communicate with my Philadelphia friends every month or two, but have hitherto been, from some cause or other, foiled in every attempt.

Ere this reaches you, I suppose Mr. Campbell will have arrived in America. If so, kindly mention that I wrote to him last April, and directed my letter to the care of your brethren in Manchester, as he wished me to do, and that I am very sorry to learn that my letter never reached him. It may have been sent to America by mistake. I wrote at the same time to Mr. Wylie, and hope he has received my letter.

The enclosed is, as you will perceive, another of my scraps on India. I am really afraid it is not worth publishing.* I hope the next will be a little more interesting, as the subject will certainly be so.

* This interesting article will appear in our next No.

I have merely time to state, that every department of our labour is going on as usual. The orphan boys, thus far, promise well, but what shall be the result of their training, is known only to God. Four of them have been employed daily since they came, about three hours at manual labour. As I mentioned in my letter to Mr. Wylie, last April, they have been set to learn the Cabinet business, and one or two of them learn rapidly. Their education in the meantime has not been neglected. At least four of them are able to read short sentences in Persian characters. They are to be set at writing in that character, also, in a few days.

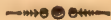
Since I last wrote, I have commenced a Bible class with our native brethren, and find it both interesting and useful. I use the Sabbath School Union's Questions, which I translate into Hindu, for the use of my class. Some of them, it is true, understand English, but others of them do not know a syllable of it, and on their account it is necessary to have the service all in Hindu. If some kind friend in America should make a donation of a hundred dollars or so to our mission, and allow me to apply it as I thought proper, I should have a volume or two of the Union Questions printed in Hindu for the special use of our native brethren.

J. CALDWELL.



REV. MR. CAMPBELL'S LECTURES.

The Rev. Mr. Campbell has been engaged in delivering a very instructive and interesting course of lectures on India as a field of Missionary labour. These lectures were illustrated by numerous idols, images of men of different castes and occupations, drawings on paper and mica, with various other articles connected with domestic life and prevalent customs in India. After the regular series of lectures was completed, a meeting was held at which Mr. Campbell gave answers to questions which all were at liberty to propose to him. At this meeting addresses were delivered by Rev. Drs. Crawford, and Lord and Messrs. Dales, Cooper, and Bowers. The audiences throughout were very large, and exceedingly attentive. Mr. Campbell expects to repeat these lectures in other places as he may have opportunity.



THE SABBATH SCHOOL.

TEMPER IN TEACHING.

Few persons seem to have proper apprehensions of the sacredness which attaches to the instruction of youth. Hence many of the errors of teachers; and hence, consequently, many of the mishaps and catastrophes of pupils.

You have, I will suppose, under your tuition, a little boy, eight or nine years of age. It is a most interesting period of life, and the charge is one of the most momentous nature. I can conceive of few employments more delightful than the training of such a child, and there is certainly none which is more responsible. Every touch you give makes its mark, as the fingers on a mass of ductile wax. You scarcely say, or do, or omit any thing, without contributing in some way or other, to form the character of your pupil. He finds an example, for good or for evil, in every thing about you.

Let me direct attention to a single particular, in which we are all apt to go wrong; I mean the *temper* which we manifest in the company of our pupils. Almost every child has some trait which tries the temper of the teacher. He is stubborn or forgetful, idle or hasty: these are great faults, but that of the teacher who loses his temper is greater. Patience is a virtue which is especially demanded in the work of instruction; but for this reason, above others, that all impatience on the teacher's part disturbs, in a high degree, the process of communicating moral truth. If the teacher grows warm, especially if he use reproachful words, the child will suffer pain: some children will suffer great pain. If this be often repeated, an association will be formed in the mind of the child which may render the peculiar topic of instruction hateful for life. I could mention, if it were proper, a very striking instance of this. When the child is scolded, or boxed, or laughed at, a scar is sometimes left in his memory; and to my mind this is a very serious thing. We are dealing with a material more precious than the diamond, and more lasting than the sun. We are forming the tablet, on which may be, on one day impressed the image of the glorious God. We are handling that which is delicate as the rose-leaf, yielding as clay, and yet more mighty, when trained, than all engines of power. We are conversing with those whose angels do always behold the face of God. Let us treat them with sacred awe. Let no word or tone betray any thing sinful for them to imitate. Remember the word of the Roman:—*Reverentia magna debetur pueris*—Great reverence is due to the young. Remember the higher words of Christ: "Take heed lest ye offend (or cause to stumble) one of these little ones."

I am persuaded that much of our instruction goes for nothing, just for want of temper. The motto of the teacher should be, LOVE IS POWER. A loving teacher will communicate twice as much as another.—And this is compatible with a high measure of authority. There are some who never rebuke a child, even for a slight breach of decorum, but in the language and tone of bitter sneer or sarcasm. This is like burning the tendrils with a hot iron. It is an unlovely weapon with any age; but when applied to shrinking, sensitive childhood, it is barbarous and cruel.

To make a child angry during his lesson, is to give him his food scalding hot. Let the operation be repeated a number of times, and he will contract a dislike for the teacher and the teachings. Every unkind feeling thus engendered in his little bosom, will go a certain length towards fixing an evil habit upon him. From such causes human character receives its impress. O how holier a race would grow up, if teachers in all their dealings with little ones, would bear in mind that the Christian love of the heart should be operative, even in their earliest and slightest teaching.

FAMILY CIRCLE.

THREE FAULTS OF NURSES.

1. To lisp in a baby style, when the same words in an endearing tone would please as well; the reverse should be the case—the voice clear, emphatic, and each syllable distinctly articulated for imitation.

2. To tell of witches, ghosts, and goblins; such superstitions, impressed upon young minds, are rarely got rid of.

3. To direct a child to act like a man; whereas, it is not often becoming for a little boy to ape the man, but only to conform his demeanour to his age; every age has its own peculiar decorousness.

INTELLECTUAL PRECOCITY.

It once happened that an anxious mother asked Mrs. Barbault at what age she should begin to teach her child to read?

"I should much prefer that a child should not be able to read before five years of age," was the reply.

"Why, then, have you written books for children at three?"

"Because, if young mammas will be very busy, they had better teach in a good way than a bad one."

I have known clever precocious children at 3 years, dunces at 12; and dunces at 6, particularly clever at 16. One of the most popular authoresses of the present day could not read when she was seven. Her mother was rather uncomfortable about it, but said that as every body did learn to read with opportunity, she supposed that her child would do so at last. By eighteen, this apparently slow genius paid the heavy but inevitable debts of her father, from the profits of her own works; and before she was thirty, had published thirty volumes!

STARTING CHILDREN IN THE WORLD.

"Many an unwise parent labours hard and lives sparingly, all his life, to give his children a start in the world. Setting a young man afloat, with money left by his relatives, is like tying bladders under the arms of one who cannot swim; ten chances to one, he will lose his bladders, and go to the bottom. Teach him to swim, and he will never need the bladders."

Is it not frequent, very frequent, for parents to toil and labour, drag out a miserable slavish life with miserly parsimoniousness, refusing to contribute to objects of real benevolence? And for what? to give their children a start! enable them to make a dash! What has been the result? This same wealth, hoarded by cringing parsimony, has proved a curse to body and soul! God has testified his disapprobation of this course most fearfully!

"There is that withholdeth more than is meet, but it tendeth to poverty." "There is that scattereth, and yet increaseth." Lay up treasure in heaven; be rich toward God. Cultivate the mind. Train your children to habits of industry and virtue; give them a sound, thorough education, on Bible principles. These will be of more value to them, than the wealth of the Indies, the gold of Peru.

FOR THE YOUNG.

WILLIAM HERBERT.

"O, dear Martha," said William Herbert, in a tone of despondency, to his older sister, "I don't believe I shall ever be good."

"Why, my dear," said his sister, raising her eyes from the print she was examining, "what has happened to discourage your attempt to-day?"

"Nothing more to-day than any other day; but somehow it seems as if I don't know how to be good; I can do my work and get my lessons, and mind what you tell me pretty well, but," as he continued, he came close to his sister's side, and spake in a more subdued tone of voice, "I don't love to think about God, Martha. I can't be good, as you, and father, and Aunt Hannah are, and as dear mother was good. There is a strange feeling, when I think of the words which she said to me when she was dying. I don't want to forget them, but sometimes they make me feel afraid."

Martha put her arm around her brother's waist, and kissed the cheek which was glowing with excitement of unwonted feeling. She felt a Christian sister's strong sympathy for the motherless boy, who, it was evident, had just begun to seek for true light, amid darkness by corruption within, and by bad influence without. With a silent prayer for the Divine Spirit's aid, she said—

"I know what you mean, William. There are times when all around must look dark and cheerless to those who do not love God. And even a loving mother's dying counsel, when it has been neglected, is recalled with a mysterious dread. But, my dear, there is one who is both ready and willing to remove all your gloomy fears. If you will only be persuaded to give your heart to him, you will find a peace and joy in believing, of which you cannot now conceive. You say you can't be good—you don't know how, and that is very true. It is true of every person in the world. No one can change his own heart. But God has promised to do this great work for all who will wait upon him. If you will only sincerely and perseveringly seek his favour, pray for the influences of his Spirit, regard its teachings, and trust in the Saviour, you will be a child of God, and then you will wonder how it could be that you did not love him before."

William listened with much attention to his sister's words, and when she had stopped speaking, he said with an appearance of much feeling:

"I sometimes wonder I don't love God now. He has done so much for me, I will try and seek him, I am resolved."

And this resolution was kept, and William soon realized the truth of the promise, "I love them that love me, and they that seek me early shall find me."



THE POOR SHEPHERD BOY.

The Rev. John Brown, when a poor shepherd boy, conceived the idea of learning Latin and Greek, and having procured a few old books, accomplished the task while tending his cattle on the hills. So successful was he, that some of the old and superstitious people in the neighborhood concluded that he must have been assisted by the "evil spirit." On one occasion he went to Edinburgh, plaided and barefoot, walked into a bookseller's store and asked for a Greek Testament. "What are *you* going to do with a Greek Testament?" said the bookseller. "Read it," was the prompt reply. "Read it!" exclaimed the skeptical bookseller, with a smile: "ye may have it for nothing if ye'll read it." Taking the book, he quietly read off a few verses, and gave the translation; on which he was permitted to carry off the Greek Testament in triumph.—*Turnbull's Genius of Scotland.*

[We are indebted for the wood cut at the commencement of this No. to the Pres. Board of Foreign Missions. The following description is taken from the Foreign Missionary:]

THE INDIANS OF NORTH AMERICA.

This picture will be interesting to our young readers. It describes a visit made by the Rev. Mr. West, an English missionary, to some Indians living between 500 and 600 miles from his station, which was at the Red River Settlement, near Lake Winnipeg, in the north-western part of Upper Canada. Mr. West had to travel in a sledge or sleigh drawn over the snow by a team of dogs. It is said that each dog is so strong, that over the smooth and almost glassy surface of the frozen snow he can haul a weight of about two hundred pounds, and can travel sometimes as much as sixty miles in a day.

The missionary must have felt a great degree of interest in the salvation of the Indians, to be willing to make so long a journey in the midst of the winter, to preach the gospel unto them. But if his heart was moved by love to the Saviour, and by pity for the Indians, then no doubt he felt very happy while making this journey, and afterwards while telling them all about Jesus—who he was—why he died for sinners—where he is now—what he is willing still to do for them that trust in him—and how he will make his friends happy in heaven. Would not many of our little readers feel it to be a privilege to speak of these things to the poor heathen, and especially to the little Indian children who are looking with wonder at the missionary?

A great many Indians are poorly clad, live in bark huts, and depend for their food on the wild animals and birds which they can kill with their guns, or catch with their snares; and thus they lead a miserable life in this world. What makes their condition far worse, however, is that they have no knowledge of a better life in the next world, because they know nothing about our Lord and Saviour, Jesus Christ. Let us hope that the Indians represented in the above Engraving, though as poor as any others when Mr. West went to see them, may have paid good attention to the sermons which he preached unto them, and learned to trust in Christ for salvation. If they did, then no doubt their temporal lot has become much better than it was when this picture was taken. They have built themselves warmer houses, and learned to plough the ground and raise potatoes, and wheat, and Indian corn. Their children have been sent to school, and both parents and children have gone regularly to church on the Sabbath. And by this time, they may have become as civilized and intelligent and pious as some of the Indians, among whom missionaries have been, now are. "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." This has been seen in many Indian tribes. The gospel is the great means of their civilization, and it is the only means of their salvation. Many Indians have received the gospel, and are now living happily under its influence. And some of them have died in its faith, cheered by its hopes; and they are now in heaven. There is an excellent little Sabbath School book, called a Memoir of Catharine Brown, which shows what the gospel can do for Indian children. It enabled her to become an eminent Christian, and to leave this world in peace and hope. May all the children and young persons who read this article, become the true friends of Christ! They will then have the same peace and hope which she enjoyed. And they will be anxious to send the gospel unto all who do not possess it.

THE

Banner of the Covenant.

FEBRUARY, 1848.

PRACTICAL ESSAYS.

SABBATH SICKNESS.

The following article, describing a disease no less common than dangerous, and showing its cure, is worth reading, and we hope will be found profitable.

Not long since, on hearing it related that a certain minister was accustomed in the stated exercises of the sanctuary to pray for the ungodly sick, who were able to labour hard through the week, but too ill to attend public worship on the Sabbath, our attention was especially directed to this suffering class of fellow-beings. And as the disease is far more prevalent than is generally imagined, and it is thought to be contagious, as whole families usually have it when the head is materially affected—and frightfully dangerous—it seems but an act of common humanity to give the alarm. From the development of its symptoms, for the sake of convenience, we have named it “Sabbath Sickness,” or if any should prefer the term, they may call it Sabbath ague.

The seat of the disease is said to be the heart, and through that organ the head and other parts of the system become affected. It is not, however, an enlargement of the heart, but rather an extreme contraction of that organ. Moreover, it is found that persons who naturally have small hearts, are predisposed to the disease, and on such remedial agents have less effect. Like other internal diseases, its approaches are insidious and stealthy; and although the subject constantly bears with him the elements of the malady, which may be seen by the careful observer, yet as the symptoms are remittent, and only develop themselves strongly on the return of the Sabbath, the patient has little or no apprehension of evil from this seventh-day ague.

But his apathy increases his danger. The most intelligent authors who have written upon it, are all agreed, without a remedy applied, it invariably terminates in death. And what may seem singular, it is said that on the dawn of a future Sabbath, of which the present is only a figure or prelude, each and all of these subjects of Sabbath sickness will be found incurably sick—the whole head sick, and the whole heart faint—and totally unfit for the services of the true tabernacle—and on that memorable Sabbath they will *all die*.

The premonitory symptoms of this disease are, during the week, inordinate love of the world, extreme devotion to the pursuit of its honours, its pleasures, and its profits, accompanied with a disrelish for secret prayer or pious meditation, and an apprehension of the want of

time for reading the scriptures, and for family devotion. As the Sabbath morning dawns, the subject manifests great lassitude and debility; sighs, groans, complains of divers pains, becomes nervous, dreads especially a Sabbath fog, or a little rain, rises late, breakfasts on the greatest luxury the house affords, eats voraciously, and then begins to think about the services of the day.

If the attack is light, the weather fair, and all things favourable, he drags himself to the house of worship. But here the symptoms of Sabbath sickness in its mildest forms are often seen. The subject is seen to seat himself or herself in a convenient place—say in the corner of a pew, as he or she feels the premonitory symptoms coming on. The eyes look heavy, the eyelids drop, the muscles of the neck give way, his respiration appears asthmatic, and he drops into a death-like stupor. Towards the close of the exercises, the patient gives signs of life, gradually raises the head, and the red forehead and blinking eyes, as they gradually salute the light, plainly say that animal life is not extinct. By the time the benediction is pronounced, the paroxysm appears over, the subject has the hat or parasol ready, and with a countenance bright and beaming starts for home, rejoicing in the prospect of six more happy days before the return of the day of evil.

But if the Sabbath morning attack be severe, the sufferer is far too ill to attend church, and lounges away the whole forenoon. In the afternoon the symptoms abate, and the person is often seen about his fields salting his sheep or cattle, or otherwise devoting himself to the worship of mammon. As the evening comes on, he appears quite well. The plans of operation for the coming week are all made. The wagon is loaded for the mill or market, and the gloom and sorrows of the past are all forgotten in the prospect of to-morrow.

But the worst form in which this disease manifests itself, is that in which it so affects the head as to derange the judgment. The heart at first dreads the prescribed duties of the Sabbath, until through sympathy the judgment is perverted, and the subject is left to say and half believe that there are no duties peculiar to the Sabbath. In this state of delirium, the subject of Sabbath sickness seeks to drive off the disorder by sweating at hard labour, or by dissipation at the place of vain recreation. We sometimes see this class with their cradle, sickle, scythe, rake, or pitchfork, tugging and toiling to cure this troublesome disease, and to secure such blessings to themselves as Infinite Wisdom has overlooked, and Divine Providence cannot provide. They must work on the Sabbath or die of want!

But there is a remedy for this wide-spread contagious epidemic. Let the sufferer take daily a proper dose of godly sorrow, combined with self-denial, mixed with precious faith, and exercise himself unto godliness; and in severe cases double the dose and take it, fasting on Sabbath morning, and the cure is sure. The seventh-day ague will disappear, and the Sabbath-dread no more trouble the poor invalid. The Sabbath will become his delight, and its duties his meat and his drink. And soon, very soon, for ever cured of Sabbath sickness, he shall enjoy that Sabbath of rest which remains only to the people of God. The prescription is safe for all, within the reach of all, and the author advertises, "*No cure, no pay.*" May all soon apply and be healed. In the meantime we entreat the prayers of the whole church, with those of the ministers, in behalf of the ungodly sick.—*Baptist Register.*

EMOTION AND FAITH.

There are two classes of Christians—those who live chiefly by emotion, and those who live chiefly by faith. The first class, those who live chiefly by emotion, remind one of ships that move by the onward impulses of the wind operating upon sail. They are often at a dead calm, often out of their course, and sometimes driven back; and it is only when the winds are fair and powerful that they move onward with rapidity. The other class, those who live chiefly by faith, remind one of the magnificent steamers which cross the Atlantic, which are moved by an interior and permanent principle, and which, setting at defiance all obstacles, advance steadily and swiftly to their destination, through calm and storm, through cold and sunshine.—*Upham.*

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[From the Preacher.]

## THE SUPPORT OF GOSPEL ORDINANCES.

Although not accustomed to write for the public press, yet feeling an interest in the subject above named, I have concluded to write something. And if I am wrong, I hope some one from whom I may differ, will also furnish an article, that we may at least become better acquainted with the subject. I learn from the numerous "*reports*" and "*acknowledgments*" given in the columns of the Preacher, of which I have been for some time a constant reader, that our church is doing something for *church extension*. We have our mission to Damascus; we have our mission appointed for Oregon to go out next spring; we have our home missionary operations for seeking out and at least partially supplying the destitute in our own country; and we have our two theological Seminaries for the education of young men for supplying those fields of labour. And I am gratified to find that so much is done for sustaining those operations. For some of them we have done tolerably well; for some we have done too little; and for none of them have we done too much.

I wish to notice another branch of that same subject, and which ought to be to all of us at least a matter of equal importance. I mean the support of the ordinances of divine grace *at home*. I do think that in the church generally, there is much that is wrong on this subject. It is necessary to the profitable and comfortable worship of God, that we have houses of worship. It is necessary that we have men to minister to us whose business it shall be to preach the word, not caring themselves too much about the affairs of this life. None of us like to see a minister, both a minister and a farmer or a mechanic. It is equally necessary that suitable provision be made for those whose business it is to be wholly employed about the affairs of the church. Such provision was made under the former dispensation. Whilst the tribe of Levi had no inheritance among their brethren, yet the tenth of all was holy unto the Lord; and in this abundant provision was made for the priests, the ministers of the Lord of hosts. And in so far as the divine appointment is concerned, provision has also been made for the ministers of the gospel under the present dispensation. "Even so hath the Lord ordained, that they that preach the gospel should live of the gospel." 1 Cor. ix. 14. It is an appointment which is recognised by our people in the settlement of ministers among them. "*We promise you all due support and encouragement,*" etc., is the language of an ordinary call. And most generally an amount is specified, which, according to

*their own mind*, they judge to be necessary to his *due support*. Now, in this paper, I am not about to reprove the practice of specifying too small an amount. I know very well that oftentimes it is small, too small; but I assume that by their conduct in naming that amount to him in their call, and his in accepting, it is mutually agreed that the amount specified would be "due support." But how is this engagement met? Why, in many, many cases, it is *not met at all*. Some congregations may discharge their duties to their pastors with the same fidelity with which they expect him to discharge his towards them; but it is by far the fewest. He must be punctual in his ministerial duties, preaching Sabbath days and week days; must visit all the sick in the neighbourhood, whether his own people or not. And sometimes he is censured for not visiting them, when a knowledge of the censure is the first intimation that he receives of their sickness. But how are their engagements to him fulfilled? Not with the same degree of punctuality that they expect and require him to fulfil his. One man has made a subscription, which at the close of the second or third year he cuts down to suit himself; another *never did* promise as much as he should have done, and as he was able to do, labouring more for the bodies than the souls of his children; another does not promise *any thing*. Another takes the whole of a *front* pew by securing the first half to himself, and as no one is willing to take the other half, he gets the whole on his own terms, and there is another who has taken some offence, *no matter what*, and he withdraws his support, but still *holds* his pew, because he paid for it, and no other one can get in. But what is the worst of all, scarcely one of the above observes *due* punctuality. Six months run out, and the time of making our offerings to the support of the ordinances comes, and few payments. The year runs out, and about one-half do what they ought to have done sooner. In the mean time, the preacher must provide a home for his family, by renting or otherwise. He must furnish food and clothing for his household; he must keep himself decently clothed, and keep a horse always ready to attend to all calls. He must keep an *open* house and a *free* table, no matter what the expense to him. As a member of civil society, he must pay his taxes, etc., give as much as any other for any charitable purpose he may recommend, and discharge other duties of the kind as best he can. But how are all these claims to be met? Generally by leaning on some ten or fifteen punctual men in his charge, who do in reality keep their minister from beggary and the church from disgrace.

I am clearly of the opinion that many of our "demission of charges," arise from this cause—a neglect on the part of the people to observe punctuality. Does one say mine is a small amount, and I will attend to it when *convenient*? I remark, that it is by those small amounts that ministers live, and for the want of them they are sometimes much embarrassed. In punctuality there is a twofold satisfaction;—first, to the church member, when he has duly done what he knows to be his duty,—and second, to the minister, in his having this additional evidence that his people really love him and desire his ministrations.

I think the scriptures universally convey the idea that such contributions are *free-will offerings*, and one essential element in a free-will offering is, that it be *presented* by, not begged from, the offerer. And hence I entirely discard the office of *collector* in the church, when by



that office, as the name imports, it is his business to call on church members and ask and beg such offerings to the church. Are such, offerings at all? One admitted evidence that these are, or should be, free-will offerings, is, that the minister must not ask or dun for such contributions privately; and it is shocking to the Christian sensibilities of some Christian professors that he should even allude to them in public, much more if he ask or demand them.

Now, all this is wrong. Offerings for the support of God's ordinances are *free-will offerings*, and they should never be hunted up and begged. Let every man be his own collector, and he will know when it is done. Let him do it punctually.

In conclusion, I recommend that where there is a designing and contriving how little men can give to the support of the ordinances, and how long they can withhold *that little*, they also contrive how little preaching will do them, and how long they can do without it.

EUSEBIUS.



## HISTORICAL SKETCHES.

[For the Banner of the Covenant.]

### HISTORY OF THE WESTMINSTER CONFESSION OF FAITH.

At the commencement of the Reformation in *Scotland* in 1560, when the Protestants were seeking the condemnation of Popery, and the establishment of the Reformed doctrine and worship, they were required to draw up a summary of the articles of their faith. This they did in the short space of four days, and having read it before the Parliament, it received their official sanction, and in the year 1567 was published as the confession of the church of Scotland. Prior to this, it appears that the "Confession of Faith used by the English congregation in Geneva," had been extensively received in Scotland, but it was superseded by the one now adopted. Its authors were Winram, Spotswood, Willock, Douglass, Row, and Knox. (Hetherington's History, p. 50.) This confession continued the authorized standard of faith in Scotland until superseded by the *Westminster Confession*, to which we now direct our attention.

When the authority of the See of Rome was renounced in England, the king claimed for *himself* the power in religious matters which the Pontiff had formerly possessed. The Reformation in its purity was not palatable to monarchs of ambitious minds and worldly views, and hence much of the mummary of Rome was retained in the church of England. There were some, however, who desired further and better reformation. These were called Puritans, and though often subjected to severe persecution, their numbers gradually increased, and their influence too became greater. When the house of Stuart ascended the English throne, the attempt was made to rivet the chains of bondage on the minds as well as the bodies of their subjects. But the craft of a James, and the treachery of a Charles, met with a stronger opposition, and were in themselves less likely to succeed, than the undisguised, though unrelenting, and unyielding severity of a Henry or an Elizabeth. Acting on his favourite maxim, "No bishop, no king," James I. endeavoured to maintain and advance the power of the prelates as the means of his own. In the contest which ensued, and which, in the reign of his successor Charles, broke out into the great rebellion, the clergy of the established

church were generally found on the side of despotism and the monarch, while those who maintained the doctrines of the Puritans were the advocates of the rights of the people. Opposition to the civil power was thus connected with opposition to the ecclesiastical system which it supported, and with which it was so intimately allied. The desire for redress of grievances inflicted by the one, was connected with the same desire in regard to the other. While, therefore, the Parliament were examining civil abuses, they determined to investigate the evils of the church. For this purpose an assembly was called to meet at Westminster, to consist of "the most pious, learned, and judicious divines in the country." This assembly was attended by five ministers and three elders as delegates from the church of Scotland, which had been invited to give its assistance. In Scotland the reformation had been established without the aid, and even against the opposition of the civil power. It was, therefore, propagated in that country in far greater purity than in the sister kingdom. The efforts made by the Stuart dynasty to establish the yoke of prelacy and civil tyranny, had been earlier and more successfully resisted, and Scotland was appealed to for aid in regard to both, by those in England who desired to be free from the same intolerable bondage. Nor were the Scotch unwilling to give their assistance. The English, however, were more anxious for the removal of the civil than the ecclesiastical oppression, while in the case of the Scotch it was the reverse. In forming the alliance between the two nations, both objects, however, were presented, and while the Scotch united in the field with the soldiers of England, they also sent their delegates to the Westminster Assembly. The names of their commissioners were, Henderson, Baillie, Rutherford, Douglas, and Gillespie, ministers; and the Earl of Cassilis, Lord Maitland, Arch. Johnston of Warristoun, Ruling Elders. Douglas and the Earl of Cassilis, however, never attended.

The first meeting of the Assembly was held on Saturday, July 1, 1643, in Henry VII.'s chapel at Westminster. It continued in session till Feb. 22, 1649, a period of more than five and a half years, during which it held 1163 meetings. Its appearance is thus described by Baillie.

"The likes of that Assembly I did never see, and as we hear say, the likes was never in England, nor anywhere is shortly like to be. They did sit in Henry the VII.'s Chapel, in the place of the Convocation; but since the weather grew cold, they did go to the Jerusalem Chamber, a fair room in the Abbey of Westminster, about the size of the College front-hall, but wider. At the one end nearest the door, and along both sides, are stages of seats, as in the new Assembly House at Edinburgh, but not so high; for there will be room but for five or six score. At the uppermost end, there is a chair set on a frame, a foot from the earth, for the Mr. Prolocutor, Dr. Twisse. Before it, on the ground, stand two chairs for the two Mr. Assessors, Dr. Burgess and Mr. White. Before these two chairs, through the length of the room, stands a table, at which sit the two scribes, Mr. Byfield and Mr. Roborough. The house is all well hung (with tapestry), and has a good fire, which is some dainties at London. Opposite the table, upon the prolocutor's right hand, there are three or four ranks of benches. On the lowest, we five do sit. Upon the other, at our backs, the members of the Parliament deputed to the Assembly. On the benches opposite us, on the prolocutor's left hand, going from the upper end of the house to the chimney, and at the other end of the house and back of the table, till it come about to our seats, are four or five stages of benches, upon which their divines sit as they please; albeit commonly they keep the same place. From the chimney to the door there are no seats, but a void space for passage. The Lords of the Parliament use to sit on chairs, in that void, about the fire.

We meet every day of the week but Saturday. We sit commonly from nine till one or two afternoon. The prolocutor, at the beginning and end, has a short prayer.



The man, as the world knows, is very learned in the questions he has studied, and very good, beloved of all, and highly esteemed; but merely bookish, not much, as it seems, acquainted with conceived prayer, and among the unfittest of all the company for any action; so, after the prayer he sits mute. It was the canny convoyance (skillful management) of those who guide most matters for their own interest to plant such a man of purpose in the chair. The one assessor, our good friend, Mr. White, has kepted in of the gout since our coming; the other, Dr. Burgess, a very active and sharp man, supplies, so far as is decent, the prolocutor's place. Ordinarily there will be present above threescore of their divines. These are divided into three committees, in one of which every man is a member. No man is excluded who pleases to come to any of the three. Every committee, as the Parliament gives orders in writing to take any purpose to consideration, takes a portion, and in their afternoon meeting prepares matters for the Assembly, sets down their minds in distinct propositions, backing their propositions with texts of Scripture. After the prayer, Mr. Byfield, the scribe, reads the proposition and Scriptures, whereupon the Assembly debates in a most grave and orderly way.

"No man is called up to speak; but whosoever stands up of his own accord, speaks so long as he will, without interruption. If two or three stand up at once, then the divines confusedly call on his name whom they desire to hear first: on whom the loudest and maniest voices call, he speaks. No man speaks to any but to the prolocutor. They harangue long and very learnedly. They study the questions well beforehand, and prepare their speeches; but withal the men are exceedingly prompt and well spoken. I do marvel at the very accurate and extemporal replies that many of them usually make. When, upon every proposition by itself, and on every text of Scripture that is brought to confirm it, every man who will, has said his whole mind, and the replies, duplies, and triplies are heard, then the most part call, 'To the question.' Byfield, the scribe, rises from the table and comes to the prolocutor's chair, who, from the scribe's book, reads the proposition, and says, 'As many as are of opinion that the question is well stated in the proposition, let them say, Ay;' when ay is heard, he says, 'As many as think otherwise, say No.' If the difference of 'Ayes' and 'Nos' be clear, as usually it is, then the question is ordered by the scribes, and they go on to debate the first Scripture alleged for proof of the proposition. If the sound of Ay and No be near equal, then says the prolocutor, 'As many as say Ay, stand up; while they stand, the scribe and others number them in their minds; when they sit down, the No's are bidden stand, and they likewise are numbered. This way is clear enough, and saves a great deal of time, which we spend in reading our catalogue. When a question is once ordered, there is no more debate on that matter; but if a man will wander from the subject, he is quickly taken up by Mr. Assessor, or many others, confusedly crying, 'Speak to order, to order.' No man contradicts another expressly by name, but most discreetly speaks to the prolocutor, and at most, holds to general terms: 'The reverend brother who lately, or last, spoke on this hand, on that side, above, or below.'—I thought meet once for all to give you a taste of the outward form of their Assembly. They follow the way of their Parliament. Much of their way is good, and worthy of our imitation; only their longsomeness is woful at this time, when their Church and kingdom lie under a most lamentable anarchy and confusion. They see the hurt of their length, but cannot get it helped; for being to establish a new platform of worship and discipline to their nation for all time to come, they think they cannot be answerable, if solidly, and at leisure, they do not examine every point thereof."—*Baillie*, vol. ii. pp. 108, 109.

The subjects for its consideration were proposed by Parliament. At first the members directed their attention to the formation of a book of Discipline, and when this was completed, they proceeded to the Confession of Faith. The Parliament had directed the Assembly merely to revise the thirty-nine articles of the Church of England, but after fifteen articles had been considered, it was thought proper to proceed to the composition of a new confession, according to the agreement in the solemn league and covenant. In forming the Confession of Faith, the plan pursued was the following: The titles of the chapters were first prepared by a committee consisting of Dr. Hoyle, Dr. Gouge, Mr. Herle, Mr. Gataker, Mr. Tuckney, Mr. Reynolds, and Mr. Vines, with the Scottish commissioners. These were then distributed among sub-committees, which sat two days every week, and then reported to the general

committee, by which they were presented to the Assembly, where each chapter was debated paragraph by paragraph. A year and a half was occupied in this work, and while there was much discussion on some points, in general great harmony prevailed. (See *Heth. Hist. West. Assem.*, p. 242.)

When the assembly had completed the confession, it was presented to the Parliament under the title of "the humble advice of the Assembly of Divines, now, by authority of Parliament, sitting at Westminster, concerning a Confession of Faith." (The original edition may be seen in *Philada. Library*, Q. 925.)

The Parliament having had it under consideration for more than a year, (Neal, 3, 377,) at length gave orders that it should be published for the satisfaction of foreign churches, under the title of "Articles of Religion, approved and passed by both houses of Parliament, after advice had with an assembly of divines called together by them for that purpose." The parts of it relating to discipline were laid aside, as the whole of the 30th chapter, the 31st, a great part of the 24th, and the 4th section of the 20th, which refers to the power of the civil magistrate to punish for opinions contrary to the light of nature, and the known principles of Christianity. These parts of the confession were never approved by the English Parliament, but the whole Confession, as issued by the Westminster Assembly, was adopted by the church and Parliament of Scotland. Neal, 3, 378.

Such is a brief history of the Westminster Confession of Faith. It has received many modifications, but yet remains the basis and chief substance of the creeds of the whole Presbyterian family. It was adopted by the congregationalists in their conference at the Savoy Palace, in London, in 1658, with the omission of the chapters relating to discipline, and with the addition of a chapter in which they give an account of the main points of difference between them and the Presbyterians. (*Heth., W. Assem.* 271.) This confession never acquired any importance, and never received the public sanction of the government of England, owing, perhaps, to the death of Cromwell, who was the chief supporter of the Independents.

At the restoration of the house of Stuart to the British throne, the attempts made by that ill-fated family to establish uniformity in prelacy throughout their dominions, were renewed. The Confession of Faith was disowned, and all who adhered to it exposed to bitter persecution. On the revolution in 1688, its authority was restored by the civil sanction, and at the union of the two kingdoms in 1707, it was again ratified as part of the Scottish Ecclesiastical Establishment, and such it remains at the present time. It has been altered by the United Secession Church of Scotland, but as far as we are aware, all other bodies of the Presbyterian name in that country, retain it in its original form. It is also held in the same way in the Presbyterian church of Ireland, and we believe by other Presbyterian churches in that country. In the U. States, it has been altered, more or less, by the Presbyterian and Cumberland Presbyterian churches, and the Associate Reformed Church. By the Reformed Presbyterian, and the Associate churches, it has been left untouched. It is a venerable and valuable relic of by-gone times. The hoar of centuries has gathered upon it, but, like some ancient obelisk, it remains unshaken. It has stood the test of trying times, and the scrutiny of eminent men, and still continues an ever-enduring monument of the prudence, the piety, and the knowledge of its authors, and a valuable exponent of the faith of the church of CHRIST.



## ROMANISM.

(For the Banner of the Covenant.)

## ROMANISM A NOVELTY IN IRELAND.

That "Romanism is a novelty in Ireland" may appear to some a strange and hazardous expression. Let us therefore define what we mean. By Romanism we intend "that system of religion against which the reformers of the sixteenth century protested, and which was afterwards confirmed and ratified by the decrees of the council of Trent." And if in the course of our observations we use the word pope or popery, or any similar expression, we do not employ it with feelings of personal unkindness, nor do we wish to excite such feelings in others; but we would remind all that while one bishop of Christendom is exalted as pope or papa over all the rest, the system of popery is *his*, and as long as any call *him master*, they should not be offended if they bear his name.

When the word "*novelty*" is used, we mean that which, however long continued, is *comparatively* new—that is, new in relation to things more ancient; for example, when our Lord is treating of divorce, (Matt. xix.,) he says, "from the beginning it was not so," though the custom alluded to had continued for a period of fifteen hundred years: yet it was a "*novelty*," for "from the beginning it was not so:" and so we are prepared to maintain that Romanism, as its adherents are pledged to it, as its priests are sworn to it, and as ratified by the council of Trent, was not the religion originally prevalent in Ireland—that Christianity was received and taught there *centuries before the authority of the pope was fully acknowledged*, and long before he sent any missionaries thither to preach that authority, and that the religion of (Saint) Patrick, Columba, and other faithful servants of God at that day, was a different religion from that now taught by the Romish priests: and these points we shall endeavour to establish by two lines of argument, the *first* drawn from history, the *second* from doctrinal evidence.

I. The first position that we shall adopt is, that "*Rome did not appoint the earliest missionaries, and therefore that there was no original link binding the country to her dominion.*" We shall produce the evidence of Saint Patrick himself, who all must allow should be a competent judge of the matter, and who thus writes in his confession: "I went every where to promote your cause, even to remote districts, where no one had ever arrived who could baptize or ordain clergy, or complete the people," a testimony which implies that the gospel had been preached and practised there *before his coming*, and which Moore confirms thus in the 22d page of his history of Ireland: "It is supposed that to these western regions the Saint alludes in his confession, when he stated that he had visited remote districts where no missionary had been before; an assertion important as plainly implying that in the more accessible parts of the country Christianity had before his time been preached and practised."

And in giving an account of the efforts of Pope Celestine to relieve the wants of Irish Christians, the same author states in a previous part of his work (page 209) that "Already in Britain, where, at the period of which we are treating, Christianity had for more than a century flourished, the tenets of Pelagius had been rapidly gaining ground, and

the mission of St. German and Lupus to that country in the year 429, was for the express purpose of freeing it from the infection of that heresy. Among the persons who accompanied that mission was the future apostle of Ireland, Patrick, then in his forty-second year. While thus occupied, the attention of those missionaries would naturally be turned to the state of Christianity in Ireland; and it was doubtless the accounts which they gave of the *increasing number of Christians* in that country, as well as of the *inroads* already made on them by the Pelagian doctrines, that induced Pope Celestine to turn his attention to the wants of the Irish, and to appoint a bishop for the superintendence of their infant church. The person chosen for the mission "*to the Scots believing in Christ*," (for so it is specified by the chronicler,) was Palladius, a deacon of the Roman church, at whose instance St. German had been sent by the pope, to reclaim the erring Britons; and whatever preachers of the faith, foreign or native, might have appeared previously in Ireland, it seems certain that before this period no hierarchy had been there instituted; *but that in Palladius the Irish Christians saw their first bishop.*

(To be continued.)

#### THE POPE AND HIS PARLIAMENT.

The Pope opened his Parliament in person, on the morning of the 15th ult., by a speech from the throne. The speech is rather a curiosity in its way. By big words his Holiness strives to give the greatest importance to the little acts by which he has signalized himself since his accession. The press still groans under fetters; the Bible is still an interdicted book; not one comprehensive measure, tending to the real emancipation of his subjects, has distinguished his administration; and yet the Pope speaks as if neither Liberty nor Reform has been known in the world till he arose. It appears plain from the speech, that the Pope feels that he has nearly reached the limits of his reforms; for he indicates that, though still willing to do all he can for his subjects, his policy henceforward must be of a conservative kind. He takes care to tell the deputies composing his Parliament or *consulta*, that they are to possess no real powers; that their duty is to give his Holiness their opinion *when necessary*, and not to aid him in his *sovereign* resolutions, in which he would consult his own conscience. And, speaking with "some vivacity and some heat," he added, "any body who would take any other view of the functions you are called to fulfil would mistake materially, as well as he that would see in the Council of State I have created, the realization of their own utopias, and the germ of an institution incompatible with the Pontifical authority." On the sovereignty of the Pontificate his Holiness is fully resolved not to trench. In short, this Council of State is a mere sham: the Pope tells them plainly that he will take their advice only when it suits his purpose. This *consulta* consists of a President and Vice-President, with twenty-four provincial deputies. Its assembling was celebrated at Rome with *fetes* and processions during the day, and balls and illuminations in the evening.

By the latest intelligence, (Dec. 11th,) we learn that difficulties are augmenting on account of the retrograding movements of the government. Cardinal Ferretti has withdrawn, and it is said that his place



will be supplied by Cardinal Bernetti, secretary of state under Gregory XVI. Count Ferretti has left Rome for Naples; it is said he will not return. The Council saw the evil, but could suggest no remedy; they were only able to give advice upon projects of law presented to them. No laws of importance have been passed.

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## ANTI-SLAVERY.

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### PRO-SLAVERY ARGUMENTS.

It is interesting to hear the oppressed plead their own cause, especially when endowed with such talents as may enable them to address the understanding, as well as to affect the feelings. The following letter possesses this character, and is interesting from the fact that the eminent statesman to whom it is addressed has the reputation of being unusually humane in the treatment of his slaves. Probably, no person in our country could, at this moment, exert a more powerful influence in the cause of emancipation, than the person to whom this letter was written. Were he to devote his remaining years to this object, he would weave for himself a wreath of glory, compared with which, all the honours he has ever yet attained would be wholly insignificant. Omitting several passages which have a particular personal allusion, we extract the following, which refer to the arguments advanced so frequently in favour of retaining the coloured race in bondage.

‘Collisions and conflicts between the two races would be inevitable, and after shocking scenes of rapine and carnage, the extinction or expulsion of the blacks would certainly take place.’

‘How do you know that any such results would be inevitable? Where, on the page of history do you find any thing to warrant even such a conjecture? You will probably point me to the Revolution in St. Domingo, the old and threadbare falsehood under which democratic tyrants have sought refuge for the last forty years. But the facts in that direction are all against you. It has been clearly proven that the revolution was not the result of emancipation, but of a cruel attempt to re-enslave an already emancipated people. I am not aware that you have a single fact to support your truly terrible assertion, while on the other hand I have many, all going to show what is equally taught by the voice of reason and God, *that it is always safe to do right*. The promise of God is—‘that thy light shall break forth as the morning, and thy health shall spring forth speedily, and thy righteousness shall go before thee, the glory of the Lord shall be thy rereward: then shalt thou call and the Lord will answer; thou shalt cry and he will say, Here I am.’

‘The history of the world is in conformity with the words of inspired wisdom. Look, for instance, at the history of emancipation in the British West Indies. There the blacks were, and still are, an overwhelming majority. Have there been any ‘*shocking scenes of rapine and carnage, extinction or expulsion*.’ You know there have not. Why then do you make use of this unfounded and irrational conjecture

to frighten your fellow-countrymen from the righteous performance of a simple act of justice to millions now groaning in almost helpless bondage.

"I now give your argument in support of the morality of your position. You say,

'It may be argued, that in admitting the injustice of slavery, I admit the necessity of an instantaneous reparation of that injustice. Unfortunately, however, it is not always safe, practicable or possible in the great movements of states or public affairs of nations, to remedy or repair the infliction of previous injustice. In the inception of it, we may oppose and denounce it by our most strenuous exertions, but, after its consummation, there is often no other alternative left us but to deplore its perpetration, and to acquiesce as the only alternative, in its existence, as a less evil than the frightful consequences which might ensue from the vain endeavour to repair it. Slavery is one of these unfortunate instances.'

"The cases which you put in support of the foregoing propositions, are only wanting in one thing, and that is analogy. The plundering of the Indians of their territory, is a crime to which no honest man can look with any degree of satisfaction. It was a wrong to the Indians then living, and how muchsoever we might seek to repair that wrong, the victims are far beyond any benefit by it; but with reference to the slave, the wrong to be repaired is a present one, the slave-holder is the every day robber of the slave, of his birthright to liberty, property, and the pursuits of happiness—his right to be free is unquestionable—the wrong to enslave him is self-evident—the duty to emancipate him is imperative. Are you aware to what your argument on this point leads? do you not plainly see that the greatest crimes that ever cursed our common earth, may take shelter under your reasoning, and may claim perpetuity on the ground of their antiquity?

'It is a philanthropic and consoling reflection that the moral and physical condition of the African in the United States in a state of slavery is far better than it would have been had their ancestors not been brought from their native land.'

"I can scarce repress my indignation as I read this cruel sentence; there is so much of Satan dressed in the livery of heaven, as well as taking consolation from crime, that I scarcely know how to reply to it. Let me ask you what has been the cause of the present unsettled condition of Africa? Why has she not reached forth her hand unto God? Why have not her fields been made missionary grounds, as well as the Feejee Islands? Because of this very desolating traffic from which you seem to draw consolation. For three hundred years Christian nations, among whom we are foremost, have looked to Africa only as a place for the gratification of their lust and love of power, and every means have been adopted to stay the onward march of civilization in that unhappy land.

"Your declaration on this point places your consolation with that of the wolf in devouring the lamb.

"You say that '*Great Britain inflicted the evil upon you.*' If this be true, it is equally true that she inflicted the same evil upon herself; but she has had the justice and the magnanimity to repent and bring forth fruits meet for repentance. You copied her bad example, why not avail yourself of her good one also?



"Emancipate your own slaves. Leave them not to be held or sold by others. Leave them free, as the Father of his Country left his, and let your name go down to posterity, as his came down to us, a slaveholder, to be sure, but a repentant one. Make the noble resolve, that so far as you are personally concerned, 'AMERICA SHALL BE FREE.'

"In asking you to do this, I ask nothing which in any degree conflicts with your argument against general emancipation. The dangers which you conjecture of the latter cannot be apprehended of the former. Your own slaves are too few in number to make them formidable or dangerous. In this matter you are without excuse. I leave you to your conscience and your God, and subscribe myself,

Faithfully yours,

FREDERICK DOUGLASS."



#### SLAVERY AND A WESTMINSTER DIVINE.

It may be interesting to our readers to have the sentiment of Mr. Samuel Rutherford, the author of *LEX REX*, and a very prominent member of the Westminster Assembly, on the subject of slavery. The reader will find upon page 51 of the late Edinburgh edition of the above work the following sentiment. "A man being created according to God's image, is *res sacra*, a sacred thing, and can no more by nature's law be sold and bought, than a religious and sacred thing dedicated to God. S. 1. *Instit. de inutil. scrupl.* l. inter Stipulantem. S. Sacram. F. de verber. Obligat."

Here is the fundamental principle of anti-slavery men of the present day clearly and strongly expressed—men who have been stigmatized as new lights and upstarts by not a few who profess to revere the memory of the Westminster divines.

We have but little doubt that the above declaration would have been approved by all the able and godly men who in that day were associated with Mr. Rutherford in the cause of truth and righteousness. —ED. OF EVAN. REP.



#### MISCELLANEOUS COMMUNICATIONS.

[For the Banner of the Covenant.]

#### AMENDMENTS TO THE BOOK OF PSALMS IN METRE.

It was not the opinion of those who compiled the metrical version of the book of Psalms used in the Presbyterian churches in Scotland and Ireland, and by several branches of the same body in this country, that their work was *perfect*, that their descendants might not improve what they had done, as they themselves endeavoured to amend the performances of those who had preceded them. It is true that any amendments should be made with much caution, and before being used should be sanctioned by proper ecclesiastical authority. Yet it is *our duty* to make the effort to "go on to perfection," and we but imitate the honoured examples of our ancestors when we endeavour to *improve* the *exhibitions* of religious truths which they have left us. It is with this belief that we suggest the following amendments in the book of Psalms, which may, perhaps, be succeeded, from time to time, by others.

Psalm xix. 3, "There is no speech nor tongue to which  
 Their voice doth not extend:  
 Their line is gone through all the earth,  
 Their word to the world's end."

Referring to the prose, we will find that some words have been supplied by our translators, one of which quite changes the meaning of the sacred writer. "*There is no speech nor language where their voice is not heard.*" Omitting the word *where*, the passage would be read, "*There is no speech nor language, their voice is not heard.*" The meaning appears to be, that the works of nature which are mentioned, are *silent* monitors, that their *language is inaudible*, though easily observed and understood. The poetical version follows the prose, and communicates the same incorrect idea. It might be amended as follows:

"Although there is no speech nor tongue,  
 Although no voice is heard,  
 Their line is gone through all the earth,  
 To the world's end their word."

The celebrated Addison, in his paraphrase of a part of this psalm, has expressed the idea very clearly and beautifully:

"What though no real voice nor sound  
 Amid their radiant orbs be found,  
 In reason's ear they all rejoice,  
 And utter forth a glorious voice,  
 For ever singing as they shine,  
 The hand that made us is divine."

Psalm xxxvii. 25, "I have been young, and now am old,  
 Yet have I never seen  
 The just man left, nor that his seed  
 For bread have beggars been."

Taking this as it stands, it expresses something contrary to the psalmist's own experience, and at variance with the administrations of Divine Providence, in numerous instances. David himself was obliged to beg his bread, and many of the people of God, in preceding and subsequent ages, were destitute of daily food. The prose translation, while it *may* convey the idea expressed in the metrical version, also admits of a construction which is perfectly unobjectionable. "I have been young, and am *now* old, yet have I not seen the righteous forsaken, nor his seed begging bread,"—that is, his seed, although begging bread, were yet not forsaken. The following amendment may express the correct sense:

"I have been young, and now am old,  
 Yet have I never seen  
 The just man left, nor yet his seed,  
 Though begging bread they've been."

Psalm lxxxiv. 2, 3, "My thirsty soul longs veh'emently,  
 Yea pants thy courts to see,  
 My very heart and flesh cry out,  
 O living God, for thee.  
 Behold, the sparrow findeth out  
 A house wherein to rest,  
 The swallow also for herself  
 Hath purchased a nest;  
 Even thine own altars, where she safe  
 Her young ones forth may bring,  
 O thou Almighty Lord of Hosts,  
 Who art my God and King."



It seems a strange thing that the sparrow and swallow should be permitted to make their nests about the altars of God, even if their instincts would have inclined them to do so. Commentators have been much embarrassed in endeavouring to give a satisfactory explanation of this passage; but the whole difficulty it presents will vanish if we consider a portion of it as a parenthetical ejaculation, and connect the commencement of it immediately with its termination: the prose, unaltered in a single word, will then read thus: "My soul longeth, yea even fainteth, for the courts of the Lord; my heart and my flesh cry out for the living God: (yea the sparrow hath found a house, and the swallow a nest for herself, where she may lay her young,) even thine altars, O Lord of Hosts, my King and my God." Omitting the parenthesis, we read, "My heart and my flesh cry out for the living God, even thine altars," &c. Such interruptions occur in several places in the Psalms, as in Psalm xlv. 5, which in the arrangement in the original would be read, "Thine arrows are sharp, the people fall under them, in the heart of the king's enemies," but in this case the parenthesis being shorter, the true connexion and proper meaning have been observed. The following is proposed as an amendment of the passage quoted in the eighty-fourth psalm:

"Behold the sparrow finds a home,  
The swallow builds her nest;  
In safety each can rear their young,  
And get a place of rest:  
While I am longing for thy courts,  
Almighty God, my King,  
While I, upon thine altars, Lord,  
Can lay no offering."



#### THE SOCIETY OF ODD FELLOWS.

The statistics of this strange organization for the year ending with June last, give 1,392 lodges, 118,961 contributing members, and 16,764 brothers relieved. Revenue of sub-lodges, \$888,605 07; of which, lodges in the State of New York, \$232,000; Pennsylvania, \$139,000; Massachusetts and Ohio, each \$75,000; Maryland, \$44,000; New Jersey, \$35,000; Connecticut, \$33,000; Maine, \$27,000, etc. It will be perceived that these receipts are very large compared with those of our benevolent institutions for spreading the gospel.

The editor of an able paper says, "One of the evils of the times is the formation of societies, attention to which demands a great and fatal sacrifice of the domestic principles. Every night during the year thousands of husbands are absent from their families under the plea of attending to these societies. A large amount of evil is the result of this neglect of domestic duties. Wives and children are neglected, and bad habits are contracted by husbands. The ruin of many a family may be traced to this source. It may startle the reader to hear us, in this connexion, propose the formation of a new society, and yet we are serious in thinking that without the formality of a single meeting a great society might be instituted, to the privileges of which every man should be entitled *who spends his evenings at home with his family.*"



#### PUBLICATION SCHEME OF THE REFORMED PRESBYTERIAN CHURCH, OF SCOTLAND.

The following is the prospectus of the cheap publication scheme of our sister church in Scotland, to which reference was made in their minutes published in our December number. To excite the interest of our readers, we need only direct attention to the *subject* and the *author* of the work with which the enterprise is to be commenced,

and we feel that no commendation from us is requisite or appropriate. We would only add, that any persons who may wish to obtain the work may do so by forwarding their names and payments to the Treasurer of the Board, the publisher of this Magazine.

#### CHEAP PUBLICATION SCHEME,

*By a Committee of the Reformed Presbyterian Church of Scotland.*

It is proposed to publish, if sufficient encouragement is obtained, an Annual Volume, of about 350 pages, Foolscape octavo, price Two Shillings,—to consist of an Original Work on some leading doctrine of Theology, with the view of counteracting prevailing error, and of illustrating and defending important truth.

The first volume by PROFESSOR SYMINGTON, of Paisley, embracing a view of the leading topics of the Calvinistic and Arminian systems, as developed in recent controversy,—particularly as regards the Sovereignty of God in Election,—the extent of the Atonement,—and the work of the Holy Spirit.

To be published (D. V.) during the summer of 1848; and to be succeeded, from year to year, by Works on other fundamental doctrines of religion, by Ministers of the Reformed Presbyterian Synod, as the controversies of the time, and the interests of *present truth* may require.

The power of the Press, as an instrument in forming the opinions, and moulding the characters of men, is on all hands admitted to be very great, and inferior only to that of the pulpit. And in proportion as education becomes general, and habits of reading are more widely cultivated, its influence, for good or evil, must progressively increase. It is to be lamented, that an instrument of such vast power should, to so large an extent, be under the control of those who are either ignorant of, or hostile to, the religion of the Bible.

It may be hoped that the friends of religion are beginning to feel more deeply than heretofore the necessity of making large use of the press. There are, no doubt, religious tracts, pamphlets, and treatises, pregnant with sound doctrine, in pretty extensive circulation; yet they require to be multiplied manifold. And that this may be done to advantage, the friends of religion should prove their love to the truth by a pains-taking strenuous endeavour to give circulation to really sound and valuable works, otherwise the writing and publishing of them must be labour in vain.

Among the efforts that are being employed to cherish a taste for profitable reading, and to furnish matter at once attractive and edifying to a numerous class, whose means of purchasing books, and their time for perusing them, are both very limited, we reckon the several cheap publication schemes which have been instituted, both by enterprising individuals, and by churches.

And why should not the Reformed Presbyterian Church have her Cheap Publication Scheme as well as others? She cannot allow that any church in Christendom has a larger or more solid platform of scriptural truth to rest it on, than that which she possesses. The two great and comprehensive doctrines which she labours to exhibit and maintain,—the UNIVERSAL SUPREMACY OF THE LORD JESUS CHRIST, and the UNIVERSAL AUTHORITY OF THE BIBLE AS A RULE TO MEN, in their social, as well as in their individual capacity,—are just the doctrines



which the existing state of society requires, and without which the world can never be reformed.

During the last few years a class of opinions, which have been often refuted, has been brought before the public under new auspices, and zealously disseminated. They are sometimes distinguished by the imposing title of *The New Theology*. A slender acquaintance with Church History, however, is sufficient to show, that they are only extracts from the large book of Arminianism,—the original copy of which is found in the heart of man, as fallen and unrenewed. The vast importance of the doctrines to which this New Theology is opposed, seemed urgently to demand, that the First volume of the proposed Series should embrace a comprehensive, lucid, and scriptural view of the leading points which have so long divided the Calvinist and the Arminian.

In so far as it is contemplated to furnish original works, written expressly for the illustration and defence of important truth which may be presently assailed, the Scheme differs, in so far as is known to us, from all its predecessors. The idea is entertained, however, that the volume should sometimes consist of a reprint of one or more works of acknowledged merit adapted to the times, in which case the price might probably be reduced.

Unless the ministers and elders of the church shall take a warm interest in the Scheme, and use means to interest the people generally in it,—the proposal cannot succeed. In so small a church, an ordinary measure of zeal will not suffice to carry through a scheme of this description. But apathy and lukewarmness do not comport with the times. If a small church resign herself to slumber, she must soon remove, or be removed, from the stage. The members of the Reformed Presbyterian Church profess to have embraced the principles of the Scottish Reformers and Martyrs. They are pledged by their public profession “to *maintain* and *diffuse*” these principles. They are bound by the command of the Lord Jesus Christ “to confess him before men,” “to keep the word of his patience,” “to contend earnestly for the faith once delivered unto the saints.”

Let it be considered that the publication is proposed to be only once in the year—that the price is not to exceed two shillings, to be taken at once, or in quarterly payments, as may be preferred, for a goodly volume of original matter, handsomely done up in cloth,—that the success of the scheme for a few years would make a most valuable addition to the Standard Theology of the Church, and that the wide distribution of these volumes throughout the families of the church might prove, through the Divine blessing, a most effective means, even in these shaking times, of establishing the youth in the faith of their fathers, and in the knowledge and love of the truth.

The trial is now to be made whether the members of the church, and other friends of old-school Calvinism, will give such a response to this proposal as may encourage the Committee to make arrangements for carrying it forward. Unless a large list of subscribers be obtained, the scheme must be relinquished. Individuals who obtain twelve subscribers, or upwards, will be entitled to a copy of the work when published. And it is particularly requested that an effort be made in this matter without delay—and that all Lists of names of subscribers be returned to DR. BATES, Glasgow, *Interim Secretary*.

## TEMPERANCE.

## THE POSITION AND RELATIVE INFLUENCES OF THE TEMPERANCE REFORMATION.

(BY DR. BATES, OF GLASGOW.)

The estimate that is formed of any particular scheme or discovery must greatly depend on the character of the individual to whose mind it is presented. To him who contemplates man chiefly as a tenant of earth, raised above other animals by his superior intellectual and moral powers, those discoveries will appear most interesting that immediately affect his earthly condition. But to the Christian, who regards man as an heir of immortality, having death and judgment and an eternal state before him, the scheme or institution that is calculated to tell on his final destiny will appear infinitely the most important. There are many who bear the Christian name to whom the history of the Bible Society, by whose instrumentality the holy Scriptures have been brought within the reach of millions of the human race; or of Missionary Societies, by which the glorious Gospel has been sent to numerous tribes previously sunk in moral debasement; or of the Sabbath school, in which millions have received instruction on the most momentous of all subjects at the most critical period of life, will all appear tame and uninteresting in comparison with the history of the Steam Engine, or that of some recent discovery in the Arts. The latter class of subjects is, indeed, not without its interest to the Christian. He takes even a more enlarged and comprehensive view of such discoveries than the man of the world, and calculates their probable effects on man's higher destinies, as well as on his temporal condition; but the former class, as they directly and very powerfully affect the spiritual character and eternal interests of men, are invested with a moral grandeur and dignity which can never belong to the latter.

The Temperance Reformation holds a middle place between these two classes of discoveries, or it may, perhaps, be said rather to unite in it a portion of what is valuable in them both. Wherever it is brought into vigorous operation it tells powerfully on the temporal condition of men. It brings a remedy for so large a share of the destitution and wretchedness which follow in the train of intoxicating liquors, and so mightily changes the very face of society, that it may in this respect challenge comparison with any discovery of modern times. It does not effect this change, however, by creating wealth, but by preventing the waste and destruction of it. There is a prodigious amount of property, the fruit of toil and industry, which, if judiciously applied, would serve to promote the comfort and well-being of its possessors, but which being employed in procuring intoxicating liquors, becomes, in effect, the purchase-money of sorrow and distress. To prevent this prostitution of the gifts of a bountiful Providence, and thereby to elevate large numbers of men in the scale of worldly comfort and respectability, is one great object of the Temperance Reformation. Still it has a much loftier object in view than this, and one most intimately connected with the eternal welfare of man. It is calculated to produce a *moral* reformation in society of which the arithmetician cannot compute the value. This is done, not as being itself an instrument for enlightening, or converting, or sanctifying men; these effects can result only from a faithful exhibition of the great doctrines of the Gospel when they are accom-



panied by the power of the Holy Ghost. It might contribute perhaps to neutralize that suspicion with which the cause has often been met, could it be fully acquitted of the presumption of assuming a province for which it never can be adapted. It is not brought forward as a substitute for the gospel, nor as a new and independent power, designed to supplement any supposed weakness or inefficiency in the gospel. It is merely a particular mode of carrying into practical application certain well known principles of the gospel—a mode that has been suggested by the peculiar character of those evils which abound in society at the present day. It can no more be considered a rival to the gospel, than the House of Refuge for juvenile delinquents, or the Penitentiary, or the Lunatic Asylum. It is not the specific or primary object of these institutions to propagate the gospel, yet they are all calculated to subserve the great design of the gospel. The word of God, which liveth and abideth for ever, is the incorruptible seed of all piety in the heart and in the church. The field in which this seed must be sown is the world; but there are important preparations for the seed in the moral world, as well as in the natural. It is not more certain that the labours of the husbandman must be, to a great degree, frustrated, and that a large portion of the seed must perish in a field which is overspread with briars and thorns, or poisoned by the prevalence of stagnant waters, than that the progress of the gospel must be hindered, and its efficacy in the hearts of men neutralized, in a community that is widely corrupted by intemperance. We do not chide the husbandman as mis-spending his time, and wasting his strength, who toils in the arduous work of rooting out the briars and thorns, or of draining off the waters that have converted his field into a marsh, and insist that he must rely exclusively on the efforts of the plough, and a plentiful scattering of the seed over the soil. The person who should offer such counsel would be justly reputed as an enthusiast, or a fool; yet this would be every whit as rational as to quarrel with the temperance society, as if it aspired to be a rival to the gospel.



## MISSIONARY INTELLIGENCE.

### SIGNS OF THE TIMES.

In the conclusion of the last annual report of the English Church Missionary Society, we find the following interesting observations on the signs of the times, in relation to exertions for the evangelization of the heathen. To the members of our church, in view of an enlargement of our Foreign Missionary effort, they are particularly appropriate.

First—It appears that the ancient false religions, which for more than twenty centuries have held the nations of the earth in abject slavery, are now waning in their influence.

Buddhism, which has extended its sway over a larger portion of the family of man than any other superstition, is failing; failing, moreover, even in parts where neither Christianity nor civilization has penetrated. According to the reports of our Missionary, at the Island of Pootoo, the sacred metropolis of Buddhism in China, the number of Priests has been diminished by more than 300 during the last century; and the dilapidated state of their Temples, and the evident signs of contempt for

them among the people, show that Buddhism is destined, ere long, to fall from mere inherent decay. The King of Siam sent an embassy to Ceylon, the reputed cradle of Buddhism, to seek elements for rekindling the flame of his devotion in his own dominions; and there he learned, from the representatives of the ancient line of Buddhist Kings, that the cause is failing, and that, even with the help of gold from Siam, it can scarcely survive another century.

That Brahminism is declining before the power of Christian truth, and the progress of European science, is testified by every intelligent observer; by the lamentations of deserted shrines; and by the bitter enmity of enraged devotees.

Secondly—Another great fact which presents itself is, that the Mahomedan and Heathen secular powers are beginning to admit the principle of toleration in the place of bigotry and persecution.

The edict of toleration in China has been sufficiently tested, and proved to be no dead letter, but the admission of a principle which the Celestial Empire has not the power to contravene. The partial recognition of this principle by the Turkish Sultan, the secular Head and Guardian of Mahomedanism, is a still more astonishing event. And even in Central Africa, as it appears from the missionaries at Abbekuta, the same principle of toleration is recognised, and presents an open field to the teachers of the Christian faith.

The Third fact is, the tendency to decay in the lapsed Christian churches of the East, and the disposition among their members to seek refuge within the pale of Protestantism. Manifestations of this appear in the "transition" of the Syrian Christians of Travancore; in the accepted aid of our mission by the Coptic church; and, upon a still larger scale, in the late defections of Armenian Christians at Constantinople, through the labours of a kindred Society.

It thus appears as though the forces which have long held the minds of men in subjection, were withdrawing, and leaving a clear and open field for some approaching contest between other contending parties. There can be little doubt what those other contending parties will be. The troops are mustering. Here and there they survey and cast up the ground for fortifying some strong position. The missionaries from Rome, and the missionaries from Protestant churches of Europe and America are the parties taking the field. Each successive year affords fresh proof of the warlike activity in the Romish camp, and sees multitudes sent out on Foreign missions, who have been trained in the College of the Propaganda. In numbers and activity they far outdo the advocates of the truth. While we are meditating to send a Missionary or Catechist to a distant tribe of North-West American Indians, 1000 miles from the missionary head-quarters of both parties, we hear that four Romish Priests are already among them! While the Church of England for a whole year seeks, and seeks in vain, for one single missionary to China, the Romish Agent at Hong Kong negotiates for a contract with a Steam Navigation Company to carry to China 100 Priests within the year! Their missionary lists contain a host of Archbishops, Bishops, Vicars Apostolical, Priests, Deacons, Sub-deacons, and Nuns. In extent of ground, they surround and overspread our positions. The intrusion into our missions at Krishnaghur and New Zealand are but faint skirmishes to be numbered among the many signs which unequivocally proclaim that the battle between Popery and Protestantism must be fought on the mission field no less than at home.



But there is enough to sustain confidence in the assured triumph of the cause. We fear not the comparison as to the present results of Popish and Protestant missions, truth being the judge. We fear not the numbers and the multiplied Orders of Popish missions, if we are only enabled to send a few faithful witnesses of the truth, with an open Bible and a simple faith. In very many such trials of the comparative efficacy of the two systems, the Bible has already triumphed among the Heathen.

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(For the Banner of the Covenant.)

#### SKETCH OF THE GEOGRAPHY OF INDIA.—NO. 2.

A geographical account of India, is quite too extensive a subject to be treated satisfactorily in one or two short papers, such as I purpose penning, on topics connected with this country. A very brief outline however, may be given of its general features and of its divisions.

India, like America and Africa, and some of the minor portions of the earth's surface, terminates in a southerly direction, in a peninsula. The river Indus, (properly Sindh,\*) is considered the north-western, and the Himalaya mountains, the north-eastern boundary of this extensive country. Its peninsular portion is washed on the east by the Bay of Bengal, while the Arabian sea forms its western boundary. From a point near the head of the Bay of Bengal, a line drawn with considerable convexity towards the west, to the Himalaya mountains, will form its boundary eastward. The peninsula terminates in a point at Cape Comorin. The extreme length of India, from the point where the Indus issues from the Himalaya mountains to Cape Comorin, is nearly 2000 miles. Its greatest breadth is about 1,500 miles, and its area is estimated at 1,280,000 square miles.

The grand divisions of the country, are North and South India. A considerable river called the Nerbudda, between 600 and 700 miles in length, which runs a due west course and falls into the Gulf of Cam-bay on the west coast, constitutes the boundary line between them. The parallel of 22° north, will answer very well as a dividing line between north and south India. South India is sometimes called the Deccan.† The presidency of Bombay is frequently called Western India, but in describing the country, the two grand divisions of north and south only are noticed.

India presents several very imposing natural features. The stupendous ranges of mountains which form its north-eastern boundary, and which, in many places, rear their snow-clad summits more than 20,000 feet above the level of the sea, are amongst the most grand of natural objects on the globe. The mighty Ganges, and still more mighty Indus, which roll their vast volumes of water along courses of so many hundreds of miles in length, are also well calculated to enlarge our views of the Creator's omnipotence. Nor are its extensive plains, which in north India stretch almost across its entire breadth, objects of less interest.

\* "This river," says Hamilton, "is called the Sindha in Sanscrit, and Ab Sinde, or the water of Sinde, by the Persians." It is quite a mistake, therefore, into which modern geographers have fallen, to state that the country takes its name from this river: the reverse is probably true.

† The Sanscrit term Dakshin, (Dukshin,) from which the name Dakhin is derived in Hindoo, and which the English write Deccan, means the south. By some geographers, the name Deccan is applied only to that part of south India between the Nerbudda and Krishna rivers.

It is worthy of remark, that except the Himalaya ranges, there is no elevation in North India deserving of the name of mountain. The Rajmal Hills of Bengal, though sometimes called mountains, do not generally exceed a few hundred feet in height. Although there are here and there low ranges of hills running in different directions, nearly the whole of North India may be considered as one vast plain.

By far the larger portion of South India is high table land, faced both east and west with mountains 5,000 or 6,000 feet above the level of the sea, and extending nearly parallel with the coasts on each side, almost the whole length of the peninsula.

It would be interesting to enter somewhat into detail, in giving a geographical description of this country; but my object in this paper, was simply to mention its extent and define its boundaries. Nor shall I at present advert to the character of its climate, soil, productions, &c. These and kindred subjects I hope to discuss after penning some papers on the character, customs, and religion of its inhabitants.

Truly, India is a wide field for missionary labour. Nor is any portion of its great extent closed against the efforts of the heralds of the cross. The Lord grant that soon over its whole length and breadth, his gospel may have free course and be glorified. J. C.



#### DEATH OF REV. W. M. LOWRIE.

Late accounts from China give us the following information respecting this indefatigable, ardent, and active missionary. His name adds another to the list of martyr missionaries. The removal of one so much valued, and that removal in such distressing circumstances, must excite the most melancholy feelings, but we feel sure that none will be deterred by such an event from engaging in the work in which he fell; rather let it serve to increase the number of those who will devote themselves to its prosecution.

On the morning of the 19th, the boat in which they had taken passage set sail very early. The wind was unfavourable, being strong from the south. Accordingly it was necessary to beat, and the boat sailed, as is supposed, about ten miles in a south-easterly direction; when suddenly a vessel was seen bearing down upon them very rapidly. It was a craft like those which belong to Chapoo, with three masts and eight oars. At the sight of this vessel the boatmen and other Chinese (passengers,) in the boat were greatly terrified, and were for turning back, but Mr. Lowrie endeavoured to allay their fears. As it drew nearer he showed a small American flag which he had with him, but still they came on, and soon discharged their fire-arms. Upon this he went to the inner part of the boat, having been previously standing in the open part of the boat, at the bow. \* \* \* When the pirates came up, they boarded the boat with swords and spears, and began to thrust and beat all who stood in their way; especially they seemed to seek out and maim the sailors, or the strong and able-bodied, to put an end to their interference. The servants escaped with only one or two blows, but all agree in stating that they did not see a single blow inflicted upon Mr. Lowrie. He is said to have seated himself on a chair or box and remained quiet, and when they were breaking open a trunk with their heavy spears, he



took out the key and gave it to them, saying, "There is no need to break it open; here is the key." The pirates continued their work of plunder, breaking open every thing, and taking out such things as they wished, and stripping even the clothes from the Chinamen. Yet they did not touch any thing that was on Mr. Lowrie—even his watch, and perhaps seven or eight dollars that were in his pocket, they did not take.

Before they had finished plundering, something seemed to have awakened a fear in the minds of the pirates, lest when he reached Shanghai they would be reported to the authorities. Whereupon they debated for a moment whether they should kill him or throw him alive into the sea. They hastily determined upon the latter, and two men seized him; and they being unable to effect their purpose, another came up and he was thrown overboard. He was not seen afterwards, for the sea was running very high.

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#### THE RELATION OF THE MISSIONARIES OF THE REFORMED PRESBYTERIAN CHURCH TO THE GENERAL ASSEMBLY'S BOARD.

In order that our readers and others who desire it, may possess correct information on this subject, we publish the following brief statement. The connexion of our missionaries with the General Assembly's Board, is in no sense *ecclesiastical*. They constitute a *distinct Presbytery* in India, in subordination to the General Synod of our church in this country, to which they are amenable in all relating to their doctrine, discipline, and order. They do not make use of the Confession of Faith in the form adopted by the Presbyterian church in the United States in the admission of members, and the Psalmody they employ, is the most literal poetical version they can obtain, several of the Psalms having been versified by one of our own missionaries. The Board of Missions of our church operates in connexion with the General Assembly's Board, by a provision made in perfect consistency with a distinct denominational standing, and honourable to them, while kind to us. The ecclesiastical connexion of our missionaries has, we believe, been distinctly mentioned in all the reports of the Presbyterian Board, except the last, where it was omitted, we presume, by an oversight. The intercourse of our Board with that of the General Assembly has ever been of the most friendly character; and while they have never appeared to seek either to disparage or change our relative position, they have always displayed the kindness, courtesy, and generous feeling which the true disciples of the LORD JESUS CHRIST may be expected to exercise towards their brethren.

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#### SOUTHERN MISSIONARY REPORT.

From the Annual Report of the Missionary Society of the M. E. Church, South, it appears that they have 282 Domestic and Indian Missions, in which are 297 Missionaries, and 63,885 Church members. Of the Missionaries, 129 are employed among the people of colour, 32 among the Indians, and 6 among the German population. One Missionary has been appointed for China, but has not yet sailed for his destination. The contributions for the year amounted to \$73,667 66.

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MISSIONARIES.—Of the thirty-four young men who graduated in June last at the Union Theological Seminary, New York, nine have devoted themselves to the foreign field, and are generally already on their way to bear the gospel far hence to the Gentiles.

## AMERICAN SOCIETIES, 1847.

We copy the following summary statements of the receipts of a number of our public benevolent societies from the *Missionary Chronicle*:

*American Bible Society*.—Receipts, \$105,068; Bible and Testaments printed, 671,500; Bibles and Testaments distributed, 626,878; Grants of money to publish the Scriptures abroad, \$18,000. Agents employed in the collection of funds, sixteen—besides seven more, employed a part of the year. May 13.

*American Tract Society*.—Receipts, \$160,131—of which from publications sold, \$92,362, and in donations, \$66,770; Circulation, 515,975 volumes, 5,841,580 publications, or 153,575,624 pages. Grants of money to foreign stations, \$10,000; Colporteurs employed, 267, who performed a service equal to the labour of one man for one hundred and fourteen years; Families visited about 216,000—of whom about 30,000 were Romanists, and 14,665 were destitute of the Scriptures. Of these, 13,329 were supplied. May 12.

*American Sunday School Union*.—Receipts, from donations, \$24,500; from sales, \$105,225; New Publications, 82; Missionaries employed, 29. May 18.

*American Seamen's Friend Society*.—Receipts, \$17,515. The operations of this Society have been prosecuted as in former years, and three new Chaplains have been appointed to labour at Canton, Lahaina and Mobile. May 10.

*American Home Missionary Society*.—Receipts, \$116,717; Ministers of the Gospel employed, 972; congregations aided, in whole or in part, 1470; Aggregate of labour performed equal to the work of one man for 713 years; Admission to the Churches, 4,400—of whom on profession, 1980. May 12.

*American Education Society*.—Receipts, \$28,299; Beneficiaries, 389; none being assisted by this Society in their studies, preparatory to their entering college; completed their course, and entered on the ministry, 63. May 24.

*Foreign Evangelical Society*.—Expenditures—in Europe, \$7,690; in Canada, \$1000; South America, 309; Africa, 540; Annual Report and Quarterly Paper, \$673; Expenses at home, including salary, office, travelling expenses, &c., \$4,412; Cash on hand, \$193. Total received and expended, \$14,820. May 11.

*American Baptist Missionary Union*.—Receipts, \$85,487,24; of which \$80,136,16 were donations, and \$4,873 were legacies.

*American Baptist Home Mission Society*.—Receipts, \$30,797; Missionaries and Agents employed, 140; Stations and out-stations occupied, 505; Labour performed, equal to the service of one man for 83 years; Admissions to the Church, 490. May 10.

*American and Foreign Bible Society*.—Receipts, \$31,639; Publications, 18,320 Bibles, and 26,200 Testaments; Issues, 12,983 Bibles, and 57,053 Testaments. May 11.

*American Baptist Publication Society*.—Receipts, \$24,269, of which from sales, \$13,320. April 28.

*American Jews' Society*.—Receipts, \$6,690; Rev. John Neander, of the Reformed Dutch Church, Mr. Silian Bonhomme, of the Methodist Episcopal Church, and the Rev. John H. Bernheim, of the Lutheran Evangelical Church, are reported as the Missionaries of the Society. May 14.



## SUPERSTITION.

It may seem incredible, but it is undoubtedly true, that there now exists at the Marmadilla Frank, in the middle of the city and island of Bombay, British India, a human being who has inhabited a summer house, and held on the palm of his left hand a heavy flower-pot for twenty-one years without intermission. The narrator of this circumstance actually saw the hermit, (for such he is called.) The arm is completely sinew-bound and shrivelled, the nails of his fingers nine inches long, and curved like the talons of a bird. His beard nearly reaches to the ground when standing erect.

Whilst sitting, the man rests his elbow on his knee, and when walking, he supports it with the other hand. His countenance indicates intelligence, and he once had very extensive possessions. All he now possesses, is a few rags round the middle of his body, and a servant who is allowed to attend his immediate wants, the pecuniary part of which is supplied by visitors.

Twenty-one years ago he lost his caste by eating mutton! an indulgence in totally forbidden food, and was condemned to hold, for thirty years, a large flower-pot filled with earth, in which grows a sacred plant. To lose caste, and not be able to take it up again, according to the superstitions of these deluded idolaters, is to incur the penalty of everlasting misery in a future state. What an example does this poor deluded creature afford of perseverance, zeal, courage, and devotion worthy even of the highest cause. If he lives to redeem his caste, most likely he will hereafter be set apart to be worshipped as a god!—*Ch. Reflector.*



## DOMESTIC MISSIONS.

## NARRATIVE OF A MISSIONARY TOUR.

The following sketch of an interesting and extensive tour has been kindly furnished for publication in the Banner. It will serve to show how vast is the *field* for labour at *home* as well as abroad; how urgent are the *calls for immediate aid*, and how encouraging are the *prospects* of success: and, while it may show that the *good soldier of Jesus Christ* must *endure hardness*, it is calculated to impress the minds of all right-hearted men, who are desirous of the “good work” the apostle mentions, with the need of their speedy and energetic help, and to lead the people of God generally to contribute of their substance in aid of an object evidently so excellent, necessary, and promising.

MESSRS. EDITORS,—Agreeably to request, I proceed to present a brief sketch of a missionary tour, for fifteen months, throughout various parts of the country in which the Reformed Presbyterian church is found, hoping that it will prove acceptable to yourselves and your numerous readers. We live in a day of benevolent enterprise, when great facilities are furnished for the development of the best feelings of a generous heart, in bringing to bear upon a dying world all the benign influences of an enlightened Christianity. Every Christian philanthropist may find a field of exertion by leading men to “the Lamb of God that taketh away the sin of the world.”

Agreeably to Synodical direction, I set out on my travels in September, 1846. According to the scale of appointments given to me by the Western Presbytery, I proceeded to Milwaukee, Wisconsin Territory. This town is situated about 115 miles north of Chicago, on lake Michigan. It has made very rapid improvement during the last ten years, and contains a population of about 12,000. The papists constitute the predominant party, and as a consequence most of those who occupy offices of trust and power belong to that sect. There are here one New School Presbyterian church, one Congregational, and one Methodist. I had been appointed to reconnoitre that place, and to make an effort to rally any who were disposed to maintain Reformation principles. Having formed an acquaintance with a few individuals, I obtained information respecting the condition of matters connected with my mission operation, which led me to consider that I would not be authorized to remain. A missionary sent out by the Board of the Old School Presbyterian church in the July previous, had collected a small society together, and I did not wish to interfere with his efforts while so many places were altogether destitute. I would have been happy to have visited various other locations throughout that fertile territory, where much good might be accomplished; but the inclemency of the winter in that region prevented me from such an undertaking. I proceeded thence to *Deerfield, Illinois*; there I preached for four Sabbaths to a small congregation hungering for the bread of life. This place is situated on the road leading from Chicago to Galena: it is about forty miles west of Chicago, and six miles west of Elgin, on Fox river. The proximity of these places, makes this a desirable location for the farmer. Elgin is a town of considerable business, and possesses great water power. It has an extensive saw-mill, and a large woollen factory owned by an enterprising firm from New England. Both of these were in successful operation when I was in that vicinity. At Deerfield we have a most interesting congregation; they are a people warmly attached to Reformed Presbyterian principles, industrious in their habits, frugal and enterprising: they amount to about fifteen or twenty families; and if the ordinances could be frequently administered, they would double their numbers and increase with rapidity in a very little time.

I might here mention that we have also another congregation organized since I left that country, in Rock Prairie near Rock river in Wisconsin: it consists of forty members, and, as I have been lately informed by a minister of the western Presbytery, it is anticipated that they will soon number one hundred. The period of my allotment being fulfilled at Deerfield, I set out on my journey for Iowa. I rode only twenty-six miles on the first day, which brought me to the town of *Belvidere*. This is principally a New England settlement. I put up at the house of an individual to whom I carried a *verbal* introduction, from a member at Deerfield: people in the west do not stand on the formalities of the old settled countries of the east, nor are pen, ink and paper always at hand. My friend, however, received me with great cordiality. I found in the vicinity a family belonging to our church, and others, as well as my friend, with whom I remained, exceedingly favourable to our principles. I remained over Sabbath, preached in Belvidere during the day, and in the evening in the house of my friend, where we had gathered together a goodly number of hearers. On



Monday morning I took farewell of my new but agreeable acquaintances, and proceeded on my way to Iowa.—My journey was exceedingly disagreeable, from the inclemency of the weather, it being the last week of November. On the first day, I travelled through snow and sleet without any way of shielding myself; as riding on horseback is the only possible mode of travelling for a preacher, in visiting the numerous vacancies throughout the west. My progress was, therefore, not so rapid as I would have desired. I arrived at *Franklin, Linn Co., Iowa*, on the next Tuesday week. Here I remained and preached for six Sabbaths. Iowa is an interesting state, though yet in its swaddling bands: its population is of a superior order, consisting of emigrants from almost every state in the union, as well as a considerable proportion from Scotland and Ireland, and from the continent of Europe, especially from Germany. The climate is for the most part salubrious and healthy, chills and fevers prevail more or less; these are often produced by not observing proper precaution. The country is beautiful, fertile and gently undulating; it is interspersed with timber lands and prairies, it abounds with springs and considerable water-power, and it is rapidly filling up with an industrious and enterprising people. The prospects in Linn Co. are very flattering. There is here a large field for ministerial enterprise; it is truly white unto the harvest: the labourer only needs to put in his sickle, and under the blessing of God, and his fostering care, he may reap a rich and abundant harvest. Under an efficient ministry a large and flourishing congregation may soon be established: and this is not all, a powerful religious influence may be brought to bear upon the community for many miles around. Nor is this the only place in this infant state where our church might operate with great efficiency—we might point to Washington, the county-town of Washington county, which has been visited by the Rev. Samuel Wylie of Randolph Co., Ill. Another small society on the borders of Louisa and Des Moines Co., to the towns of Edinburgh, Wapello, Columbia city, and indeed, many other places might be mentioned. Wherever immortal beings are to be found, there the missionary should be sent, and there the gospel should be preached for the salvation of sinners. After leaving Linn County, I proceeded on my way to Iowa city, where the legislature of the state was then in session. It consisted of a body of men not surpassed in respectability and regard for good order by many states in the union. I preached on the succeeding Sabbath in Louisa Co., to an audience consisting of various denominations. I proceeded during the next week, (it was about the middle of January,) on my way to Monmouth, Illinois. In this place there is a little society of Covenanters, who had removed thither from the southern parts of Indiana and Illinois. Here I preached eight Sabbaths. It is the county-seat of Warren Co. The face of the country is truly beautiful as it strikes the eye of the traveller, and the soil is very fertile. A congregation has been organized since I left the place. Its condition is very encouraging, respected by the community around them; by a constant ministration of the ordinances, with the divine blessing, success must inevitably be obtained. About the 16th of March, 1847, I proceeded to the congregation at *Walnut Hill*, in Marion Co., about 22½ miles south of Monmouth. The congregation is at present vacant, it numbers about ninety members: ministerial labour is much needed,

among this interesting people, who desire to have a pastor settled amongst them. There is here also a wide field for ministerial labour—there are many places in the circumference of fifty or one hundred miles where missionary labour might be employed with great profit in stemming the progress of infidelity, and also in counteracting the unscriptural tenets of Alexander Campbell, which predominate so extensively and with such injurious results, throughout the whole valley of the Mississippi. Having completed my appointments in the western regions, I proceeded to the *Pittsburgh Presbytery*. Here there is an interesting field of labour, though it is greatly circumscribed in the range of country, when compared with the vast and mighty field under the supervision of the western Presbytery. In this Presbytery, comprising all western Pa. beyond the Alleghany range and one congregation in Ohio, there are a number of vacancies anxious for the ordinances. They, however, do not labour under the same amount of destitution experienced by those lonely places already referred to in the far west, yet there is a pressing demand for the gospel.

(To be continued.)



#### APPOINTMENT OF A SCRIPTURE READER IN THE FIRST REFORMED PRESBYTERIAN CONGREGATION, PHILADA.

In the May Number of our last volume, we had the pleasure of recording the appointment of a Scripture Reader in the Reformed Presbyterian Church in the city of New York, an effort to do good which has been crowned with remarkable success. We have now the gratification of announcing that the session of the First Reformed Presbyterian Church in this city has appointed Mr. William Stavelly Darragh, who is at present attending the Theological Seminary, to the same work in this place. Mr. Darragh has been informally engaged under the direction of session since the commencement of last October, and has already done much good, especially in the southern districts of this city. The report of the committee of session in reference to this subject will be published in our next number, and we hope it will procure for Mr. Darragh a welcome and encouragement from all whom he may meet, while it may lead other churches to make use of a similar agency.



#### THE SABBATH SCHOOL.

##### PARENTAL CO-OPERATION WITH THE SABBATH-SCHOOL TEACHER.

There are four things that *parents should do* in relation to the Sabbath-schools.

*First.* They should continue to retain and fill the government department in training their children. For the good behaviour of their children, when at the school, or going to, or returning from it, the teacher can be responsible only to a very limited extent. To curb, restrain or control the deportment of scholars, he is clothed with no authority beyond that of persuasion, and besides, he meets his scholars for other purposes than that of government. It is his province to store the intellect with the knowledge of divine things; to perform his work, he needs to find the children rendered tractable, docile and teachable,



by the governmental training of parents at home. Let parents see to it that their duty in this matter be not neglected. It is theirs, and theirs only, and cannot be performed by others. If they fail to perform it, the results of its *neglect* must be realized.

*Secondly.* Parents could and should do much to interest their children in the Sabbath-school. The manner in which they talk about it, their action in relation to it, and the estimation in which they hold it, will not fail to produce an effect on the minds of their children. For indifference to the Sabbath-school on the part of the children, parents are fully responsible—the fault, in ninety-nine cases out of a hundred, is theirs.

*Thirdly.* Parents should see to it that their children are prepared for and punctually in their places in the school. Tardy arrival, ragged clothes, dirty faces, or bad lessons, are all indicative of parental neglect, and would all disappear under the proper exercise of parental fidelity to the interests of the Sabbath-school; and

*Fourthly.* Let them give the teachers their sympathy, their counsels, and their prayers. The disheartening besetments of the teacher's toils demand their sympathy. The inexperience of their youth, the delicacy of their assumed charge of young children, and the skilfulness requisite to its execution, demand your counsels. Their entire dependence upon the blessing of God to do your children good, demands your prayers. Never, O, never, send your child to the Sabbath-school, without asking your Heavenly Father to bless the efforts of his teacher to do him good when he gets there.—*S. S. Treasury.*

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#### PRAYER AND LABOUR.—TO TEACHERS.

All the difficulties in your way may be overcome. Be constant in prayer for the class, and constant in labour with them. The apostles prayed and waited, and the Spirit came; then they testified of Jesus, and the blessing came. They had knowledge by inspiration; you can have it only by study, and scriptural knowledge by study of the Scriptures. If you desire to set forth the glory of God, and to promote the salvation of the class, plough in the closet, and you will reap in the school. It is in grace, as in nature: the fruits of the earth are not from labour, but from God; and yet not from God without labour, but from God by labour. Pray and labour, and God will prosper: prayer without labour will not prevail; labour without prayer cannot.

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#### FAMILY CIRCLE.

##### DOMESTIC PIETY.

BY D'AUBIGNE.

“Let them show piety at home.”—1 Tim. v. 4.

Parents, if your children do not meet with a spirit of piety in your houses; if, on the contrary, your pride consists in surrounding them with external gifts, introducing them into worldly society, indulging all their whims, letting them follow their own course, you will see them grow vain, proud, idle, disobedient, and extravagant. They will treat you with contempt; and the more your hearts are wrapped up in them, the less they will think of you. This is seen but too often to be the case; but ask yourselves, if you are not responsible for their bad habits

and practices; and your consciences will reply that you are; that you are now eating the bread of bitterness which you have prepared for yourselves. May you learn thereby how great is your sin against God, in neglecting the means which were in your power for influencing their hearts; and may others take warning from your misfortune, and bring up their children in the *Lord*! Nothing is more effectual in doing this than an example of domestic piety. Public worship is often too vague and general for children, and does not sufficiently interest them as to the worship of the closet, they do not yet understand it.—A lesson learned by rote, if unaccompanied by any thing else, may lead them to look upon religion as a study, like those of foreign languages or history. Here, as every where, and more here than elsewhere, example is more effectual than precept. They are not merely to be taught out of some elementary book that they must love God, but you must show them that God is loved. If they observe that no worship is paid to the God of whom they hear, the very best instruction will prove useless: but by means of Family Worship, these young plants will grow “like a tree planted by the rivers of water that bringeth forth his fruit in season; his leaf also shall not wither.” Your children may leave you, but they will remember in foreign lands the prayers of the parental roof, and those prayers will protect them. “If any,” says the Scripture, “have children or nephews, let them learn to show piety at home. But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel.”

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#### A HEATHEN FAMILY.

That family where there is no religious instruction, where there is no family prayer, where the blessing of God is not sought upon its members, is a family trained up in heathenism. What love can a parent have for the souls of his children, who will not teach them that there is a God, that they are sinners, that there is a heaven and a hell, that there is a Saviour, Jesus Christ, who died for their sins—will he does not persuade them to flee to Christ, escape from hell, and receive an everlasting home in heaven? Does this line reach the eye of father or mother who have never prayed for the salvation of their child? What more have you done for your child than a heathen parent? If that child should be lost because of your neglect, will not God require its blood at your hands?

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#### HINTS AS TO SCHOOLING.

A common error into which many parents fall, is to send their children to an inferior school first, and afterwards to place them in an establishment where they may, as it is termed, “finish” their education. Not only is the pupil a severe loser by this method, but the master, to whose care he is at length confined, experiences much additional trouble. He has not only now to lead the youth into a right path, but to lead him back from many a wrong one; not merely to urge him to the farther acquisition of good habits, but to endeavour to root out many that are faulty. It is related by Quintilian that those who went to learn music of Timotheus, paid double price if they had received any previous instruction—a safe-guard I would recommend for general adoption, by good teachers. But there are other evils connected with such a system,



not to mention those that result from a change of plans to the student himself. It is obvious that no tutor can be expected to take much interest in the progress of children who are placed with him only as a temporary thing. Whereas, if it is understood that they are to continue with him so long as his treatment of them is what it ought to be, he has an incentive to diligence in the highest degree effective. He looks upon them as the future ornaments of his school; and they immediately come under the influence of those well-regulated stimuli which urge them on to fill up the ranks of those who are about to finish their scholastic course. A well-directed establishment, where the morals, intellectual improvement, and health of the pupils are carefully and assiduously attended to, presents advantages which ought to be appreciated by parents, though they are seldom valued by the pupils.—*Monthly Prize Essay.*



#### ITEMS IN DOMESTIC ECONOMY.

Use spirits of turpentine to remove grease spots from clothes. It dissolves the grease, and then soap the more easily removes it. Grease may be removed from undyed woollen by a solution of pearlash.

Lime spots on woollen may be completely removed by strong vinegar. The vinegar effectually neutralizes the lime, but does not generally affect the colour of the cloth. Dark cloth, the colour of which has been completely destroyed in spots of six inches square, has thus had its colour completely restored.

The whiteness of ivory-handled knives may be restored by rubbing them with fine sand paper or emery.

The oftener carpets are shaken, the longer they last, as the particles of sand which collect upon them grind the threads. Sweeping them also wears them.

Dry wood will produce, on a moderate estimate, twice as much heat as the same amount of green wood; and saves much trouble in kindling fires on cold mornings. To prevent its burning away too rapidly, the sticks should be large. To suppose that green wood would actually give more heat in burning than dry, is as absurd as to suppose that a vessel of hot water will freeze sooner than a cold one.



#### EXAMPLE—LOOK TO IT.

Let every parent look well to his daily and hourly example; for children, says an able writer, make more use of the eye than the ear; and the expressions are clearer and stronger from the one than the other—they will not be influenced so much by what you say, as by *what you do*. In vain do you exhort them to be spiritual, while you are worldly. In vain do you point them to the narrow path which leads to heaven, while you decline to walk in it. In vain do you warn them from carnal indulgences in which you seek your gratification. You must live what you teach; you must be what you desire them to become. This is the necessary price of a happy state of religion in the family; and it is, alas! a price many parents decline to pay.



#### FOR THE YOUNG.

##### HINTS FOR BOYS.

Seven classes of company to be avoided:

1. Those who ridicule their parents, or disobey their commands.

2. Those who scoff at religion.
3. Those who use profane or filthy language.
4. Those who are unfaithful, play truant, and waste their time in idleness.
5. Those who are of a quarrelsome temper, and apt to get into difficulty with others.
6. Those who are addicted to lying and stealing.
7. Those who are of a cruel disposition, who take pleasure in torturing and maiming animals and insects, robbing birds of their young, and such like acts.

All these classes of companions are to be avoided; for if you associate with them, they will soon make you as bad as themselves.



#### ILLUSTRATION FOR CHILDREN.

I once saw a preacher trying to teach the children that their souls would live after they were dead. They listened, but evidently did not understand it—He was too abstract. Snatching his watch from his pocket, he said:

“James, what is this I hold in my hand?”

“A watch, sir.”

“A little clock,” says another.

“Do you all see it?”

“Yes, sir.”

“How do you know it is a watch?”

“It ticks, sir.”

“Very well, can any of you hear it tick?” All listen. After a pause—

“Yes, sir, we hear it.”

He then took off the case, and held the case in one hand, and the watch in the other.

“Now, children, which is the watch?—You see there are two; which is the watch?”

“The little one in the right hand.”

“Very well, again. Now I will lay the case aside. Put it away down there in my hat. Now let us see if you can hear the ticking?”

“Yes, sir, we hear it,” exclaimed several voices.

“Well, the watch can tick, and go, and keep time, you see, when the case is taken off, and put in my hat. So it is with you, children. Your body is nothing but the case, the soul is inside. The case—the body—may be taken off and buried up in the ground, and the soul will live and think, just as well as this will go, as you see, when the case is off.”

#### REV. R. J. BLACK.

Rev. R. J. Black, who was obliged to withdraw from the pastoral charge of the 3d Reformed Presbyterian church in this city on account of ill health, was about to set sail last month for the West Indies. He is now in all probability on the mighty deep. May He who rules the sea and the dry land preserve him from all evil, and return him to this country with renovated health, that he may long and faithfully labour in the work of the LORD.



# Banner of the Covenant.

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MARCH, 1848.

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## THEOLOGICAL DISCUSSIONS.

(For the Banner of the Covenant.)

### THE COVENANT OF WORKS.

Reason tells us that a change must have taken place in the condition of man, since a holy God must have created all things without the taint of sin, but she leaves us utterly in the dark as to its cause. Reason never could tell how sin came into the world. But we are not left in ignorance. The *Bible* informs us that by "one man's disobedience sin entered into the world," and it gives a full history of that momentous event. From it we learn that God entered into a *covenant* with the first of men, the CREATOR with the *creature*. A covenant is an agreement between two parties on certain conditions. God had a right to give man any commandment he chose, and man would have been bound to obey it unconditionally: but in his infinite *goodness*, God connected a promise with the performance, and a penalty with the violation of his command, thus giving it the character of a covenant, and making man's happiness depend on his obedience. Man broke this covenant, incurred the penalty, and thus came *sin* into the world, and with it death and all our woes.

But Adam stood not only for himself. He represented all his posterity. "In Adam all die." In dealing with angels, God had made a covenant with each one for himself, and many of them had fallen. In dealing with man, he pursues a different plan; HE makes a covenant with *one* for *all*. Does any one object to this? What plan more calculated to benefit the human race can be suggested? The person God selected was as likely to keep the covenant as any one of his descendants; and what a strong motive to obedience had he beyond any other, in the fact that his obedience would make happy, his disobedience make miserable, untold millions who should spring from him? Had all mankind been assembled, and the character of the covenant been stated to them, would they not have selected their great first parent as their representative? If we may judge by probabilities, it was far more probable that Adam, as a federal head, would keep the covenant, than that any of his descendants should do so. Indeed, since Adam fell, we might suppose any of his descendants must have fallen; for the same causes that produced his fall, would have produced theirs, and we cannot conceive that they would have been able to stand in the circumstances in which he fell. But whatever may be our speculations on this point, of this we are sure, that there could be no iniquity

with God; the Judge of all the earth must do right, and any proposal which he would make to man, would be based equally on justice, goodness, and wisdom.

Being represented in Adam, Adam's sin is ours, as much as if we had been present and committed it personally. Thus of every human being it may be said, "Thou hast fallen by thine iniquity." "Thou hast fallen:" originally created in God's image, like him in holiness, thou hast fallen from thy high estate, and become what thou now art. "Thou hast fallen by *thine iniquity*." Thou wast left free to stand, and free to fall, and thou hast fallen. Thou didst voluntarily transgress the easy commandment of thy God, and thou hast brought ruin upon thy soul.



[For the Banner of the Covenant.]

#### ON PRAYER.

"*The effectual, fervent prayer of the righteous man availeth much.*"—James v. 16.

That "the *energetic, inwrought*\* prayer of a righteous man availeth much;" that by it numerous blessings are bestowed by God upon his erring and dependent creatures, was a truth confidently believed and acted upon centuries previous to the times of the apostles. Nor was it a religious rite peculiar to the Jewish people. Gentile nations, the world over, whether they dwelt on the burning plains of central Africa, or roved amid the dense forests of northern Europe; whether they built their altars of fire on the mountain-tops of western Asia, or sprinkled the blood of human victims in the oaken groves of the British isles; here, and every where, all acknowledged the necessity of invoking the assistance of some invisible and omnipotent power. God's chosen people, however, alone prayed with a faith enlightened by a direct revelation. Did pestilence, or famine, settle down upon their hearth-stones? or disease enfold within its withering arms the form of some helpless little one? sacrifices were made, and petitions offered up that the one might be banished from their borders, and the other restored to health and happiness. When David ordered Joab to number the people of Israel, seventy thousand perished, and the plague ceased not until the guilty king humbled himself before God, and wrestled with him in prayer. Famine oppressed the land for three years, and there dropped not on the parched earth either rain or dew, until Elijah lay in the dust on Carmel, and asked that the heavens might again send forth their refreshing showers.

If prayer be thus effectual to the accomplishment of mighty works, we should inquire earnestly into its nature. The inspired writer informs us that the *inwrought* prayer of a *righteous man* availeth much. For convenience, we change this declaration of the apostle into the following simple synonymous proposition—*The right kind of prayer exerts a powerful influence.* Our first inquiry, therefore, will be, What is the right kind of prayer? And we remark that to pray aright,

*We must be in a suitable frame of mind.* Do we come into the presence of our Maker with feelings of revenge or malice, injustice or ingratitude, self-pride or evil suspicion? A just and holy God frowns upon our impiety, and looks upon our petition as upon abomination. Hence the language in the gospel of John—"Now we know that God

\* This is the *literal* meaning of the terms translated "effectual, fervent."



heareth not sinners." Hence, also, the language of the Psalmist—"If I regard iniquity in my heart, the LORD will not hear me."

*We must have faith in God's hearing and answering prayer.* "Ask, and it shall be given you," is the language of HIM from whom cometh every good and perfect gift. Christ himself has invited us to come unto HIM, and lay before him our numerous necessities, assuring us that, "If we ask any thing according to the will of God, he heareth." The Psalmist of old placed his confidence in HIM, and was never disappointed; for he says, "I cried unto the LORD, and he heard me out of his holy hill." What saith the apostle James also? "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But," adds the apostle, "let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea driven with the wind and tossed."

*We must pray with a suitable object in view.* Words are but embodied thoughts, and thoughts arise in the mind as they are suggested either by outward or inward exigencies. Prayer, therefore, must be shaped by those thoughts which are dominant in the mind upon any particular occasion; and must, of necessity, be as diversified in its verbal structure as are the infinite necessities of a ruined race. Christ, however, has left us a model which, perhaps, contains the germs of all genuine prayer. He teaches us to ask for the revering of God's holy name—the spreading of his kingdom—the doing of his will upon earth as in heaven—the giving of our daily food—the forgiveness of sins—strength to resist temptation, and deliverance therefrom when ensnared. The Christian who is guided in his prayer by that of Christ, will rarely presume to ask for an unsuitable object, for he then consults the will of God, and has his eye single to his glory.

*We must pray with importunity.* God demands of us earnestness: lukewarmness is his detestation. Jacob wrestled with God from midnight until dawn, and said, "I will not let thee go except thou bless me." David "prevented the dawning of the morning, and cried." And, above all, "Christ being in agony prayed more earnestly, and his sweat was as it were great drops of blood." If, then, prayer be importunate; have for its issue a right object, be delivered in faith, and in a suitable frame of mind, the blessing must follow just as surely as does the dawn purple upwards from the darkness.

Having thus determined the nature of suitable prayer, we proceed to consider how it exerts a powerful influence. And it does so, *By radically changing our relations to God.* We attempt not here to prove the proposition, simply to illustrate it. If a gardener who had stored his green house with rare plants, should never either ventilate the conservatory, or permit one ray of light to enter, the effect would soon be manifest in their destruction. Speedily the plants would droop and wither; for the life-giving influences derivable from the sun and air would be effectually withdrawn, notwithstanding the one poured down its rays as warmly as of old, and the other freely circulated over the spot where the plants were dying. If, however, at certain hours of the day the coverings were withdrawn from the windows, and the light and air permitted to enter, the plants would soon spread forth their fast strengthening leaves, and unfold their beauties beneath the genial influence. So is it with prayer. The sunshine is the grace of God ever ready to be applied by the Holy Spirit to the sinner's heart. The

conservatory is his own soul; and the coverings which shut out the grace of God, his own sinful and perverse will. "The carnal heart is enmity against God." In league with sin, and loving darkness rather than light, it seeks to shut out those influences which would work in it to will and to do of God's good pleasure. But when through the enlightening influence of the Spirit, the sinner is brought to see his lost condition, and pray that God would for ever be reconciled to him through the all-atoning merits of Christ's ever-living sacrifice, these very acts of repentance and prayer bring him, through the influence of the Spirit and the intercession of Christ, into new relations with God, making him, thereafter, a suitable object of Divine favour.

*It brings down God's richest blessings.* Is a son or a daughter, a parent or a kinsman, to be reclaimed from the paths of vice and sin? Are the sick to be restored to health, and the wavering to steadfastness of purpose? Is war with its hydra-headed vices, or pestilence and famine to be removed from a nation? God's people must prostrate themselves before his mercy seat, and agonize in prayer until they obtain the desired gift. In the ancient church, prayer effected miraculous interposition. The dead were brought to life, and the living prematurely sent to fester with the dead. Fires were quenched; the mouths of lions stopped; the heavens opened; the blind made to see; the deaf to hear; the lame to walk, and sins to be forgiven. God's power is not now diminished, nor his will less beneficent than of old, for "HE is the same yesterday, to-day, and for ever;" and the declaration of the apostle, as mighty in its truthfulness as when first penned, still lies engraven on the page of Holy Writ, assuring us that "the effectual, fervent prayer of a righteous man availeth much."



## HISTORICAL SKETCHES.

JOHN KNOX.

The following sketch of the life and character of John Knox, is from Turnbull's "Genius of Scotland." It is a well drawn portrait of the indomitable Reformer, and we have no doubt will be acceptable to our readers.

The character of Knox has been terribly blackened by heartless and infidel historians, and especially by sickly sentimentalists of the Werter school. Nevertheless he was a noble-hearted, truth-loving, sham-hating, God-fearing, self-sacrificing man; a hero in the proper sense of the word, a minister of righteousness, an angel of reform. Not, indeed, a soft, baby-faced, puling sentimentalist; but a lofty, iron-hearted man, who "never feared the face of clay," and did God's will, in spite of devils, popes, and kings. His history possesses the deepest and most romantic interest. It is one of the most magnificent passages in Scottish story. Bruce battled for a crown; Knox battled for the truth. Both conquered, after long struggles, and conquered mainly by the might of their single arm. But the glory which irradiates the head of the reformer, far outshines that of the hero of Bannockburn, for the latter is earthly and evanescent, the former celestial and immortal.

John Knox was born in Haddington, not far from Edinburgh, of poor but honest parents, in the year 1505; grew up in solitude; was destined for the church; received a thorough collegiate education; became an honest friar; wore the monk's cowl for many years; adopted, silently



and unostentatiously, the principles of the protestant reformation; spent much of his time in teaching, and in the prosecution of liberal studies, of which he was considered a master; was suddenly and unexpectedly called, at St. Andrew's, by the unanimous voice of his brethren, to the preaching of the word, and the defence of their religious liberties: after a brief struggle with himself, yielded to the call, nobly threw himself into the breach, at the hazard of his life, attacked "papal idolatry" with unsparing vigour, was seized by the authorities, and sent a prisoner to France, in 1547, where he worked in the galleys as a slave, but evermore maintained his lofty courage and cheerful hope; was set at liberty two years afterwards; preached in England, in the time of Edward the Sixth; refused a bishopric from that best of kings; retired to the continent at the accession of Mary, residing chiefly at Geneva and Frankfort; returned to Scotland in 1555; laboured with indomitable perseverance to establish protestantism; rebuked the great for immorality, profaneness, and rapacity, and succeeded in greatly strengthening the cause of truth and freedom. At the earnest solicitation of the English congregation in Geneva, he went thither a second time; there he published, "The First Blast of the Trumpet against the Monstrous Regiment (Government) of Women," directed principally against Mary of Guise, and the Regent of Scotland, two narrow-minded, miserable despots; returned to Scotland in 1559; continued his exertions in behalf of Christ's truth; did much to establish common schools; finally saw protestantism triumphant in Scotland; and died in 1572, so poor that his family had scarcely sufficient to bury him, but with the universal love and homage of his countrymen, a conscience void of offence, and a hope full of immortality. He had a sore fight of an existence; wrestling with popes and principalities; in defeat, contention, life-long struggle; rowing as a galley slave, wandering as an exile. A sore fight, but he won it. "Have you hope?" they asked him in his last moments, when he could no longer speak. He lifted his finger, "pointed upwards with his finger," and so died. Honour to him! His works have not died. The letter of his work dies, as of all men's; but the spirit of it, never.

Knox has been much abused for his violent treatment of Queen Mary. His addresses and appeals to her have been characterized as impudent and cruel; but, thoroughly inspected, they will be found the reverse. Strong and startling they were, but neither impudent nor cruel. Doubtless they fell upon her ear like the tones of some old prophet, sternly rebuking sin, or vindicating the rights of God. Mary was a woman of matchless beauty; and had she been educated differently, might have blessed the world with the mild lustre of her Scottish reign; but she was the dupe of bad counsels, in spirit and practice a despot, the plaything of passion, and the reckless opposer of the best interests of her country. Her beauty and sufferings have shed a false lustre over her character; above all, have aided in concealing the terrible stain of infidelity to her marriage vows, and the implied murder of her wretched husband; charges which her apologists can extenuate, but not deny. But, forsooth, it is an insufferable thing for a plain, honest-hearted man, like John Knox, to tell the truth to such a one! She was young, beautiful, fascinating, and however recklessly, madly, ruinously wrong, he must not advise her—above all, must not warn her! Now, such a notion may possibly commend itself to your "absolute gentlemen, of

very soft society, full of most excellent differences and great showing; indeed, to speak feelingly of them, who are the card and calendar of gentry," but it cannot be imposed upon our plain common sense. Mary was a queen, however, and John Knox a poor plebeian! Ay, ay! that is the difficulty! Kings and queens may do what they please. The people are made for them, not they for the people. And sure enough it is a vulgar thing to oppose them in their ambitious schemes, or to tell them the honest truth betimes! Poor John Knox! thou must fall down and worship "a painted bredd" after all. A beautiful queen must be spared, if Scotland should perish. But looking at the matter from the free atmosphere of New England, we maintain that John Knox was of higher rank than Mary, Queen of Scots. He was more true, more heroic, more kingly, than all the race of the Stuarts. He had a right, in God's name, to speak the truth, "to reprove, rebuke, and exhort, with all long-suffering." Hence, though his words were stern and appalling, they were uttered with a kind and generous intention. "Madam," said Knox, when he saw Mary burst into tears from vexation and grief, "in God's presence I speak; I never delighted in the weeping of any of God's creatures, yea, I can scarcely well abide the tears of mine own boys, when mine own hands correct them, much less can I rejoice in your majesty's weeping; but seeing I have offered unto you no just occasion to be offended, I must sustain your majesty's tears, rather than I dare hurt my conscience, or betray the commonwealth, by silence."

Yes, he was a stern old Puritan, a lion of a man, who made terrible havoc among the "painted bredds" of popery, and turned back the fury of wild barons and persecuting priests. "His single voice," says Randolph, "could put more life into a host than six hundred blustering trumpets." Single-handed he met the rage of a disappointed government, and an infuriated priesthood, and conquered by the single might of his magnanimous audacity. In the wildest whirl of contending emotion, he never lost sight of the great end of his being, as a servant of God, nor wavered a hair's breadth from truth and right.

Yet this stern old Covenanter was not without a touch of gentleness, and even of hilarity. He loved his home, his children and his friends. An honest, quiet laugh, often mantled his pale earnest visage. "They are wrong," says Carlyle, (whose thorough appreciation of such men as Luther, Cromwell, and Knox, is truly refreshing amid the vapid inanities or coarse prejudices of ordinary historians,) "who think that Knox was a gloomy, spasmodic, shrinking fanatic. Not at all. He is one of the solidest of men. Practical, cautious, hopeful, patient; a most shrewd, observing, quietly discerning man. In fact, he has very much the type of character we assign to the Scotch at present; a certain sardonic taciturnity is in him; insight enough; and a stouter heart than he himself knows of. \* \* An honest-hearted, brotherly man; brother to the high, brother to the low; sincere in his sympathy with both."

Knox, doubtless, had his faults; and what of that? He made some mistakes! and what, too, of that? Was he not a true man, and a true minister of God's word? Did he not accomplish a great and beneficial work of reform; and, having done this, did he not die a sweet and triumphant death? God has set his seal upon him, and upon his work; and that is enough for us.

We hesitate not, with Carlyle, to name the reformation under Knox



as the great era in Scottish history, as the one glorious event which gave life to the nation. Thence resulted freedom, activity, purity of morals, science, national and individual greatness. Previous to this event, Scotland possessed only a rough, tumultuous, physical life; her politics—dissensions and executions; her religion—a puerile superstition; her literature—ballads and monkish legends; her joy—hunting, fighting and drinking! But the reformation breathed into her the breath of a spiritual existence. Her national prosperity dates from that era. Thence proceeded faith and order, education, industry and wealth. “It was not a smooth business; but it was welcome, surely, and cheap at that price, had it been far rougher. On the whole, cheap at any price, as life is. The people began *to live*; they needed first of all to *do that*, at what cost and costs soever. Scottish literature and thought, Scottish industry, James Watt, David Hume, Walter Scott, Robert Burns: I find Knox and the Reformation acting in the heart’s core of every one of these persons and phenomena; I find that without the reformation they would not have been. Or what of Scotland? The Puritanism of Scotland became that of England—of New England. A tumult in the High Church of Edinburgh, spread into a universal battle and struggle over all these realms; and there came out of it, after fifty years’ struggling, what we call the ‘Glorious Revolution,’ a Habeas Corpus Act, Free Parliaments, and much else.”

It has become fashionable of late, in certain quarters, to undervalue the reformation, and to condemn those great and rugged spirits by whom it was accomplished. A sentimental, baby-hearted, superstition-smitten generation, cannot appreciate those mighty men, and mightier reforms of the olden time. But how well and worthily does the large-hearted and ethereal Milton speak of it: “When I recall to mind, at last, after so many dark ages, wherein the huge, overshadowing train of error had almost swept all the stars out of the firmament of the church—how the bright and blissful reformation, by Divine power, struck through the black and settled night of ignorance and anti-Christian tyranny, methinks a sovereign and reviving joy must needs rush into the bosom of him that reads or hears, and the sweet odor of the returning gospel imbathe his soul with the fragranciness of heaven. Then was the sacred Bible sought out of the dusty corners, where profane falsehood and neglect had thrown it; the schools opened; divine and human learning raked out of the embers of forgotten tongues; the princes and cities trooping apace to the new-erected banner of salvation; the martyrs, with the irresistible might of weakness, shaking the powers of darkness, and scorning the fiery rage of the red old dragon.” A noble testimony like this far outweighs all the cant of a whining sentimentalism. Its truth, as well as its eloquence all must admit.

## ROMANISM.

[For the Banner of the Covenant.]

### ROMANISM A NOVELTY IN IRELAND.

[Continued.]

From this, it is evident, first, that the number of Christians in Ireland which moved the efforts of Celestine, was *very considerable*; secondly, that the number was *increasing*, and that there was time for heresy to spring up and to sow its seeds: thirdly, that this was

three years before St. Patrick was sent thither, and in the last place, that when Palladius was appointed Bishop there, the terms of his mission were, "to Scots, (that is, to the Irish, for such was the ancient name by which they were known,) believing in Christ." And to bring up our proof to a still earlier date, we may refer to the well known fact, that *Celestus*, (by birth an Irishman,) who became the follower of Pelagius, and such an abettor of his heresy, that Jerome called him "the leader of the whole army of the Pelagians;" before he adopted those opinions, had written three letters to his parents in Ireland, from the monastery of St. Martin's, in Tours, in the year 369, which letters were full of such piety, as Gennadius expresses it, "as to make them necessary to all who love God." Now these letters were written by one who had been educated in Ireland, and who therefore must have received his religious views there. They were written to his parents residing in Ireland, who, we must therefore suppose, were capable of appreciating them, and they were composed sixty-two years before St. Patrick's arrival in Ireland, which plainly proves that the light of the gospel appeared in that horizon, before St. Patrick engaged in the work of converting to the faith, as well as that the orthodox faith of its ancient church was not primarily received from Rome. We have also the testimony of Tertullian, one of the Latin fathers, who wrote about the year A.D. 200, and who asserts in his book against the Jews, that "those parts of the British Isles which were unapproached by the Romans, were yet subject to Christ." The reference to Ireland is here most evident, from the use of the plural noun "Isles;" and to this testimony we might add many more, if time and space allowed: but all these tend to the same point, namely, that there was a general reception of Christianity, before the arrival of St. Patrick. Comparatively speaking, it signifies little who had the honour of first preaching the gospel among the Irish, or whence he came. But one point is clear, and every writer of Irish history has been obliged to acknowledge it, even down to Moore, and Carew, the ecclesiastical historian from Maynooth, that the original link is not to be traced to Rome, inasmuch as Christianity so flourished in Ireland, before the coming of St. Patrick, that there was an *increasing* number of Christians in the country, before the arrival of that preacher. And in making this assertion on the evidence of history, let it not be supposed that it is our intention to lower the name of one so greatly and so justly revered. No,—it is merely to state the fact—the plain unvarnished truth, that the gospel was introduced among the Irish, by men who we doubt not are now enjoying glory above, who lived nearer to the times of Christ and his apostles than St. Patrick lived. Our object is to show the purity and truth of St. Patrick's doctrine: to prove that his creed contained the genuine religion of sainted Erin, and was *primitive Christianity* indeed.

2. Our second historical argument shall be, that after the mission of St. Patrick, the Pope's spiritual jurisdiction (not to speak of the temporal,) was of little authority there.

It need not here be detailed, that the question of the "three chapters" was a most serious one, and not only engaged the attention of Princes, but awakened the alarm of the Roman Court, and finally formed a subject for the decision of the fifth general council, held A.D. 553. (Moore's History.) Cardinal Baronius, in his annals under the



date 556, has these remarkable words:—"All the bishops that were in Ireland, with most earnest study rose up jointly for the defence of the three chapters, and when they perceived that the church of Rome did both receive the condemnation of the three chapters, and strengthen the fifth synod with her consent, they *departed from her*, and clave to the rest of the schismatics that were either in Italy, or in Africa, or in other countries. Animated with that vain confidence that they did stand for the Catholic faith, while they defended those things that were concluded in the council of Chalcedon."

This historical statement furnishes us with convincing proof of the *independence* of the Irish church. It shows us, in the *first* place, that if any connexion had existed between the churches, it was purely *voluntary* in its nature; *secondly*, that so far from acknowledging an infallible superiority as vested in the See of Rome, that upon the first occasion of disagreement, she separated herself; *thirdly*, that in doing so, it was with the unanimous consent of all the bishops; and *fourthly*, that even the church of Rome pronounced the church of Ireland to be schismatical, and alien from the Catholic faith.

Here then, whatever Ireland might have been previously, it is fully and clearly declared, by an authority that cannot be contradicted, that Ireland *withdrew* from the Roman See; and did time allow, we could follow up the subject, by showing that the greatest efforts were made to bring her back to friendship and connexion with Rome, but without success.

This took place about the year 556, according to Baronius' annals, and the nationality of the Irish church continued from that period, till Adrian the Fourth, by the sword of England and internal dissension, succeeded in asserting the power and prerogative of papal Rome, and just as the ancient church of Ireland refused then to reverence the 5th council, commonly known as the second synod of Constantinople, and adhered only to the first four general councils, so do the Protestant churches of Ireland and England now take their stand on the same ground. At the period just mentioned, Ireland *separated*. She would acknowledge nothing but the Scriptures, and the first four general councils, and for this Rome pronounced her to be *schismatical* and *alien*, and nearly one thousand years after, the Protestants of England and Ireland took up the same position, and for identically the same reasons, separated themselves from the increased corruptions of the Romish communion.

[To be continued.]



## PRACTICAL ESSAYS.

### SO MANY CALLS.

It was a brisk, clear evening in the latter part of December, when Mr. Z— returned to the comforts of a bright coal fire and warm arm-chair in his parlour at home. He changed his heavy boots for slippers, drew around him the folds of his evening gown, and then lounging back in the chair, looked up to the ceiling and about the room with an air of satisfaction. Still there was a cloud on his brow. What could be the matter with Mr. Z—? To tell the truth, he had that afternoon received the agent of one of the principal religious charities of the day, and had been

warmly urged to double his last year's subscription, and the urging had been pressed by statements and arguments to which he did not know well how to reply. "People think," soliloquized he to himself, "that I am made of money, I believe. This is the fourth object this year for which I have been requested to double my subscription, and this year has been one of heavy family expenses—building and fitting up this house, carpets, curtains—no end to the new things to be bought. I do not see really how I am to give a cent more to charity. Then, there are the bills for the boys and girls; they all say they must have twice as much now as before we came to this house; wonder if I did right in building it?" And Mr. Z— glanced uneasily up and down the ceiling, and around on the costly furniture, and looked into the fire in silence. He was tired, harassed, and sleepy—his head began to swim, and his eyes closed. He was asleep. In his sleep he thought he heard a tap at the door; and there stood a plain, poor-looking man, who in a voice singularly low and sweet, asked for a few moments' conversation with him. Mr. Z— asked him into the parlour, and drew him a chair near the fire. The stranger looked attentively round, and then turning to Mr. Z—, presented him with a paper: "It is your last year's subscription to Missions," said he; "you know all the wants of that cause that can be told you; I came to see if you had any thing more to add to it."

This was said in the same low and quiet voice as before; but for some reason unaccountable to himself, Mr. Z— was more embarrassed by the plain, poor, unpretending man, than he had been in the presence of any one before. He was for some moments silent before he could reply at all, and then in a hurried and embarrassed manner he began the same excuses which had appeared so satisfactory to him the afternoon before—the hardness of the times, the difficulty of collecting money, family expenses, &c.

The stranger quietly surveyed the spacious apartment, with its many elegancies and luxuries, and without any comment took from the merchant the paper he had given, but immediately presented him with another.

"This is your subscription to the Tract Society; have you any thing to add to it? You know how much it has been doing, and how much more it now desires to do, if Christians would only furnish means. Do you not feel called upon to add something to it?"

Mr. Z— was very uneasy under this appeal; but there was something in the still, mild manner of the stranger that restrained him; but he answered, that though he regretted it exceedingly, his circumstances were such that he could not this year conveniently add to any of his charities.

The stranger received back the paper without any reply, but immediately presented in its place the subscription to the Bible Society, and in a few clear and forcible words reminded him of its well-known claims, and again requested him to add something to his donation. Mr. Z— became impatient.

"Have I not said," he replied, "that I can do nothing more for any charity than I did last year? There seems to be no end to the calls in these days. At first there were only three or four objects presented, and the sums required moderate—now the objects increase every day, and call upon us for money; and all, after we have given once, want



us to double, and treble, and quadruple our subscriptions. There is no end to the thing. We may as well stop in one place as another."

The stranger took back the paper, rose, and fixing his eye on his companion, said, in a voice that thrilled to his soul—

"One year ago to-night you thought that your daughter lay dying—you could not rest for agony—upon whom did you call that night?"

The merchant started and looked up—there seemed a change to have passed over the whole form of his visiter, whose eye was fixed on him with a calm, intense, penetrating expression that subdued him—he drew back, covered his face, and made no reply.

"Five years ago," said the stranger, "when you lay at the brink of the grave, and thought that if you died then, you would leave a family unprovided for, do you remember how you prayed? Who saved you then?"

The stranger drew yet nearer, and said, in a still lower and more impressive tone, "Do you remember fifteen years since, that time when you felt yourself so lost, so helpless, so hopeless, when you spent day and night in prayer; when you thought you would give the world for one hour's assurance that your sins were forgiven you? Who listened to you then?"

"It was my God and Saviour," said the merchant with a sudden burst of remorseful feeling, "O yes, it was he."

"And has he ever complained of being called on too often?" inquired the stranger in a voice of reproachful sweetness. "Say," added he, "are you willing to begin this night and ask no more of him, if he from this night will ask no more from you?"

"O never, never, never," said the merchant, throwing himself at his feet; but as he spake the words, the figure seemed to vanish, and he awoke with his whole soul stirred within him.

"O God and Saviour! what have I been doing!" he exclaimed. "Take all—take every thing—what is all that I have to what thou hast done for me?"—*H. E. Beecher Stowe.*



(From the New York Observer.)

#### JACOB AND ESAU; OR, PROFESSIONS VS. PRACTICE.

Blind Isaac was sorely perplexed when his artful son brought him, with rough and hairy hands but silvery tones of persuasion, the savoury meat. We can readily imagine his doubtful countenance when he ended his investigations of the identity of his child by the remark—"The voice is Jacob's voice, but the hands are the hands of Esau."

The discrepancy thus observed is still often manifest, Jacob's voice and Esau's hands keeping up the same hypocritical alliance.

Here, for example, is a professor of piety who is eloquent in the praises of a pure Christianity; yet he himself is often found indulging in fleshly lusts which war against the soul. He is a firm defender of gospel institutions against infidel licentiousness, but nevertheless turns the Sabbath into a secular day *sometimes*, and absents himself from the sanctuary *frequently*. *The voice is Jacob's voice, but the hands are the hands of Esau.*

He believes in a benevolent, a self-denying religion; that "the silver and gold are the Lord's, and the cattle on a thousand hills." He says that the world is to be converted by Christian instrumentality, and a

Christian he calls himself. But, then, if an agent is to plead the cause of perishing men in his pastor's pulpit, he finds it quite convenient to be on a journey, or peradventure asleep—at home. If funds are wanted to build or repair the broken down sanctuary of God; if the minister is famishing for lack of bread, or shivering for want of fuel, he who never heard a more eloquent sermon than that same minister's last, has an ague in his pocket, and dodges a subscription paper as though it were a sheriff's writ. *Possibly*, (there are such cases,) he has used the Lord's money for his own purposes, which he should have paid over promptly into its appropriate treasury, and it takes months of solicitation to extract it from his collapsed purse. Yet he talks as much as ever of the duty of liberality to the church, and prays devoutly—"Thy kingdom come." *The voice is Jacob's voice, but the hands are the hands of Esau.*

He believes in Christian love, that it is the secret of the church's prosperity and the right arm of its power upon the world. But he does not bridle his own tongue from taking up a suspicion against a brother and turning it into a scandal and a slander. *The voice is Jacob's voice, but the hands are the hands of Esau.*

He acknowledges parental responsibility, that he should train up his offspring for God and holiness; but he checks them not effectually from mingling with the frivolous and vain and dissipated votaries of folly and sin. He prays for their conversion, and decks them out for the ball-room, the theatre, the scenes of godless pleasure, which drown the soul in perdition. *The voice is Jacob's voice, but the hands are the hands of Esau.*

The reader may finish this contrast. But observe that neither the world nor God is deceived as was Isaac. He believed what the *voice* affirmed, in spite of the *hairy hands*. But God and men decide the other way. The voice is nothing, where the acts, the life, belie its declarations.

NOAH.

#### INFALLIBLE CURE.

The following method of "driving dull care away," was recommended by Howard, the celebrated philanthropist: "Set about doing good to somebody. Put on your hat, and go visit the sick and the poor; inquire into their wants and minister to them. Seek out the desolate and oppressed, and tell them of the consolations of religion. I have often tried this medicine, and always find it the best antidote for a heavy heart."

#### NO EFFORTS TO DO GOOD ARE LOST.

Ministers of the gospel, and Christians in general, often allow themselves to become disheartened at seeing no immediate fruits result from their efforts to advance the Redeemer's kingdom and promote the interests of their fellow-men. A more close consideration, however, of their labours of love, as connected with remote, if not with present results, would tend to lessen their discouragements, and prompt them to continued and increased efforts in the cause of their Divine Master. Every individual, whatever be his situation in life, has more or less influence which will be felt, and must, sooner or later, manifest itself in



fruit corresponding with its nature, as certainly as there is any necessary connexion existing between cause and effect. Ministers and private Christians should, therefore, persevere in the midst of all apparent discouragements, in efforts to do good, resting assured that "in due season they shall reap, if they faint not."

Some one, of whose name we are ignorant, has illustrated the idea expressed above in the following beautiful language: "I have heard of some seeds which will sleep in the earth for ages, and I have read of the young of certain insects which lie in a state like death for eighty years together, and yet when the hand that scattered the seed had been mingled with the dust, and when the insect that had deposited the young had ended its flight for generations, the seed would come forth a forest of mighty trees, and the slumbering insect would wake to life, and become the mother of an endless multitude. And so it may be with us. We are scattering the seeds of knowledge, and piety, and immortality, but we see not the seed spring forth. Our instructions seem to be forgotten; the fruits of our liberality seem to have perished; and our favours appear to have been in vain. But be of good courage; the seed is still in the earth undecayed, and the time will come when it shall spring forth and yield a plenteous harvest. It is watched over by the God of heaven, and not a seed shall perish. The hand that scattered the seed may be withered, but the seed itself shall swell, and send forth its germ, and become a mighty tree. The voice that uttered the sermon may be silent, but others that received the truth shall come forth and declare it afresh to the generations that are yet unborn."—*Weekly Messenger*.

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#### SUCCESSFUL MINISTERS.

"The old ministers," said Mr. Williams of Wern, "were not much better preachers than we are, and in many respects they were inferior to us; but there was an unction about their ministry, and success attendant upon it, that can now be but seldom seen. And what is the cause of the difference? They prayed more than we do. If we would prevail and 'have power with men,' we must first prevail and 'have power with God.' It was on his knees that Jacob became a 'prince;' and if we would become princes, we must be oftener and more importunate on our knees." He was very fond of relating the following anecdote respecting the late Rev. J. Griffith, of Carnarvon:—"Mr. Griffith was to preach one night in a farm-house, and he desired permission to retire to a private room before the service began. He remained there a considerable time after the congregation had assembled. As there was no sign of the preacher making his appearance, the good man of the house sent the servant to request him to come, as the people had been for some time waiting. On approaching the door, she heard what she supposed to be a conversation carried on by two persons in rather a subdued tone of voice. She stood listening at the door, and heard one say to the other, 'I will not go unless thou come with me.' The girl returned to her master, and said, 'There is some one with Mr. Griffith, and he tells him that he will not come unless the other accompany him. I did not hear the other make any reply, so I conclude he will not come from there to-night.' 'Yes, yes, he will,' said the master; 'and I'll warrant the other will come with him, if matters are as you represent

them. We shall begin the service by singing and reading till the two come.' At length Mr. Griffith came, and the 'other' with him, and they had an extraordinary meeting that night. It proved the commencement of a powerful revival in the neighbourhood, and many were converted to God. 'Nothing, brethren,' Mr. Williams would say, by way of applying the anecdote, 'is necessary to render our ministry as efficient and successful as that of our fathers, but that we should be brought to the same spirit and frame of mind.'—*London Magazine*.

#### WHO ROB ORCHARDS?

In a certain village of the far west was an atheist. He was a great admirer of Robert Dale Owen and Fanny Wright; but he could see no excellence or beauty in the Sun of righteousness. This man, of course, never entered any place of worship. Indeed, in the fruit season, he was specially busy on the Sabbath, in defending his orchards from his great enemies, the woodpeckers, and the idle and profligate persons of the village, who, on that day, made unusually sad havoc among his apples and peaches. One day, while at work with his son-in-law—an atheist like himself, although a more kind and courteous gentleman—as the pastor of a congregation was passing, he very rudely thus accosted the minister:

"Sir, what is the use of your preaching? What good do you do by it? Why don't you teach these fellows here better morals? Why don't you tell them something about stealing, in your sermons, and keep them from robbing my orchards?"

To this the minister pleasantly replied, "My dear sir, I am sorry you are so annoyed, and I should most willingly read the fellows who rob your orchards a lecture on thieving; but the truth is, they are all so like you and the major here, *I never get a chance!*"

"Good, good!" replied the major, laughing; on which the elder atheist, blushing a little, and in an apologetical tone, said,

"Well, I believe it is true enough; it is not the church-going people that steal my apples."—*American Messenger*.

#### WITH WHAT SORT OF PEOPLE WE ARE SAFE.

Years ago, the writer was travelling with some six or seven persons, strangers to one another, and either nominal Christians or avowed unbelievers. One was a sea captain. He had many good qualities, characteristic of seafaring men; but then he was very profane, and was constantly sneering at religion, and uttering deistical sentiments.

During the day, the captain, in giving his history, had stated himself to be a widower; and that now, after a long absence, he was returning home, expecting to find his two daughters, his sole family, well and happy.

The writer, while replying to some ordinary slang of infidelity about the hypocrisy of religious people, at length addressed the seaman thus:

"Captain, you have two darling girls at home; their age renders you anxious: come, be candid; when you go to sea, do you leave your girls with your infidel friends, or with your Puritan neighbours?"

"Young man," replied the Captain, "I shall tell the truth; I always trust my girls with the Puritans. I do not feel as if they could be safe any where else."—*Id.*



## POETRY.

[For the Banner of the Covenant.]

## CHRISTIAN AMBITION.

The public has just been favoured, from the Cincinnati press, with a volume of Poetry bearing the title of "A RHYME OF THE NORTH COUNTRY," having appended to the principal poem a number of other pieces of various length—by A. M. Gleeman.

The "Rhyme of the North Country" is replete with poetic sentiment and deep feeling, expressed in language and numbers corresponding with the subject. The author is no stranger to character, nor to the hidden emotions of the human breast. But as you might not deem the main subject to be perfectly accordant with the tenor of your Periodical, we say no more in reference to it, contenting ourselves with sending you one of the smallest scraps, which it is probable will, at a convenient time, find a place in your "Poet's Corner." It is believed the author needed not, as is thought to be the case, to have concealed his true name under that of an assumed one. The votaries of the Poetic muse will find him no stranger to her inspiration.

Z.

I could not wish the fortune mine,  
To draw with wealth the wondering eye;  
Nor with the little great to shine,  
And be through life a living lie.

I would not have my brows adorned  
With the triumphant warrior's bays,  
To boast of that by thousands mourned—  
A fame of mingled curse and praise.

But, could to every human tribe,  
My labours renovation bring,  
No dastard fear should circumscribe,  
The triumphs of my peaceful King.

O! I would plant his standard where  
The simoom from the tropic blows—  
In Java's pestilential air,  
And on the drear Kamschatkan snows.

Beyond Sahara's burning sand,  
I'd bend the nations to his reign;  
Not China's rampart should withstand  
The progress of my vast campaign.

The north and south for him I'd claim;  
Nor deem my course of conquest run,  
Till songs of glory to his name  
Should follow round with morning sun.

Such my ambition. I would see  
All lands the home of ransomed men.  
But should I die one soul to free;  
Still life were richly bartered then.



## MISCELLANEOUS COMMUNICATIONS.

## ANNUAL RECEIPTS OF BENEVOLENT SOCIETIES.

In the London Missionary Register we find the following summary of the receipts of the principal benevolent societies in Europe and America. The table is interesting as presenting a view of the different

*kinds* of means now in operation to promote the interests of Christianity, and the amount of *pecuniary* effort. We have inserted the names and receipts of some omitted societies, giving the latter in sterling money, for uniformity. The sum total, it may be noticed, is given also in our own currency.

|                                                 | Year.         | Income. |       |
|-------------------------------------------------|---------------|---------|-------|
|                                                 |               | £       | s. d. |
| <b>ANTI-SLAVERY.</b>                            |               |         |       |
| American Anti-slavery Society .....             | 1846-47 ..... |         |       |
| American and Foreign Anti-Slavery Society ..... | 1846-47 ..... |         |       |
| British and Foreign .....                       | 1846-47 ..... | 1604    | 1 1   |
| <b>BIBLE.</b>                                   |               |         |       |
| American .....                                  | 1846-47 ..... | 42722   | 11 0  |
| American and Foreign (Baptist) .....            | 1846-47 ..... | 6612    | 10 0  |
| British and Foreign .....                       | 1846-47 ..... | 117440  | 9 3   |
| Edinburgh .....                                 | 1846-47 ..... | 2116    | 17 3  |
| French Protestant .....                         | 1846-47 ..... | 1189    | 15 10 |
| French and Foreign .....                        | 1846-47 ..... | 3635    | 14 2  |
| Hibernian, .....                                | 1846-47 ..... | 3893    | 10 2  |
| Merchant-Seamen's .....                         | 1845-46 ..... | 373     | 19 5  |
| Naval and Military .....                        | 1846-47 ..... | 2559    | 12 3  |
| Trinitarian .....                               | 1846-47 ..... | 1909    | 18 6  |
| <b>EDUCATION.</b>                               |               |         |       |
| American .....                                  | 1846-47 ..... | 5895    | 12 6  |
| American Presbyterian Board .....               | 1846-47 ..... | 7422    | 5 10  |
| American Sunday School .....                    | 1846-47 ..... | 27026   | 0 10  |
| British and Foreign School .....                | 1846-47 ..... | 10372   | 15 9  |
| Eastern Female Education .....                  | 1846-47 ..... | 1848    | 13 3  |
| Free Church of Scotland .....                   | 1846-47 ..... | 10073   | 15 11 |
| Home and Colonial Infant School .....           | 1846-47 ..... | 3197    | 0 0   |
| Irish Sunday School .....                       | 1846-47 ..... | 3792    | 6 3   |
| Ladies' Hibernian Female School .....           | 1846-47 ..... | 6403    | 10 8  |
| Ladies' Negro Children Education .....          | 1846 .....    | 2344    | 7 11  |
| National Education .....                        | 1846 .....    | 9500    | 0 0   |
| Newfoundland School .....                       | 1846-47 ..... | 4397    | 10 10 |
| Sunday School Union .....                       | 1846-47 ..... | 10357   | 12 2  |
| <b>JEWS'.</b>                                   |               |         |       |
| American Jews' Society ..                       | 1846-47 ..... | 1332    | 0 0   |
| British Society .....                           | 1846-47 ..... | 1916    | 11 7  |
| Free Church of Scotland .....                   | 1846-47 ..... | 6305    | 0 11  |
| London .....                                    | 1846-47 ..... | 29475   | 16 3  |
| <b>MISSIONARY.</b>                              |               |         |       |
| American Missionary Association .....           | 1846-47 ..... | 2692    | 0 0   |
| American Board (Congregational) .....           | 1846-47 ..... | 44042   | 1 8   |
| American Baptist .....                          | 1846-47 ..... | 19892   | 14 6  |
| American South Baptist .....                    | 1846-47 ..... | 5822    | 14 2  |
| American Episcopal .....                        | 1846-47 ..... | 6393    | 19 2  |
| American Foreign Evangelical .....              | 1846-47 ..... | 3087    | 10 0  |
| American Presbyterian .....                     | 1846-47 ..... | 19516   | 19 0  |
| Baptist .....                                   | 1846-47 ..... | 28223   | 11 7  |
| Baptist (General) .....                         | 1846-47 ..... | 2683    | 8 7   |
| Berlin (Gosner's) .....                         | 1845-46 ..... | 775     | 5 0   |
| Church .....                                    | 1846-47 ..... | 117511  | 12 2  |
| Dresden .....                                   | 1845-46 ..... | 1675    | 18 4  |
| Free Church of Scotland .....                   | 1846-47 ..... | 8873    | 19 0  |
| French Protestant .....                         | 1845-46 ..... | 4340    | 10 10 |
| German Evangelical (Basle) .....                | 1845-46 ..... | 11763   | 6 8   |
| Glasgow African .....                           | 1845-46 ..... | 1671    | 19 0  |
| Gospel Propagation .....                        | 1846 .....    | 67617   | 14 0  |
| Hamburg .....                                   | 1845-46 ..... | 1067    | 14 4  |
| Lausanne .....                                  | 1845-46 ..... | 139     | 17 0  |
| London .....                                    | 1846-47 ..... | 76319   | 7 1   |
| Netherlands .....                               | 1845-46 ..... | 4857    | 18 4  |
| Rhenish .....                                   | 1845-46 ..... | 4062    | 8 0   |
| Scottish .....                                  | 1845-46 ..... | 290     | 15 4  |
| United Brethren .....                           | 1846 .....    | 17660   | 6 0   |
| Wesleyan .....                                  | 1846-47 ..... | 115762  | 3 2   |
| <b>SEAMEN'S.</b>                                |               |         |       |
| American Seaman's Friend .....                  | 1846-47 ..... | 1459    | 11 8  |
| British and Foreign Sailors' .....              | 1846-47 ..... | 2028    | 0 0   |
| Destitute Sailors' Asylum .....                 | 1845-46 ..... | 547     | 2 0   |
| Destitute Sailors' Home .....                   | 1846-47 ..... | 6256    | 14 7  |



|                                                  | Year.         | Income.    |    |    |
|--------------------------------------------------|---------------|------------|----|----|
|                                                  |               | £          | s. | d. |
| TRACT AND BOOK.                                  |               |            |    |    |
| American Tract .....                             | 1846-47 ..... | 32693      | 8  | 6  |
| American Baptist Tract .....                     | 1846-47 ..... | 4956       | 9  | 8  |
| American Presbyterian Board of Publication ..... | 1846-47 ..... | 7521       | 10 | 8  |
| Church of England Tract .....                    | 1846-47 ..... | 224        | 14 |    |
| French Tract .....                               | 1845-46 ..... | 1170       | 1  | 8  |
| Irish Tract and Book .....                       | 1845-46 ..... | 887        | 12 | 11 |
| Prayer Book and Homily .....                     | 1846-47 ..... | 2945       | 4  | 6  |
| Religious Tract .....                            | 1846-47 ..... | 56913      | 10 | 4  |
| Toulouse .....                                   | 1846-47 ..... | 1859       | 0  | 0  |
| MISCELLANEOUS.                                   |               |            |    |    |
| American Colonization .....                      | 1846-47 ..... | 8312       | 10 | 0  |
| American Peace .....                             | 1845-46 ..... | 662        | 9  | 6  |
| British and Foreign Temperance .....             | 1845-46 ..... | 516        | 7  | 10 |
| British Reformation .....                        | 1846-47 ..... | 1626       | 12 | 9  |
| Christian Instruction .....                      | 1846-47 ..... | 715        | 18 | 3  |
| Christian Knowledge .....                        | 1846 .....    | 93765      | 8  | 2  |
| Church Pastoral Aid .....                        | 1846-47 ..... | 29682      | 2  | 2  |
| Curates' Aid .....                               | 1846-47 ..... | 15649      | 18 | 3  |
| Colonial Church .....                            | 1846-47 ..... | 4165       | 19 | 5  |
| Foreign Aid .....                                | 1846-47 ..... | 4332       | 19 | 0  |
| Free Church of Scotland's Colonial Mission ..... | 1846-47 ..... | 5712       | 0  | 3  |
| Hibernian (London) .....                         | 1846-47 ..... | 4397       | 3  | 2  |
| Irish Society of London and Dublin .....         | 1846-47 ..... | 9027       | 16 | 2  |
| Irish Scripture Readers' .....                   | 1846-47 ..... | 2592       | 14 | 1  |
| London City Mission .....                        | 1846-47 ..... | 13929      | 14 |    |
| Lord's Day Observance .....                      | 1846-47 ..... | 155        | 9  | 1  |
| Operative Jewish Converts' .....                 | 1845-46 ..... | 1036       | 6  | 9  |
| Peace .....                                      | 1846-47 ..... | 1877       | 11 | 0  |
| Total .....                                      |               | £1,214,442 | 13 | 10 |

The amount, in our currency, is about \$5,900,000.



### PSALMODY IN INDIA.

In our last No. we mentioned that the psalmody used by our Missionaries in India was the most literal version of the Psalms of inspiration which they could procure. We have now the gratification of being able to submit to our readers the following specimens in the Hindustani language, with a *literal* translation by Mr. Campbell. It will be observed that while, as in our own metrical version, words and phrases are occasionally inserted, or modified, for the sake of poetical expression, the idea and the language of the sacred writer are preserved as far as practicable.

None of our readers, we suppose, are so ill informed as to believe that "a *literal* translation of David's Psalms" could be used in singing the praises of God, in consequence of the difference in Hebrew and English idioms, and the nature of modern poetry and music. The most that can be done, is to preserve carefully the idea, and the language as far as possible.

How gratifying is the reflection that the Psalms of inspiration are now used in India, instead of the unhallowed songs in praise of idols, which till lately were sung by every mouth.

In regard to pronunciation, it is only necessary to state, that the unaccented *a* is pronounced as *u* short; accented *a* as *a* in *far*: *e* as in *there*, and *i* as in *machine*.

## THE 100TH PSALM IN HINDUSTANI. C. M.

*(Yahowáh kà taríf karwánda.)*

1. Shukr—shukr ká gít gáo ;  
Quamen sabhí gawen ;  
Khudáwand ke huzúr jáo :  
Sijda sab hi karen.
2. Yahowáh Rabb akelé hai ;  
Usí ko ján rakho ;  
Usí ne paidá kiyá hai,  
Usí ko soch rakho.
3. Banáe uske ham to hain ;  
Na áp ko kiyá hai ;  
Usí ke jhund kí bheren hain ;  
Wuhi charátá hai.
4. Darbá men uske jáwen ham,  
Shukr wahán karen ;  
Taríf dargáh men karen ham ;  
Shukruguzár howen.
5. Mih'rbán Khudá Yahowáh hai,  
Rahím hamesha hai ;  
Sachcháí bhí uskí qáim hai ;  
Tá abad rahtí hai.

## 23D PSALM IN HINDUSTANI. L. M.

*(Khudá kalisyá ká Garariyá.)*

1. Khudá Garar'ya merá hai ;  
Zarúriyát ko wuh detá hai ;  
Har'yáwal men lejátá hai ;  
A'rám mujh ko dilátá hai.
2. Jitá pání pilátá hai ;  
Aur tázagi wuh deta hai ;  
Rástí men wuh chalátá hai .  
Nám apne ko barhátá hai.
3. Gar maut ke sáye men phirún,  
Dushman se tad bhí na darún ;  
Tù hí to merá sáthí hai ;  
Qudrat terí sambháltí hai.
4. Tù dastárxhwán bichhátá hai ;  
Rúhání barkat detá hai ;  
Mere bairí sab dekhte hain ;  
Láchári se diqq hote hain.
5. Chiknáí tù sir par dháltá hai ;  
Mijh par Rúh Pák bahátá hai ;  
Barkat ká p'yálá bhartá hai ;  
A'nand—khushwaqt tù kartá hai.
6. Rahmat—khubí to sáthí hai,  
Aur zindagí bhar rahtí hai ;  
Ghar tere men main basúngá ;  
Abad tak tujh ko dekhúngá.

## LITERAL TRANSLATION.

*(For the praise of Jehovah.)*

1. Thanks—of thanks the song sing ;  
Let all the nations sing ;  
Into the presence of the Lord go,  
Let all, even all worship.
2. Jehovah alone is Lord of all ;  
Know him indeed even so ;  
He alone has created us ;  
On him place all your thoughts.
3. His workmanship then we all are ;  
We did not make ourselves ;  
We are the sheep of his flock ;  
He feeds us on pasture.
4. Into his hall of audience let us go ;  
There let us give thanks ;  
Praise in his courts let us make,  
Let us be ever thankful.
5. The God of goodness Jehovah is ;  
He is for ever merciful ;  
His truth also is ever enduring,  
It will remain to eternity.

## LITERAL TRANSLATION.

*(God the Shepherd of his people.)*

1. God Jehovah is my shepherd,  
He gives me all necessary things,  
He leadeth into green pastures.  
He bestows upon me rest.
2. He gives me to drink living water ;  
He refresheth and restoreth my soul ;  
He leadeth me in the ways of righteous-  
ness ;  
Thus he magnifies his own name.
3. Though I should walk in the shadow of  
death,  
Yet will I not fear mine enemies ;  
Thou thyself art then with me ;  
Thy power is my constant support.
4. Thou art spreading my table cloth ;  
Thou art furnishing spiritual blessings  
Mine enemies are all beholding,  
Being helpless, they are greatly perplex'd
5. Thou art pouring oil upon my head,  
On me the Holy Spirit is flowing.  
My cup of blessing is full.  
Thou art giving joy and gladness.
6. Then mercy and goodness are united,  
And all my life continuing with me,  
In thy presence I will ever dwell,  
And thee behold to eternity.

THE APPOINTMENT OF A SCRIPTURE READER BY THE SESSION OF 1ST  
REF. PRES. CHURCH, PHILADA.

In our last No. we mentioned that Mr. W. S. Darragh had been appointed by the Session of the 1st Reformed Presbyterian church in this city, to act as Scripture Reader. As the subject possesses great and



general interest, we publish the report of the Committee of Session in regard to it, and also Mr. Darragh's Report of his proceedings since the commencement of his labours in this city. It will be gratifying to all who take pleasure in the success of efforts to do good, to learn that the most gratifying and encouraging results have already followed this attempt to glorify God and benefit man. By the kindness of its proprietor, the Union School House, in Christian street, west of Ninth street, has been obtained, and public worship is regularly maintained on the morning and afternoon of the Sabbath. The congregation is already very respectable, and the Sabbath school quite flourishing. A prayer meeting on Sabbath evening is attended by a large number of both old and young, and altogether there is much reason to believe that the Divine approbation is vouchsafed, and that great good will be accomplished.

*Report of the Committee to which was referred the subject of employing a Scripture Reader.*

The Committee appointed by Session to suggest some plan of operations in regard to the object stated, having been prevented by various circumstances from giving in their report previously, now beg leave to submit the following:

The city of Philadelphia, with the adjoining districts, contains a population of more than 300,000 persons. The number of churches and preaching stations of all denominations, within these limits, is about 170, of which at least 20 are such as cannot be considered evangelical, teaching for doctrines the commandments of men, and drowning men's souls in perdition. The remainder, 150, is all the provision made for the public worship of ALMIGHTY God, by the large population of 300,000 inhabitants; so that if each church could contain 1000 persons, which is by far too large an estimate, there would be accommodations for only *one-half* of the population, and even those disposed to take the most favourable view of the moral condition of this community, cannot suppose that as many as 150,000 even *occasionally* attend the services of the sanctuary. The remainder, therefore, disregarding the claims and commands of their Maker, are *perishing*. What a reflection, that so many are going down to eternal death within hearing of the sound of salvation.

Do we need to ask how the Sabbath is spent by these persons? We must all have obtained by our own observations some knowledge on this subject. The crowds which traverse the roads leading to places of public resort—the multitudes who frequent the taverns—the groups of young men to be found at so many corners, and before every engine house—the throngs of children who are playing in the streets and alleys, with those who profane the day of sacred rest by idleness at home, or by social visits, go far to answer the question, and show us what is the work the Christian has to do for the welfare of those immediately around him, and how important and how vast it is.

We may, however, consider the class of society which neglects the sanctuary more in detail. A part of it consists of men who have never made any profession of religion, and who have, probably, been brought up from infancy in ignorance of gospel truth, and habitual and entire disregard of religious duties, who yet, if they were kindly instructed and counselled, might be induced to listen to the word of life. Another part is composed of persons who have been educated in the church, and

perhaps have themselves named the name of CHRIST, but who have, for the time, made shipwreck of their faith, and abandoned themselves to sin. Such are numerous, and as her backsliding children, should be the church's especial care. Others are immigrants from foreign countries who reach our shores ignorant of the provision made for the supply of the ordinances, and not knowing to what church to go, often fall into the meshes of the net which those who are so busy to proselyte to error are spreading around them, while very many of them form, by delay and hesitation, a habit of neglect and inattention to religion, so as to become in a short time unworthy to be considered its professors. Many again, are the children of poverty, whose hearts, troubled with the care of the present world, are so much occupied as to prevent their turning their attention to the vastly more important concerns of the world to come, while, if disposed to go to church, their tattered garments make them ashamed to appear where they fear some might hold them in derision. A number, too, are afflicted in such a manner as to preclude their appearance in the sanctuary even when they desire it, and full, it may be, of anxiety about eternity, they appear at the judgment seat of CHRIST without ever having been visited by a Christian counsellor, or heard what they must do to be saved. A vast multitude are the young who will soon be the moving and ruling spirits of the community, and who will, therefore, affect most powerfully the future welfare of the church, and the comfort of her members.

Has the church any concern with these persons? Much every way. The Redeemer certainly referred to such when he commanded his servants to "go out quickly into the streets and lanes of the city, and bring in the poor, the maimed, the halt, and the blind;" and again, to "go out into the highways and hedges, and compel them to come in;" and again, to "bid as many as they could find, both bad and good." It is not simply those who come to hear the gospel of their own accord who should be attended to, but CHRIST, made known by his servants, "is to be found of them that seek him not." The church, for her own welfare, for the good of man, both in this world and in eternity, for the glory of God, should make the effort to bring in those who disregard the Sabbath and the sanctuary, and who are found, without scarcely any exception, to be very careless in reference to moral duties, both to their God and to their fellow beings. Need we wonder that there is such a general disregard of law and order, and benevolence and equity, especially among the young, when we think that such vast numbers of our fellow citizens never hear the instructions delivered from the Holy Word of God.

We are sure that all of us feel the importance of this subject, and are inclined to do something in the discharge of our duty. It is true that this work belongs to the ministry, and more especially to the eldership of the church. But the time of the former is so much occupied with public duties, and attention to the members of the church, that neither their strength of body, nor period of labour, allows them to attend to it properly, while their official character often prevents their obtaining ready access and confidential intercourse. The eldership, too, having little leisure to devote to it, since their ordinary avocations require so much of their time. There is need, therefore, of some special instrumentalities for the accomplishment of the object. This is found in the *Scripture Reader*, an office which was authorized by the church of



Scotland in the beginning of the Reformation, as required by her circumstances then, and which, in more modern times, has been revived with great advantage. Already the Session has, informally, commissioned Mr. Darragh to act in this capacity, and he has been labouring under their direction for the past three months with great assiduity, discretion, and success. A large number of children have been brought into the Sabbath school; a considerable number of poor have been visited and relieved; many have been induced to attend church, and some to connect themselves with it by a formal profession. Prayer meetings have been established, and a place of public worship, in a very destitute portion of the city, has been opened, and already a flourishing Sabbath school has been organized. Mr. Darragh's appointment has not yet been brought under any regular rules, and it is for this purpose that we submit this report. Devoting, as he does, his entire time to this work, in connexion with the prosecution of his Theological studies, and having abandoned the attempt to obtain support by other means, Mr. Darragh should have such a salary as will sustain him comfortably. We have thought that \$200 was the smallest sum which could be offered. This, we suggest, might be raised in the following manner:—Let the Session contribute from its funds \$50; the Sabbath School Association, \$50; and the remainder be raised by a special effort on behalf of Domestic Missions, or in any other way which may be thought best. Let Mr. Darragh receive from the Session a formal charge, and also frequent instructions. He should present a monthly report at each stated meeting of session, and frequently consult with the pastors and elders, and receive from them advice and direction. In the mean time, the Session expect that Mr. D. will prosecute his studies with a view to the ministry, and they feel warranted and called upon to express the high approbation which his zeal, industry, and good sense in the performance of his duty, justly entitle him to receive.

Respectfully submitted by

THE COMMITTEE.

#### INSTRUCTIONS.\*

To you, Mr. William S. Darragh, the Session of the First Reformed Presbyterian Church in the city of Philadelphia, affectionately address the following instructions. And,

1st. *As to Doctrine.* Recognising you as a student of Theology in regular standing, and under the care of the higher judicatories, all that Session deem needful to say on this subject is, that when you are called to speak to men on religious things, your doctrine shall be the plain, elementary truths of the gospel, drawn immediately from the word of God, using, when you may find the minds of your auditors prepared for it, the Confession and Catechisms of the Reformed Presbyterian church. These truths you will exhibit according to your discretion, not by way of authority, for this belongs exclusively to the Christian ministry, but by way of counsel, advice, and mutual conversation, as is due from one sinful immortal man to another. Seeking, in all that you do, the blessing of the Spirit of all grace, whose it is to make Divine truth effectual in the conversion and sanctification of sinners.

\* The following instructions, with the exception of local allusions, were addressed by the Session of Dr. McLeod's congregation to their Scripture Reader, Mr. R. A. Hill. Being considered so excellent and suitable as to supersede the necessity of any thing different, they have been adopted as the instructions by which Mr. Darragh is to regulate his operations.

2. *As to your mode of operation.* You are further instructed—To employ a reasonable portion of time each day in seeking out children for the Sabbath school of the church, and repeating the visits to those found, in endeavouring to discover strangers and immigrants who may know something of religion, and advising such to give attention to Christian duties, and especially to the public ordinances, leading them, if possible, to the Reformed Presbyterian church, where accommodations will be cheerfully provided for their hearing the gospel. And, further, in reading the Scriptures to, and praying with and for the ignorant, careless, and immoral, and urging upon them, also, an attendance on the sanctuary, in our own department of the church of Jesus Christ, Session also trust that you will feel it to be your privilege and duty to counsel and persuade all whom you may find to need it, to respect the holy Sabbath, and abstain from any thing that would be inconsistent with its entire devotion to the service of God.

In carrying out the above, Session would also recommend that you attend the various praying societies in the congregation, and do all in your power to induce other professing Christians to do so likewise—and, further, that you keep a diary of your general proceedings, and thus prepare for making a monthly report to the Session of your progress in the work of the Lord.

3. *As to the field.* All that Session deem needful to say at present on this subject, and until further experience has been obtained, is, that your field of operation is the city of Philadelphia in general, but especially those parts which are most destitute.

4. *As to co-operation with the benevolent and other voluntary associations around us.* On this subject Session deem it sufficient to say that they expect you to co-operate with the Bible, Tract, Sabbath school, and other societies, and the agents they may have in the field, on terms of Christian affection and courtesy, lending to them all the aid in your power, and receiving from them all such assistance as they may be disposed to tender, and as may be consistent with your own obligations to receive.

With these brief directions, and trusting much to your own Christian discretion, the Session commend you, and the entire cause they seek to promote, to the favour and blessing of the Divine and only Head of the church.

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REPORT OF THE SCRIPTURE READER OF THE 1ST REF. PRES. CHURCH,  
PHILADELPHIA.

*"Go out quickly into the streets and lanes of the city."*—THE SAVIOUR.

"Where the Spirit of the Lord is, there is liberty." In every effort to obtain this boon, the Christian participates; in every appropriate celebration of the triumph of liberty, the Christian rejoices. During the short period we have laboured under your direction as a Scripture Reader, in this place, we think we have seen the principle to some extent developed, that "liberty to the captive, and the opening of the prison doors to them that are bound," is proclaimed in the gospel. This, we trust, to some extent, will be demonstrated by the following facts, which we would respectfully report as the result of the blessing of God on our humble labours during the last three months.

When employed by you, three months since, my first labours were directed to children that had previously attended our Sabbath school,



but for some time had been absent. Our superintendent directed me to upwards of fifty children of this class. Of these little wanderers, about thirty promised to return, and after frequent visitations have been induced to attend with a good degree of regularity. My endeavours to bring in children who had never before attended our school, or any other Sabbath school of an evangelical kind, have also been accompanied with a good degree of success. In this department I have visited a population of some thousands. Among these people I have witnessed much degradation, misery, and vice. I have succeeded, I trust, in rescuing some little immortals as brands from the burning of ignorance, wicked example on the Sabbath, and almost every unhallowed association. About eighty children of this character have been introduced into our Sabbath school, the majority of whom have given very encouraging attendance. I would be doing violence here to my own feelings, as well as injustice to the very benevolent members of our most efficient Dorcas Society, if I should omit to mention that about thirty of these children, and nearly as many grown persons, have been supplied by them with comfortable clothing. The *labours of love* performed by the members of that society, are worthy of all commendation. If the members of Session, and of the congregation, could but see the big tear of gratitude roll down over the furrowed cheek of squalid misery, in consequence of the benevolence of this Society, as I have done, I am sure they would appreciate highly the value of the many sacrifices made by those who devote their time and labour to this work, and I am sure that appreciation would be demonstrated by corresponding *contributions* to this very laudable object.

In the population from which these destitute children have been gathered, I have come in contact constantly with the parents, to whom, as well as all others I met that were ignorant or out of the way, I endeavoured to make myself useful, in presenting, to the best of my ability, the truths of the gospel—salvation through Jesus Christ. The neighbourhood in which I have principally laboured is composed chiefly of Irish immigrants, some who have been professors of religion in our churches at home, some who have been Roman Catholics, and many, by far the greater part, indeed, who have not given any attention at all to religion, but cared for none of these things. I must here acknowledge the seasonable advice and instruction that I constantly received from our beloved pastors, and most efficient and devoted Sabbath School superintendent. All cases of interest I met were immediately reported and several members of session have not been strangers with me in this dark place of the earth—warning the careless, soothing the disconsolate, and directing those who have no help of man at all to that friend that sticketh closer than a brother. By these labours upwards of thirty persons, some of them the parents of the children already alluded to, have been induced to attend our own church, and three of these have joined the communion of the church. A number of them propose joining with us, if spared, on the next occasion. Is it not to be regretted that so many of these persons who have left the home of their fathers have heretofore, from want of such an effort as we are now attempting to make, been suffered to wander so long from the church of God, and whilst they have enjoyed the other blessings of this free and happy land, have been permitted to forget, in a measure, the only bright spot in the land of their nativity, the religion of their fathers?

About two months since it was deemed advisable that a prayer meeting should be organized in the neighbourhood of Federal Street, above Broad. An attempt was made. Mr. Stuart spent much time and labour with me here, but the prospect appearing somewhat discouraging, it was finally resolved that we should try another field. We next selected the district of Moyamensing, and accordingly made an attack on Buena Vista.\* Here we have met with most flattering success. Providence seemed to smile on our endeavours. And in the results we have, we trust, many pleasing evidences that "God is with us."—Above fifty persons, altogether, young and old, attend the prayer meeting that has now, for upwards of two months been regularly held here every Sabbath evening. The people who attend these meetings appear to take much interest in the exercises, and are often apparently deeply impressed. For the regular order of the exercises of these meetings we have not yet adopted any definite plan. We have, however given particular attention to the children, and appointed lessons to be prepared by them through the week in the Shorter Catechism and Psalms. The interest communicated to the meeting by the children may be inferred from a single fact which I shall here relate. A few evenings since, a little girl whom I had brought to the Sabbath school about six weeks before, and whose parents had not previously attended any church, and whom I had also brought out to hear some of Mr. Campbell's addresses to children, on the subject of foreign missions, a few evenings since rose in the meeting, and said she had a missionary purse there she wished to have filled. The purse was taken and handed round, and the sum of \$4.92 was collected from the people there on that occasion. We take advantage of the kind Christian friends who meet with us from time to time, and endeavour to employ them to the best account. The whole affair is conducted under the immediate supervision and direction of our pastors and the superintendent of the Sabbath school. Several members of session attend these meetings, and labour with me during the week, as they have opportunity. I must here acknowledge, also, the very kind co-operation of some of the students of the theological class. Since the opening of the seminary the students in attendance, particularly the two brethren who have asked the church to send them far hence unto the Gentiles, and another brother, (Mr. Gordon,) who laboured, as appears from certain written reports from the church with which he was connected in Ireland, in a similar field there, with zeal and great success, and who was employed during the last summer by the church in New York. In these labours brothers H. and W. have added another item to that consistent testimony which they have before given, that whilst their hearts yearn upon the heathen that are perishing abroad, they are not insensible to the destitution of the heathen at home, and whilst they have given you in these labours a demonstration of their willingness to come up to the help of the Lord against the mighty, in that field which is the world, we trust they have also had here, in Buena Vista, an earnest of that harvest which we hope they are appointed by the Head of the church to reap from the scorching sands of India. And we trust that the seed they have here sown, both in their personal conversation and advice, and also in their more public appeals and exhortations, may yet wave with prosperous fruit, when they shall be standing on a far distant shore, and that on the great

\* The name given to a part of this district.



harvest day they may have the inexpressible delight of seeing the fruit of Buena Vista, and the fruit of Northern India gathered into the same celestial granary.

We met in this neighbourhood an agent of the Tract Society. He has co-operated with us kindly.

We have now a preaching station established in that part of the city, in Christian Street, below Tenth. A house has been procured which can accommodate about one hundred and thirty persons. We have had preaching there for the last three weeks: nearly one hundred people attend regularly. We have also a Sabbath school now organized in this room: upwards of forty children attend. Notwithstanding these gratifying evidences of success, still we labour under many difficulties, and meet with many discouragements. One great difficulty is want of assistance in conducting the Sabbath School.\* We therefore hope that the members of our congregation may be induced to imitate the worthy example of our brethren in a similar effort, in a neighbouring city, where, during the last summer, the labours of the scripture reader have been crowned with such abundant success. "The harvest truly is great, but the labourers are few."

W. S. DARRAGH.

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[From the New York Observer.]

#### TIMES OF REFRESHING: GOOD NEWS.

In the Observer for December 11th, an article appears, headed "Interesting Communion Season," and describing a joint celebration of the Lord's supper by the churches in connexion with the third Presbytery of New York. After referring to a variety of interesting statistics, and very properly lamenting the low state of religion in our land, one of the reverend speakers is represented as saying, "*every evangelical denomination in the land has, within the last year, lost in numbers. More have been removed by death than have been added to them.*"

Whether the speaker has been correctly reported we cannot say, but we are persuaded that the assertion is too broad, and needs much qualification. And if the fact can be shown to be directly the reverse, in regard to some of the evangelical churches of our country, it ought to be known, to the praise of God and the encouragement of his people.

There are, Messrs. Editors, several Christian and Presbyterian denominations in our country to whom none will deny the name of "evangelical," and who, we presume, were not intended to be included in the remark on which we are animadverting, though it does, in fact, comprehend them. Among these are the Reformed Presbyterian, the Associate, and the Associate Reformed Churches. The congregations of these bodies are found scattered over the country, in the villages and in the large cities, and sending forth probably their five hundred ministers to preach the truth and labour for the salvation of the world. Their movement is indeed less noisy than that of some other bodies, and they are not so frequent in the exhibition of their statistical reports, but they are undoubtedly making an impression for good on the communities in the midst of which they are found; and they are not without evidence, from time to time, of the presence and approbation of the Spirit of all grace.

\* We are happy to learn that, since this report was presented, a number of well qualified and devoted teachers have been obtained, though still some are needed.

It is, for example, a fact in relation to the Reformed Presbyterian Church, that during the past year its accessions have been unusually large. And this whether coming from the world, or from other departments of the church of Christ. More calls have been made for the preaching of the gospel in destitute places, a larger number of new congregations have been organized in city and country, and more success enjoyed in missionary labours than has existed for years before. At recent communions, fifty-five were added to Dr. Wylie's Church, in Philadelphia, forty-six to the third Reformed Presbyterian Church in that city; and fifty-one, making seventy, during the current year, to Dr. McLeod's church, New York. Among all these were persons of thirty, forty, sixty, and nearly seventy years of age, coming out of the world, and by a public profession declaring themselves on the side of Jesus Christ, two of them, with their families, receiving the sacrament of baptism.

Seeing and lamenting over the moral destitution around them, and much of which they could not reach by the ordinary ministrations, the session of Dr. McLeod's church determined on a *special effort* for bringing men within the reach of the gospel. They employed a qualified person as a colporteur or scripture reader, to be supported by the congregation. He was sent forth, under definite instructions, and has been labouring successfully for nearly eight months in his vocation. His object has been to go to the most destitute, and by Bible and Tract distribution, by conversation and prayer, endeavour to induce men to give heed to the gospel, and especially to come within its reach as preached on the Lord's day, in the public sanctuary. He has co-operated with the agents of the various benevolent societies, and given his aid to them, whenever they came in contact with him. The experiment, thus far, has been decidedly encouraging, and the influence of the effort on the church itself has been animating and reviving. There are means of revival to the church, as well as of conversion to the world. Among the best of these are plain, affectionate religious conversation, addressed directly to the individual; the simple, pointed preaching of the word; and prayer, all-availing prayer. Let Israel do her duty, call for the "Restorer," and he will come to bless and save. The gentle dew will revive the flower, as well as the rain that comes from the alarming thunder cloud. If there be refreshing to any "evangelical" body in the land brought to his notice, we know that the author of the remark on which we have been animadverting, will rejoice with us. N.

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## ECCLESIASTICAL INTELLIGENCE.

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### LICENSURE OF MESSRS. HILL AND WOODSIDE.

We have the pleasure of recording, for the general information of the church, the licensure of these two young brethren, who, as our readers are aware, are candidates for the foreign missionary field. Mr. Hill was licensed on the 8th of December, by the Northern Reformed Presbytery, having delivered, with approbation, the usual pieces of trial. Mr. Woodside received licensure from the Philadelphia Reformed Presbytery, at a meeting held on the 26th of January, the usual trial discourses assigned to him having been sustained. Both these brethren have since been actively employed in preaching to various congregations in this city, and their labours have been very acceptable and useful.



## REV. WILLIAM WILSON.

It is proper that the relations of this gentleman to the Reformed Presbyterian Church should be known and understood. The facts of the case are as follows: At the semi-annual meeting of the Reformed Presbytery of Ohio, in October last, he applied for a certificate, expressly with a view to obtain admission into the Pro-Re-Nata presbytery, then in session in the vicinity of the other, and to which he had actually applied before the Presbytery of Ohio had met. The Presbytery directed a certificate of character to be given. It was at once prepared. Mr. Wilson received it, and left the court, whereupon his name was erased from the roll of members. It would seem, however, that the presbytery to which he went were not prepared to receive him, and he did not obtain admission as a member.

When the Ohio Presbytery adjourned, it was to meet again in Xenia, about a month subsequently. At this meeting Mr. Wilson was present, witnessed the constitution, and the reception of some communications from the brethren in Cincinnati, and then suddenly left the house. Presbytery, at that meeting, declared the congregation of Cincinnati vacant, and directed one of its members to preach in Cincinnati, and declare the fact. This was done, accordingly, and the pulpit has since been regularly supplied by Presbytery. It is also a matter of public notoriety that, since that period, Mr. Wilson proceeded to dispense the ordinance of the Lord's supper, in a private house, to some twelve or fifteen persons, which, we presume, constitute the number of his present adherents. The Cincinnati congregation, retaining their former place of worship, adhere to the regular judicatories of the Reformed Presbyterian Church, and Mr. Wilson is in no sense in connexion with that body. We feel it dutiful to declare these facts, as they have come from a member of the Ohio Presbytery, and leave them to speak for themselves.



## FOREIGN MISSIONS.

(For the Banner of the Covenant.)

## REFLEX INFLUENCE OF MISSIONARY EXERTIONS.

MESSRS. EDITORS—It is not my intention to enter into an elaborate argument to prove the proposition *that the more the church does for the heathen, the more she will be enabled to do at home*. I take it for granted that when our church considered the condition of India, she took "pity on the poor,"—that when she resolved to send two additional missionaries there, she made a loan to God. I will lay before you a few facts to illustrate the fulfilment to us of the promise "That which he hath given will he repay again." A year ago it was feared by many that any additional exertion for India would cripple seriously and dangerously our efforts at home. The offer made was, however, finally accepted. What has been the consequence? Has Heaven frowned upon us? Have our stakes been weakened, our cords shortened, or the curtains of our habitation contracted? Has the door of usefulness been shut upon us at home? No. When has our church enjoyed more gratifying evidences of prosperity? Hear the calls that are made upon us for the ordinances from every corner of the land! And that the opening of this door is the fulfilment of the promise we have quoted cannot be denied. We gave to the poor. We set apart two missionaries for the heathen; and now, before they have yet left our shores, God has thus paid us in advance far more than the interest of our loan. But this is not all. There have been, during the last year, particularly in the east, unusually large additions to the communion of the church. If these additional calls had been made upon us, and yet no more labourers sent into the field, the path of duty might have appeared to some somewhat obscure; but when we find that there have been more licentiates in the church since the last meeting of Synod than for many years before, and when we find that there never were as many students in the Theological Seminary before, since the organization of the institution; and when we hear from the professors that the Seminary was never, at any previous time, in so flourishing a condition; and, farther, when we mingle among the students themselves, and perceive an unusual degree of activity, zeal and enterprise; when we find them, without a single exception, engaged in the labours of the

Sabbath school; not only attending the various praying societies of our congregations in the city, but also going out, as they have opportunity, and, in connexion with their professors and others, labouring to establish societies and hold prayer meetings among the poor and destitute of our city; when we witness this state of things on the present occasion, who cannot see in these facts an illustration of the assertion of the wise man, "He that hath pity on the poor lendeth unto the Lord, and that which he hath given will he pay him again?"

REV. MR. CAMPBELL.

The Rev. Mr. Campbell, being desirous to visit the churches in our connexion as extensively as possible before his return to India, in July next, has made the following arrangements for his tour. As it is absolutely impossible to appropriate a Sabbath to each place, the most prominent points have been selected, and others will be visited as time and circumstances will permit. Respected brethren whose congregations may not be mentioned will please propose such arrangements in reference to services during the week, as will not conflict with the general plan. These suggestions can be addressed to Mr. Campbell according to his location at particular times, as stated in the plan, and, if at all possible, he will concur with them.

*Arrangement for a Missionary Tour.*

|       |       |           |                           |               |
|-------|-------|-----------|---------------------------|---------------|
| March | 5th,  | Sabbath,  | Milton,                   | Pennsylvania, |
| "     | 12th, | "         | Pittsburgh and Allegheny, | "             |
| "     | 19th, | "         | Pine Creek,               | "             |
| "     | 23d,  | Thursday, | New Castle,               | "             |
| "     | 26th, | Sabbath,  | Darlington,               | "             |
| April | 2d,   | "         | Xenia,                    | Ohio.         |
| "     | 9th,  | "         | Oxford,                   | "             |
| "     | 16th, | "         | Cincinnati,               | "             |
| "     | 23d,  | "         | Bloomington,              | Indiana.      |
| "     | 30th, | "         | Princeton,                | "             |
| May   | 7th,  | "         | Randolph Co.              | Illinois.     |
| "     | 21st, | "         | Chicago,                  | "             |
| June  | 4th,  | "         | Duanesburgh,              | New York.     |

THE PROSPECT.

We have great pleasure in stating that the prospect that the church will be able to send out and sustain the young brethren who have offered themselves for the missionary service appears to be encouraging. In New York and also in this place, Mr. Campbell has obtained liberal subscriptions. Although his operations have been confined as yet to these two places, a large amount of the sum necessary has already been subscribed. It is hoped that the churches yet unvisited will be found *willing*, as we feel sure they are *able*, to make up what is yet needed. We are aware that the claims made upon them for their own immediate wants, are great and frequent; but we are confident that they will be in no sense whatever losers, by any contributions for this object. Let them be neither barren nor unfruitful in the work of the Lord. Remember, brethren, the language of the apostle Paul, "But this I say, he which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever. Now, he that ministereth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;) Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God."



PROCEEDINGS OF A PUBLIC MEETING HELD AT THE CLOSE OF A COURSE  
OF LECTURES, BY REV. J. R. CAMPBELL.

The Rev. James R. Campbell having completed his regular course of Lectures on Foreign Missions, a public meeting was held in the First Reformed Presbyterian Church in this city, on the evening of December 14th, 1847, in order to afford, to any who desired it, an opportunity to propose such inquiries as were connected with the subjects discussed in the Lectures, and calculated to increase an interest in the cause which they were designed to promote. On motion, Joseph R. Dickson, Esq., was called to the chair, and George H. Stuart appointed secretary. The Rev. Dr. Lord then opened the meeting with prayer.

A large number of questions which had been addressed to him were then read by Mr. Campbell, and such replies given as afforded much valuable and interesting information. The manner of discussion was novel; the statements made perspicuous, full, and very satisfactory, and the whole exercises commanded the close attention of a large and intelligent assembly.

Mr. Campbell having at length concluded his remarks, the following resolutions were presented, and unanimously adopted, the movers accompanying them by appropriate observations.

*Resolution No. 1,—Presented by Rev. J. B. Dales.*

RESOLVED, That we have listened with great satisfaction to the lectures which have been delivered by Rev. Mr. Campbell, and that we tender to him our thanks for the instruction we have received, presented in so interesting and eloquent a manner.

*No. 2,—Presented by Rev. J. T. Cooper.*

RESOLVED, That while we know that though a "Paul may plant and an Apollos water, yet it is God alone who can give the increase," we feel grateful that the missionaries who are labouring in India and in other countries appear to be so worthy of the confidence of the Christian church for the industry, integrity, prudence, and zeal which they display, and that we humbly yet confidently trust that their self-denying and laborious exertions will be blessed by the accompanying influences of the HOLY SPIRIT.

*No. 3,—Presented by Rev. Andrew Bower.*

RESOLVED, That the gospel is the only remedy for sinful man, and that the condition of the heathen world demonstrates the necessity of united and persevering efforts to spread it among all people.

*No. 4,—Presented by Rev. Dr. Crawford.*

RESOLVED, That the statements made in the lectures delivered by Rev. Mr. Campbell appear to us well calculated to increase the interest which the Christian church should feel in the work, and we trust will cause all who have heard them to be more zealous and more active in the service of CHRIST.

*No. 5,—Presented by Rev. Dr. Lord.*

RESOLVED, That the progress which has been made in the missionary work is a reason for humble gratitude to God, and should encourage the Christian church to continue and increase its efforts.

*No. 6,—Presented by Rev. T. W. J. Wyllie.*

RESOLVED, That the accounts we have received of the progress of the work in India give us good reason to believe that the efforts made by the church are approved by the great King and Head of Zion, and that his blessing, to which alone all the increase is owing, has been vouchsafed to the exertions of the church, however unworthy and feeble they have been.

*No. 7,—Presented by G. H. Stuart.*

RESOLVED, That having heard, with great satisfaction, the instructive and interesting course of lectures delivered by Rev. J. R. Campbell, we hope he may be induced to repeat them in other places, and we would express our belief that they will tend very much to promote the cause of missions; and we therefore commend them to the respectful attention of the Christian community.

RESOLVED, That the proceedings of this meeting be published in the religious periodicals.

The meeting was then adjourned by singing the 133d Psalm, and the apostolic benediction.

Signed, G. H. STUART, Sec.

## DOMESTIC MISSIONS.

## NARRATIVE OF A MISSIONARY TOUR.

(Concluded.)

I proceeded in the beginning of September to the Northern Presbytery. There are a number of vacancies here—I first visited *New Fane*, a village some miles north of Lockport. It might be considered as a missionary station, and with frequent supplies of the gospel, it is probable that some good might be effected.

I next visited *Redfield*, a station recently formed. It is situated about thirty miles north by west of Rome, in Oswego Co. It is chiefly a New England settlement. The people are a reading community, and as a consequence, are generally intelligent. They wish to know what is the truth, and are fond of inquiring into it, and when convinced, cheerfully embrace it. This place was brought into notice by means of a member of the Reformed Presbyterian church in New York, who removed thither with his family, designing to make a permanent settlement; encouraged by his noble perseverance and successful enterprise, a few more families are about to remove thither also, so that with this little society as a foundation, we think that an interesting congregation may soon be built up.

I next proceeded to Lisbon. Here, amid all the severe reverses which that congregation has endured, the prospects are still promising. Let a minister be settled among them, and success must follow. Besides, this place is destined to become an important location, in a commercial point of view: a railroad has been chartered, and is now under contract, which is to extend from Boston to Ogdensburgh—it will pass within five miles of the church, and will, therefore, give a new impetus to business, and enhance the value of property: it will induce enterprising men to settle in that country, and should, therefore, command the attention of those interested in the welfare of the church to forward its interests as much as possible. From Lisbon, I proceeded down the St. Lawrence by steamboat, from Ogdensburgh to Montreal, on my route to Ryegate, Vt. I enjoyed a pleasant sail down that beautiful river. The wide-spread prevalence of the ship-fever, in Montreal and other places adjacent, has prevented much public travel, which has been seriously felt by those who keep places for entertainment, or obtain support by steamboats which ply upon this noble river. It would sicken the heart to hear the tales of poverty and distress and the numerous deaths in the most trying circumstances.

From Montreal, I took a steamboat across the St. Lawrence, where a train of cars was in readiness to carry the passengers from La Prairie to St. John's, a distance of about 21 miles. At the latter place we entered another steamboat, and enjoyed a delightful sail up Lake Champlain until I arrived at Burlington, Vt., the seat of Vermont University; which is at present in a flourishing condition under the supervision of the Rev. Dr. Wheeler. I set out from Burlington at about one o'clock on a cold morning, about the close of October, across the Green Mountains. I sat on the box with the driver, which seat I was desirous to secure that I might enjoy the delightful prospect of the picturesque scenery. The morning star, the bright precursor of day, was shedding his silvery beams upon us, and lit up the darkness of night; nor did he leave us until he committed us to the advancing beams of "rosy-fingered morn." It would require the pencil of the painter, or the pen



of the poet, to portray the grandeur of the scenery as it burst into view before us. Immense heights were constantly in our view for many miles. We followed the course of the Onion and Waits rivers, sometimes nearly on a level with us, and at other times rolling down in deep ravines, hundreds of feet below us. We arrived at the town of Haverhill, 80 miles from Burlington, at about six o'clock, P. M. This place is noted for a young ladies' Seminary, and as the central point of stage travelling; but above all, it is celebrated for the picturesque scenery which surrounds it: it is situated in a sort of amphitheatre, having the Connecticut river on the west, and the Moushillock Mountains on the east, stretching out their spurs on the north and south. I proceeded on the next morning at four o'clock for Ryegate, 15 miles north, where I preached five Sabbaths. The congregation is in a good condition; it is ripe for a settlement, and the people are desirous to have the gospel preached statedly amongst them. With the regular administration of the ordinances, they would become sufficiently strong to sustain a pastor.

Thus I have endeavoured to present a brief sketch of the condition of our church as it presented itself to my mind—and I would now, in conclusion, avail myself of the occasion to present a few remarks of a general character. And first, I would remark, that all those places which have been visited, might soon be built up into flourishing congregations, if they had the means of grace duly administered. It is true that some would not be able at first to make provision for the entire support of their ministers; but in the vicinity of all these congregations, there are many individuals who would willingly contribute to the support of the gospel, and perhaps unite with the church if they saw a favourable prospect of the continuance of the ordinances. Yet it is evident that some means should be employed, whereby feeble congregations throughout the whole church should receive assistance to enable them to provide a sufficient support for their pastors. An effective Home Missionary Society, therefore, must be brought into operation; this must be brought to bear upon the interests of our feeble congregations, and I am sure that every man among us who has any regard for the extension of our Zion, the city of our solemnities, every man who loves his Master and his Master's cause more than he loves his gold and his silver, will contribute freely, heartily, and liberally for this noble object. If such a course is pursued, our church will soon take a stand among the other churches of the Reformation worthy of her character, and worthy of the noble testimony which she professes to maintain. These places will not require this aid for a long time; in a few years they will be able sufficiently to maintain themselves, and also to contribute liberally for the support of others who may be in such circumstances as they now are. Nor will this necessarily interfere with the cause of Foreign Missions, since all who are willing to contribute to the cause of Domestic Missions will find means to sustain the former. The church has abundance of means within herself; her resources are extensive, and she only needs to draw forth her dormant energies to carry forward all these noble purposes—it is the cause of God—the truth is mighty, and must prevail; and thus the Reformed Presbyterian Church will be enabled to carry forward the interests of Zion in the introduction of that period when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ, and the glory of the Lord shall fill the earth as the waters fill the sea.

A LICENTIATE.

## Notices of New Publications.

*Sketches of Scottish Church History, embracing the period from the Reformation to the Revolution.* By Rev. Thomas McCrie. Fourth Edition. Issued by the Committee of the General Assembly of the Free Church of Scotland for the publication of the works of the Scottish Reformers and Divines. Edinburgh. 2 vols. 12mo. For sale by the Presbyterian Board of Publication, price 44 cents a volume.

We have read this work with great pleasure. It contains a judicious, well-authenticated, and graphic account of the history of the Church of Scotland during the period mentioned. The number of editions through which the work has passed, and the selection of it by the Publication Committee of the Free Church, are evidences of its general excellence, and while we may not agree with all the views which it presents, we can say we know of no work which gives a more correct, interesting, and candid history of the eventful period of which it treats. Among the members of the Reformed Presbyterian Church it should have a large circulation, and the remarkably cheap price at which it is sold places it within the reach of all. We hope a copy may be obtained by every family. The young will be found to read it with interest, and it will be profitable even to those who have read many other histories of the same period.

*Sloth and Thrift, or the Causes and Corrections of Social Inequality.* Philadelphia, American Sunday School Union. Pp. 152. 18mo.

This is a very valuable work, calculated to dissipate many of the erroneous ideas which prevail in regard to social evils. An interesting tale presents a contrast between a life of sincere practical religion and a course of worldly conduct. The narrative is natural, and the tone of the whole is excellent. Such a work would be of great use to young persons about that time of life when they are becoming withdrawn from the influences of the family, and entering into the active duties of the world. Parents also would be greatly benefited by reading it.

*Frank Harper, or the Country Boy in Town.* American Sunday School Union. Pp. 159. 18mo.

The youth of large cities are exposed to many temptations, and those who have spent their childhood in the quiet of country life are peculiarly liable to be ensnared and destroyed. This work shows what are some of these temptations, and how they may be avoided, while the consequences of integrity and piety are exhibited in contrast with the wages of sin. The tale is attractive to the young, and parents would act wisely in causing their children to read it.

*The Christian Minstrel; a New System of Musical Notation, with a selection of Psalm Tunes, Anthems, and Chants.* By J. B. Aiken. Philadelphia, E. C. & J. Biddle. Fifth Edition.

Sacred music has been, in modern times, shamefully and even *sinfully* neglected by the Christian church. No part of public worship is better calculated to excite and foster devotional feelings, yet frequently it is so conducted as to fail in producing its appropriate effects, and perhaps even to cause those which are directly opposite. Any attempt to improve the music of the church is commendable, and should meet with encouragement. The work mentioned above appears to us the best publication on the subject. By dispensing with several of the arbitrary and useless encumbrances which have rendered musical notation so obscure and difficult, the author has greatly simplified the science and rendered it easy to all. In the introduction he has given an outline of the system he pursues, and afterwards a large collection of tunes, in various metres, with chants and anthems. The notes are all indicated by different characters. The work seems to be a most excellent one.

*Parental Duties, and the Blessings resulting from their Faithful Performance.* By Rev. T. Houston, Pastor of the Reformed Presbyterian Church, Knockbracken, (Ireland.) Presbyterian Board of Publication. Pp. 224. 18mo.

We have very seldom read a work more interesting and valuable than this. At the present time, particularly, when family discipline has become almost a mere nullity, and when principles of insubordination are so rife, this work is calculated to do great good. We hope it will be extensively circulated and read.

*The Stone of Help: a Discourse, Historical and Commemorative, delivered to the Reformed Presbyterian Church, New York, on Sabbath evening, December 26th, 1847, being the fiftieth anniversary of their organization.* By J. N. McLeod, D.D., Pastor. Published at their request. Pp. 24. 8vo.

Not only is the general history of the Christian church interesting and important, but even the incidents presented in the annals of particular congregations should be made known and preserved in memory. The discourse above named is designed to record and transmit the local and peculiar history of the Reformed Presbyterian church in New York, and enjoying, as that congregation has done, the services of so eminent a Christian and divine as the late Dr. McLeod, whose pastoral life was entirely connected with it, it presents a very fruitful subject for an historical sketch. The writer has given a very interesting and valuable narration, selecting the most important events, and exhibiting all with the perspicuity, vigour, judiciousness and Christian tone, which mark his writings. For Reformed Presbyterians this work possesses unusual interest, and we think a copy of it should be preserved in every household. Such memorials of other congregations should also be published, that thus the "fathers may tell the children, showing to the generations to come the praises of the Lord, and his strength, and his wonderful works that he hath done."



THE

# Banner of the Covenant.

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APRIL, 1848.

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PROCEEDINGS OF A MEETING OF THE FIRST REFORMED PRESBYTERIAN CHURCH, PHILADELPHIA, HELD DECEMBER 1, 1847.

The Rev. Dr. Wylie arrived in Philadelphia, on the 31st October, 1797: the fiftieth anniversary of this event occurred, therefore, on the 31st of October, 1847. The fact having been alluded to, at the close of the services held on the evening of the day last mentioned, which was observed in the 1st Reformed Presbyterian Church as a communion Sabbath, arrangements were made by the congregation with a view to its commemoration. A public meeting was held for this purpose, on the evening of Wednesday, Dec. 1st, 1847. Mr. John M'Kinley, the oldest surviving member at the organization of the congregation, was called to preside, and the meeting was opened with prayer by the Junior Pastor. Rev. James R. Campbell, as Chairman of the Committee of the Congregation, of which he had been for many years, previous to his being engaged in Missionary labour, a most valuable and excellent member, read the accompanying Address, and presented to the Pastor a very handsome piece of Plate, consisting of a silver pitcher upon a salver, with a purse containing five hundred dollars in gold. Dr. Wylie then made some appropriate and deeply affecting remarks in reply; after which, some observations were made by the Junior Pastor, Mr. J. W. Faires, and Mr. John M'Kinley. The services were concluded with prayer by Mr. M'Kinley, and afterwards the members of the congregation and others who desired it, passing before the pulpit, had an opportunity of friendly greeting with their beloved Pastor. The whole services were of the most interesting and impressive character.

ADDRESS TO DR. WYLIE.

REVEREND AND BELOVED PASTOR:

As a committee appointed by your congregation, and as individuals who entertain for you the highest respect and veneration, we are called upon this evening to perform a duty most pleasing to ourselves, not only because we have been honoured to act on this occasion as the representatives of the sincerely attached people of your charge, but because we have the opportunity of conveying to you in this formal manner, and on this interesting occasion, an expression of their deepest gratitude for your labours among them, as a faithful minister of the gospel for a period of *Half a Century*. It has been thought that the fact of a minister's residing with the same people for fifty years should not be allowed to pass by without some tangible memorial expressive of our thanksgiving to God for sparing your invaluable life so long, and of our deep sense of the benefits derived from your ministry. It would be impossible, Reverend and Dear Sir, by any Testimonial that

might be offered by your congregation, to convey to you all that is felt on this occasion, and therefore the small, but spontaneous tribute now made and presented by us in behalf of this whole congregation, is to be considered as a feeble but a hearty expression of their love and esteem, leaving still a debt of gratitude which it would be impossible to discharge. The King and Head of the church alone, whose you are and whom you have so faithfully served, is able to reward you for all the labours you have performed for his name, and the good of his church and people; and this reward of grace he will bestow when your labours on earth are terminated.

On the piece of plate which stands before you, and of which, as a congregation, we beg your acceptance, we have taken the liberty of placing the following inscription:—

PRESENTED  
*(with a Purse of Gold)*  
 to the REV'D. SAMUEL B. WYLIE, D. D.  
 on the *Fiftieth Anniversary*  
 of his arrival in Philadelphia,  
 by his congregation,  
 as a Testimonial  
 of their affection and gratitude.  
 Oct. 31st, A. D. 1847.

In the purse you will find the sum of five hundred dollars in gold.

You must allow us, beloved pastor, to trespass upon your patience still farther at this interesting moment, by referring briefly to some thoughts which are suggested by the circumstances which have called us together. There are events in the history of some men, which ought to be recorded and handed down to posterity for their guidance and admiration,—events which have had such a bearing on the general interests of religion and human happiness as to render them valuable in the annals of a world rising from the ages of darkness and barbarism to the light and glory and felicity of the millennial period. Reminiscences of such events frequently call up the most pleasing associations, and enable us to re-enjoy the pleasurable emotions of the days of former years. Providences which have had a bearing on our lot in life, and have contributed to our usefulness among our fellow-men, should be observed and gratefully acknowledged. It was at a time when great political disturbances convulsed the British Isles, that you first took your leave of Erin's shores—your native land, and directed your course to this Western Continent, the home of the free and the asylum of the oppressed; bringing with you, however, a highly cultivated mind, and a *large, warm, Irish heart*, to beat in unison with all, in every land, who aimed at the promotion of the best interests and highest destinies of man. After a tedious and perilous voyage, in which pestilence and famine threatened the termination of the lives of the brave adventurers, you arrived in this city on the 31st of October, 1797. Since that time, you have not been an unconcerned spectator of the mighty movements that have been going on around you, but have ever been actively engaged in promoting the civil and religious prosperity which now so strikingly marks the character of this great and growing Republic. We have only to glance at the state of this city and its population at the time of your arrival, and compare its



condition *then*, with its improvements and wide-spread dimensions *now*, in order to have an impressive view of what the enterprise of the age has accomplished during the last Fifty years. On your landing at New Castle in company with the late Mr. Thos. M'Adam, so long a faithful and efficient ruling elder in this church, you travelled on foot to Philadelphia. When you arrived at Centre now called Penn Square, the very centre of our present population, travelling from the Schuylkill, you inquired for the city not then in view, and were informed that it was still half a mile distant! Now you behold a wide-spread and beautiful city, which for the intelligence and morality of its inhabitants, is not surpassed by any other of its size in Christendom. You see it now, with its hundreds of magnificent Christian churches,—its High schools and colleges,—its numerous benevolent and charitable institutions,—and in short, with every thing that can contribute to the temporal and spiritual welfare of its highly favoured inhabitants. These improvements, which have gone on with such amazing rapidity, you have greatly promoted by the influence you have exerted over the minds by which they have been planned and carried forward. You have lived in a remarkable age,—an age of discoveries and inventions and movements which border on the miraculous.—You have seen the most astonishing improvements in steam power as applied to navigation, to rail-roads, and machinery, by which men move now over sea and land with such wonderful rapidity, and by which even Herculean labour is now performed under the superintendence of a child. As the last and most surprising of all these discoveries, you have witnessed the *magnetic telegraph*, which almost annihilates space, and enables us to converse with a friend at the other side of a Continent, as if he stood before us.

We must not, Dear Sir, pass by the intimate connexion you have had with the cause of education and religion in this land and in this city, during the past fifty years. You have ever taken a deep interest in the instruction of the young, in imparting that sound knowledge, which lays the foundation of future eminence; so that many men of the brightest talents, the most extensive erudition, and the greatest influence in the land, are indebted to you for much of that mental training, which has rendered them the ornaments of their respective professions. As the principal of the most celebrated classical school in this city, and for so many years as the Professor of Ancient Languages, and Vice-provost in the University of Pennsylvania, you distinguished yourself as an enlightened and efficient instructor. Your name will ever stand honourably connected with that venerable seat of learning, and be ranked among those who are universally confessed to be the *first* scholars of the age. We would also notice your invaluable labours as professor of Theology in the Seminary of the Reformed Presbyterian church in this country,—the church with which you are so closely identified, and which, among other things, owes so much to you for training up nearly all the ministers in her connexion. These labours, we may say also, have been performed by you altogether gratuitously, and most of them, too, during the hours that other men appropriate to relaxation and repose. In raising up so many able ministers of the New Testament, however, you have the consolation of knowing, that when your own pulpit duties shall terminate, the truths you have taught and inculcated, shall be proclaimed by others,

and that the results of your labours shall continue to be developed to the latest posterity. To you also, our own church is deeply indebted for the able maintenance of enlightened and scriptural views of Reformation principles, at a time when an attempt was made to place them in an unfavourable light before the public. You have always been the warm admirer and advocate of the principles of freedom, and in the vigour of youth, your voice was raised, in the Southern states, in behalf of the poor helpless slave unjustly held in bondage. These principles, so decidedly scriptural and anti-slavery in their character, have by yourself and others in the church, been clearly exhibited on her standards, so that on this exciting subject of the day, she continued to occupy before the Christian public, and the world, a lofty and honourable position.

But, Reverend Sir, it is as a *congregation*, that we address you, and it is to *your Pastoral labours* among us *since our organization* that we would delight to refer. We look upon you, with a few others, as the link which still unites us with those recognised as original members who have fallen asleep in Jesus. Only five, we believe, that is, Mr. John McKinley and Mr. Robert Orr, ruling elders, and Mrs. Graham, Mrs. Henry and Mrs. McAdam remain to tell us of your discouragements and your efforts to build up the little flock intrusted to your care,—and those associated with yourself, we receive as the representatives of a past age, and esteem very highly in love for their work's sake. When the congregation was in numbers very few, and when it could hold out to you no prospect of worldly advantage, and make but a trifling compensation for your invaluable services and labours, you devoted to its spiritual welfare your time and energy and talents. Nay, farther, you opened your purse, and with a liberality peculiarly your own, you poured out your hundreds of dollars again and again, to aid the congregation in its struggles for existence and respectability. Nor was your benevolence confined to your own church or even to the household of faith. It has ever been extended to the immigrant stranger without money and without employment, and to the poor of every name and denomination. Tempting as were the offers and prospects from other quarters, and to which your talents and acquirements entitled you, you refused them all, and cast in your lot with the little flock of covenanters which met in a small private room in humble circumstances. You organized us into a congregation, you preached to us the pure Gospel of Christ, and your labours were remarkably blessed. The Lord did not despise the day of small things. The little one has become a thousand. She has "lengthened her cords and strengthened her stakes," and "broken forth on the right hand and on the left." With the blessing of God on your efficient labours, the congregation became large and respectable. It has branched off again and again, and still it remains larger than at any former period. Its present condition and prospects are most encouraging. The influence of its benevolence is felt largely even in India. Its annual contributions to every good cause, are greater now than in previous years, and yet its debt is being diminished, and will soon be liquidated. It has been favoured with increased ministerial aid,—aid raised up within its own bosom, and furnished so efficiently and acceptably by one, who has, with truth, been called "the child of the congregation," and for whom, as a son, and as a co-labourer in the Gospel, you have good reason to be thankful.



Among other measures adopted to render the congregation efficient in every good work, and which you have so warmly patronized, there is the *Dorcas Society* for clothing the poor; the *Mite Society*, aiming to remove its entire debt; the large and flourishing *Sabbath school*, and *Bible classes*, from which so many additions from time to time have been made to its communion; its weekly *Praying and Conference societies*, so well calculated to edify its members, and unite them in bonds of Christian brotherhood; and last, though not least, its *Missionary society*, which has so liberally aided in the spread of the gospel at home and abroad, and by which so many pagan youth have been saved from the horrors of starvation and of heathenism, instructed in the saving truths of the gospel, and now qualified for usefulness among their benighted countrymen. Thus the congregation, flourishing under your ministry, has now arrived at a state of great and almost unexampled prosperity, for which our heart-felt thanks are due to the *Head* of the church, and to you, his honoured and devoted servant. Above all, we rejoice that, with the Divine blessing on your able and well-directed labours among us, many have been brought to a knowledge of the truth as it is in Jesus, and many have been built up in the faith and hope of the gospel, who have entered on that rest which remains for the people of God above, who shall be as stars in your crown of rejoicing throughout eternity.

These things, Reverend and dear sir, and many more, which a regard to your feelings forbids us to mention on this occasion, compel us to come forward and express to you our grateful acknowledgments for your invaluable labours amongst us. Surely, after a silence of fifty years, and when you have become old and gray-headed in the service of your heavenly Master, and when all the facts to which we have referred, and many others which we cannot enumerate, rise up with cumulative and overwhelming force before our minds, and when our hearts overflow with gratitude for all your kindness, and for all the benefits we have received through your ministry, we must be allowed this once to express something of the emotions which swell our bosoms. Our prayer is that you may be long spared to go in and out before us; that you may have all the support and consolation which your situation requires; that your bow may long abide in strength, and the arms of your hands be made strong by the mighty God of Jacob, and that when your labours among us are at an end, and your warfare is accomplished, you may have an abundant entrance administered to you, into the kingdom of our Lord Jesus Christ, and then receive the palm of victory, and the crown of glory, and the plaudit from the Master himself, of "*Well done, good and faithful servant, enter into the joy of thy Lord.*"

On behalf of the congregation, we subscribe ourselves, dear sir,

Yours ever in the Lord,

|                    |                                            |
|--------------------|--------------------------------------------|
| JAMES R. CAMPBELL, | } The Committee<br>of the<br>Congregation. |
| JOHN WYLIE FAIRES, |                                            |
| JOHN M'FEE,        |                                            |
| GEO. H. STUART,    |                                            |
| JOSEPH DUNN,       |                                            |
| A. S. M'MURRAY,    |                                            |
| WILLIAM RAY.       |                                            |

To the Rev. SAMUEL B. WYLIE, D. D., Pastor of the First Reformed Presbyterian Church, Philadelphia.

Mr. Campbell, as chairman of the Committee of the congregation, having concluded his address, Dr. Wylie replied substantially as follows:

DR. WYLIE'S REPLY.

*Reverend and Dear Brother:*—Words can but feebly express the emotions excited in my mind by the scene now presented to me, and the whole transactions of the evening. I was not prepared for such things. The whole matter has been a spontaneous effort of the congregation, almost wholly unknown to me. I did, indeed, believe that I possessed the affectionate regard and good-will of my people generally, since they have long and frequently manifested such feelings towards me—but such an expression of them as has been made this evening, had not been at all anticipated. It was not needed to cement the bonds of amity between my beloved flock and myself, but it is not on that account less grateful to my heart. And permit me, Reverend and dear brother, to state the fact that the selection of yourself, my kind and much valued friend for so many years, as the agent of the congregation to present this splendid and valuable *testimonial* of their respect and love, has added a most agreeable zest to the proceedings of this evening. With regard to the address which you have just made, I would only remark, that while I appreciate the elegance of its composition, I must add that it soars into regions much higher than the sphere in which I have been destined to move, and ascribes to me worth and merit to which I make no pretensions. This, Dear Sir, I impute to your own generous heart, and to your kind partiality for your ancient friend. But let that pass. Allow me, my dear sir, to yourself personally, to the Committee of which you are chairman, and through you and them to the whole Congregation, individually and collectively, to return my most grateful and cordial acknowledgments.

As you have been pleased, sir, in terms of kindness to allude to the success and prosperity of the congregation, it is but justice for me to state that this is owing in no small degree to your own instrumentality. While a private member of the congregation, before entering on your missionary career, your Christian deportment, and vigorous and untiring exertions, assisted greatly in promoting our welfare and prosperity, especially in connexion with our Sabbath school, which you, with a few others like-minded, resuscitated, and to which you gave a tone of character so pleasing and so useful. Here you and your late colleague in the missionary field, the much lamented Mr. James Craig, who has now gone to his reward, but whose memory is still dear to those of the congregation who had the pleasure of his acquaintance, laboured assiduously for many years, promoting the interest of the institution, and causing it to be productive of benefits far beyond the most sanguine expectations of its warmest friends. You have also been identified with our Missionary society, and your operations as a herald of salvation in a heathen land, not only should be, but have been, appreciated by all who are acquainted with them. Your works of faith and labours of love, your indefatigable exertions in the pulpit, in the bazaar, in the midst of idolatrous heathen, by your voice, your pen, and your example of

\* Dr. W.'s remarks being *extempore*, and not recorded at the time he spoke, he was requested to prepare a written reply, to be published in connexion with the Address of the congregation. In this reply he has embodied a brief sketch of the history of the congregation since its organization, Jan. 28, 1798, to the present time.



Christian character, the instructions you have delivered, the important and valuable writings you have translated into the Hindustani and other languages and so widely circulated,—all these will tell in wonderful and happy results when your soul shall have gone to the presence of your God, and your body shall have been mingled with the clods of the valley.

In expressing, dear brother, the sense I feel of your unceasing kindness to our Church, and the ardent desire for her prosperity and growth in grace which you have ever displayed, I have only further to add my humble and earnest prayer that God may ever have you, your amiable consort, and your dear children, in his most holy keeping, and may abundantly prosper your laudable efforts in this Christian land for the promotion of the Missionary cause,—that he may spare you long to labour among the heathen, if it should be his will that you return to your former field of usefulness, and that at last you may, with “those who turn many to righteousness, be made to shine in glory as the brightness of the firmament, and as the stars for ever and ever.”

Addressing himself to the congregation, Dr. W. then proceeded, after some most affectionate and valuable counsels, to refer to its history during the last fifty years. His remarks on this subject have been expanded into the following narrative:

It may not be considered inappropriate on such an occasion as the present, to furnish a brief history of the origin, progress, and existing position of the 1st Reformed Presbyterian Church in Philadelphia, in connexion with the relation they have sustained to their present Senior pastor, on whom they have this evening conferred such a testimonial of their regard.

*Dearly Beloved Brethren:*—He who is now your Senior Pastor, having graduated in the University of Glasgow, in the month of April, 1797, in the following August sailed for the United States of America. He had as fellow passengers, Rev. William Gibson, with his family, Mr. John Black, now Rev. Dr. Black, Mr. John Reilly, afterwards Rev. Mr. Reilly, and Mr. Thomas M'Adam, all members of the Ref. Pres. Church. After a tedious voyage of seventy days, during which many dangers and hardships were encountered, the vessel reached New Castle, Del., on the 18th October. The yellow fever had prevailed in Philadelphia that fall to a considerable degree, and the city had been deserted by many of its inhabitants. After landing at New Castle, the passengers in the vessel dispersed in various directions as previous purpose or present inclination induced them. Your present senior Pastor, with Mr. Thomas M'Adam, determined to go to the city of Philadelphia. Having accidentally missed their passage in a sloop on board of which they had put their baggage to be conveyed to the city, they proceeded on their way on foot, and reached the city on Hallow Eve, Saturday evening, October 31, about sundown. The two travellers found accommodations in the same house, No. 208 N. Second st., and here they spent their first Sabbath. Mr. Gibson preached in the city that day, but they did not know it. On Monday they sallied forth in search of their trunks, which contained their all of worldly goods, and found, to their great mortification, that the sloop had returned to New Castle, and their baggage had been taken on shore by a fellow-passenger, but who he was, where he had gone, and how he had disposed of their pro-

perty, they could not ascertain. Advertising in the newspapers, and other means which they used to obtain information, proved unsuccessful. At length after eight days, during which they suffered peculiar hardships, by a remarkable Providence, always to be gratefully remembered, they were conducted to a store on Market street wharf, where they found their baggage safe and uninjured. During their first week's residence in the city, they had the pleasure of meeting with several of their fellow-passengers who had arrived by various routes. Among them, Mr. Gibson, Mr. Black, Mr. Reilly, and Mr. Atchison. Through Mr. Reilly they became acquainted with Mr. Samuel Campbell, and Mr. Thomas Thompson, with their families, members of the Reformed Presbyterian Church. Mr. Thompson's humble abode was the resort of all those who were attached to the covenanted cause, and its hospitable proprietor, as far as he was able, gave a welcome to every friend of the Redeemer. Mr. Thompson and his wife were immigrants from County Down, Ireland, staunch and strict covenanters, who had been in communion with Mr. Stavelly's congregation, near Belfast. They were not affluent in worldly wealth, but rich in faith. Their hearts were noble and princely, and no wonder, for they were of royal lineage, they were born of God. In their house a society was in the habit of meeting, consisting at that time of the following members—Mr. John Stewart, from Paisley, Scotland, Mr. James M'Gowan, and Mr. Stephen Young, also from Scotland, and Mr. Charles Huston, Mr. John Wallace, Mr. William Atchison, Mr. Andrew Atchison, Mr. Samuel Radcliff and wife, all of whom came from Ireland, and of whom but two, Mr. Samuel Radcliff and Mr. William Atchison, are now alive, the former an elder in the Reformed Presbyterian Church, N. Y. Mr. John M'Kinley, then employed as a teacher in some part of New Jersey, also occasionally visited the society, and its number was increased by the addition of Mr. Joseph M'Clurg and his family, from Coleraine, Mr. Robert Orr, from Strabane, and Messrs. Black, Reilly, M'Adam, and him who now addresses you. The meetings of the society were held on Wednesday evening, and on such Sabbaths as there was no supply of preaching. They were from time to time visited by Rev. W. Gibson, who divided his ministerial services between them and a small society in New York. Harmony and love, sincere respect and mutual good-will, a genuine relish for sound doctrine, and a pure and holy zeal for the divine glory marked the character of this little brotherhood. Its members were all industrious, economical, and well-behaved. They consecrated a large portion of their savings to the support of the gospel, and though so few in numbers, and poor in worldly riches, they endeavoured to furnish a comfortable support for Mr. Gibson, during the half of his time which he spent among them.

It was a considerable time after their arrival in this city before the efforts made most assiduously by Messrs. Black, Reilly, M'Adam, and Wylie to obtain any proper employment, were successful. Mr. M'Adam was the first who procured a situation, and most generously shared his earnings with his less successful companions. Such was his disposition and character, and we might add a more noble-minded, intelligent, trustworthy, kind, and honourable man could not any where be readily found. His connexion with his companions was of the most agreeable and satisfactory character, and while the pecuniary assistance he rendered was not long after repaid, the debt of gratitude has never been



cancelled. In about six weeks the others obtained employment. Mr. Reilly as a teacher near Darby, and by the benevolence of a venerable Quaker, Messrs. Black and Wylie in the same capacity, in Lower Dublin and Cheltenham, about ten miles north of the city. Thus all these four brethren, in the good Providence of God, were in such circumstances as to be able to procure by their honest industry a competent support.

As yet there had been no regular organization of the congregation in this city. Mr. Reid, a minister of the Reformed Presbyterian Church in Scotland, who had been sent on a mission to the United States in 1790, had spent some time here; he preached to a few individuals, and a society had been constituted. As it now appeared proper to take measures for an organization, Mr. Gibson brought on from New York, where an organization had been made a short time before, two elders, Messrs. Andrew Gifford and David Clark, and having constituted a session, organized the society as a congregation, ordaining as elders Messrs. Thomas Thompson and Stephen Young, the unanimous choice of the members. This ordination took place on Sabbath, Jan. 28, 1798. Messrs. Black and Wylie were not present on the occasion, as it was only on alternate Sabbaths that they could attend the society. Shortly after this, however, they obtained situations as tutors in the University of Pennsylvania, and thus took up their residence in the city. They had from this time the opportunity of meeting constantly with their Christian brethren, who yet assembled in the house of Mr. Thompson. How delightful was the communion of saints in that loving brotherhood!

In the spring of 1798, the Reformed Presbytery, which had been dissolved at the formation of the Associate Reformed Church in 1782, was again constituted by Messrs. M'Kinney and Gibson. The former of these gentlemen had emigrated from Ireland in 1793, and after having traversed a large part of the United States, had settled for a season in Philadelphia. In the summer of 1797, he had obtained a lot for the erection of a church, but shortly after the edifice had been commenced, the yellow fever broke out with great violence, and Mr. M'Kinney, with his family, removed to Galway, Saratoga county, N. Y. On the arrival of Mr. Gibson, he united with him in the formation of the Reformed Presbytery, which was constituted in the city of Philadelphia.

At this time the congregation was in the habit of meeting in a school-house in Gaskill street, between 4th and 5th, and here the organization was made, and the ordinances were dispensed. At this, the first meeting of Presbytery, Messrs. Black, and Wylie, and M'Leod, were recognised as students of theology, and discourses were prescribed for them. Mr. Alexander M'Leod, afterwards Rev. Dr. M'Leod, had emigrated to this country from Scotland, in the year 1792, and had graduated in Union College, Schenectady, N. Y. Having been led by a discourse delivered by Rev. James M'Kinney, to connect himself with the Reformed Presbyterian Church, he commenced the study of theology under the direction of that gentleman, and was taken at this time under the care of Presbytery.

According to appointment, Presbytery met in the city of New York in the following August, and to this place the students of theology repaired to deliver their discourses. It was at this time that Messrs. Black and Wylie first met with Dr. M'Leod, and formed with him a

friendship and intimacy which lasted during his whole life. The sacrament of the Lord's supper was dispensed at this time, and the members of Presbytery, and the theological students, with the few individuals then in connexion with the Church in New York, had an opportunity, when they partook of the symbols of the Redeemer's body and blood, to enjoy high and holy fellowship with one another, as well as communion with the Father and the Son JESUS CHRIST. This was the first celebration of the Lord's supper in the Reformed Presbyterian Church, New York.

Having delivered discourses with approbation at this, and two succeeding meetings of Presbytery, these young men, with Mr. Thomas Donelly, from South Carolina, who had also been received as a student of theology, were licensed to preach the gospel. This took place on the 25th June, 1799, and the meeting was held in Coldenham, Orange county, N. Y. Such appointments were then given to them as circumstances seemed to render proper. Your present senior Pastor, after preaching for some time in Wallkill, Orange county, N. Y., and assisting Mr. M'Kinney at a communion in Galway, Saratoga county, in the same state, laboured for some time in New York. In the winter he returned to Philadelphia, where he remained till the spring of the following year.

In the year 1800, Mr. M'Leod received a call from the congregation of Walkill, some of the subscribers to which were holders of slaves. Being unwilling to enter into a pastoral relation with any who were involved in the sin of slaveholding, he brought the subject before Presbytery, which decided that no slaveholder should remain in the communion of the Reformed Presbyterian Church. As the members of the church in the South were generally involved in this sin, Presbytery resolved to appoint a committee to visit that section of country, and take such measures as might be proper to induce them to abandon the evil. In order that he might be a member of this committee, your senior pastor was ordained to the office of the gospel ministry at Ryegate in Vermont, June 25th, 1800, and in the fall of that year, in connexion with Mr. M'Kinney, set out upon his journey. In their progress they preached and baptized as opportunity required, and on their way through Pittsburgh they ordained Mr. Black, and installed him in the pastoral charge of the Reformed Presbyterian Church in that place. From Pittsburgh they descended the Ohio river as far as Maysville, Kentucky, when they commenced a journey on horseback through Kentucky and Tennessee, in both of which states they preached frequently and organized societies and administered the Sacrament of Baptism. Having reached South Carolina, they held meetings of the members of the church in various places, and proposing to them the alternative of relinquishing the communion of the church or emancipating their slaves, they had the pleasure of finding that all in that state were willing to sacrifice their claim to property in their fellow-men on the altar of religion. During their stay they ordained Mr. Thomas Donelly, and installed him pastor of a large and flourishing congregation, requiring the services of two ministers, which long afterwards were obtained.

On their return they presented to Presbytery their report, which was accepted and approved. Mr. Alexander M'Leod was then ordained to the ministry, and constituted pastor of the united congregations of New York and Coldenham. The Presbytery now consisted



of six ministerial members, with ruling elders. All the ministers had pastoral charges, with the exception of Mr. Wylie, who having declined several calls for his services, was appointed to supply the united congregations of Philadelphia and Baltimore. About a year afterwards, in the fall of 1802, he accepted a call from these congregations on the condition that he should be allowed to spend a year in Europe, that his pastoral connexion should commence on his return, and that at the end of two years he might be at liberty to select one or other or neither of the congregations without further action of Presbytery. As the congregation had been increasing during this time, it was thought proper to have additional elders. Accordingly on the 5th of August, 1801, Messrs. John Stewart, Wm. Henry, Thos. M'Adam, and John Reilly, having been duly elected, were solemnly set apart to this office. Mr. Stephen Young, a most worthy and excellent man, had some time before returned to Scotland. The communion was dispensed in 1802, by Messrs. M'Leod and Wylie to thirty-five persons, exclusive of the ministers.

While absent in Scotland, your senior pastor was not forgetful of his beloved flock, and had the pleasure of being the means of procuring a considerable sum of money in its behalf. From the congregation in Glasgow he received for this purpose £22, and an equal amount from the congregation in Paisley. These donations were on his return most gratefully acknowledged by a formal vote of session. Being at that time few in number and very feeble in resources, and yet having engaged in the erection of a church edifice, this aid was much needed.

On his return from Europe, late in the fall of 1803, your pastor was formally installed by Rev. Mr. Black. He found the congregation in this city and that in Baltimore, in a very feeble condition. The ordinances had been dispensed with as much frequency as possible, and the church edifice had been roofed, but its accommodations were very poor and its location exceedingly disagreeable. It was thought proper to abandon it altogether and seek another situation. This design, however, was not carried into effect for a considerable time, and meanwhile such improvements were made as rendered the building more comfortable.

The term of Mr. Wylie's connexion with the Philadelphia congregation having expired, he was earnestly invited to remain with them. This application was presented at a meeting of Presbytery in Conococheague, in 1807, and at the same time an urgent call was addressed to him from the United Congregations of Galway and Duanesburgh, New York. Feeling unable to decide for himself, your pastor referred the subject to the decision of the Presbytery. The appearance of things in this city was at that time very discouraging, and the prospects of usefulness and comfort in another locality much more favourable, hence the Presbytery recommended the selection of Galway and Duanesburgh. In the course of the following night, after much solicitude and prayer for divine direction, your pastor felt that he could not abandon his little but beloved flock. He had the satisfaction of finding that his labours thenceforth became more successful, and the whole aspect of the congregation more encouraging. On the next communion twenty-five persons were admitted to church privileges, and from time to time, numbers more were added to the church of whom there was reason to entertain the hope they were such as should be saved.

In the year 1808 an increase of the Session being considered necessary, Messrs. John M'Kinley, James Robinson and Robert Orr, were ordained to the office of ruling elders. In 1809 Mr. John Reilly was licensed to preach, and his connexion with this congregation terminated.

The congregation having continued to increase, more extensive accommodations were considered necessary. The premises then occupied were therefore disposed of, and a lot purchased, and the building in Eleventh street corner of Marble, which we now occupy, was erected. While this edifice was in progress, we were allowed by the trustees of the Second Associate Reformed Church, to use their house in Thirteenth near Market, which was then unoccupied. Our own church was opened for divine service 21st June, 1818, although at that time the portion occupied for religious purposes was not so extensive as at present, a considerable part in the rear being fitted up as school rooms, and used for that purpose. About this time a charter, with an act of incorporation, was obtained from the Legislature of the state, principally by the wise suggestion and laudable exertions of the present Rev. Dr. James R. Willson, then a member of the congregation.

In the year 1819, the increase of the congregation required an addition to the session, and Messrs. Isaac Campbell, John Murphy and Samuel Bell, were elected and ordained to the office of ruling elders. In 1820, Mr. Caleb Gray, who had been previously an elder in the Associate Reformed church, and had connected himself with us, was recognised as a ruling elder of our congregation. In 1824, Mr. Hugh Hardy, who had been an elder in a Reformed Presbyterian Church in Ohio, was recognised as sustaining the same relation to this church. In 1829, Mr. Henry Sterling, a ruling elder from the Reformed Presbyterian church in Pittsburgh, was elected to the same office in this church. In 1829 more accommodations were requisite, and the school rooms in the back part of the church were removed, and the space they occupied rendered suitable for divine service.

While the congregation during this period enjoyed general peace and prosperity; as might be expected, it was not exempted from trials of various kinds. The little bark, for the most part, was favoured with fair weather and prosperous gales, but sometimes it encountered adverse winds and stormy waves. It was, however, always found that the tempest by which it might have been tossed, soon passed away, while, like the storms which purify the natural atmosphere, very beneficial consequences resulted. The most severe trial which the congregation ever experienced, was the secession which took place in consequence of what was denominated a Pro Re Nata meeting of the Eastern Subordinate Synod. By this assemblage a large number of our ministers were suspended from their office in the most irregular manner—an act in itself invalid, and which the whole Christian community have treated as a nullity. In consequence of the party which was rallied to sustain the act, a considerable number withdrew from the congregation and formed a new congregation, which before long procured a building and a pastor. We do not follow these misguided brethren with reproachful vituperation; so far as they are right in their views, and conscientiously believe themselves so, we cordially wish them "*God speed.*"

In the year 1835 a number of members of the congregation residing in the vicinity of Fairmount, feeling themselves able, in



connexion with some others friendly to reformation principles, to sustain the ordinances as a distinct congregation, received an amicable dismissal and were organized into the Second Reformed Presbyterian Church. They have had the services of Rev. S. W. Crawford, now Dr. Crawford, who was regularly installed as their pastor; and after his demission, those of Rev. Samuel Stevenson, who was also installed in the same capacity. At present they are destitute of a minister, but it is understood that Mr. Wm. Sterrett has accepted their call for his services, and from his excellent qualifications for the office, it is hoped that with the divine blessing, they will increase and prosper abundantly.

In 1835, an increase of the session was again considered necessary, Mr. Gray having departed this life, Mr. Bell having removed from the city, and Mr. Murphy having connected himself with the second Reformed Presbyterian Church. An election was therefore held, and Messrs. James Craig, Robert Guy, Robert Lowry, and Charles Bruster, being chosen by the congregation, were ordained to the office of ruling elders. Of these but one, Mr. Robert Guy, now remains in the session; Messrs. Robert Lowry and James Craig having been removed by death, the latter in 1845, after having laboured for more than seven years as a Missionary in India. In 1842, additional elders were again chosen, and Messrs. C. McCune, Wm. Montgomery, J. Alexander and G. H. Stuart, were set apart to that office.

In 1843, it was thought that the increase of the congregation, in connexion with the advancing age and multifarious employments of the senior pastor, required that he should have some stated and permanent assistance in ministerial services. After much deliberation and prayer, an election having been duly held, it pleased the congregation to find for their pastor an assistant in his own son,—one who had been brought up in the midst of them, and who “might be expected naturally to care for their state, and as a son with the father to serve with him in the gospel.” His ordination and installation as assistant and successor of his father, took place on the 26th October, 1843, and since that time he has been employed as a co-labourer in this part of God’s spiritual vineyard. It may be permitted to a father to say, that the kindness of the congregation in making this selection, has been felt as one of the strongest evidences of their love and affection; it has been to him satisfactory and consoling, and he believes the hopes entertained respecting its results have not been disappointed.

In 1846, in consequence of the increase of the congregation rendering such a measure expedient and desirable, and from the prospect which there was of extending the influence of Reformation Principles, and enlarging the boundaries of our Zion, the members of the congregation in the district of Kensington were set off as a separate congregation. The organization of the Third Reformed Presbyterian Church, which was formed in the most amicable manner, took place on July 6th, 1846. In the following year they obtained a pastor in the Rev. R. J. Black, who was ordained and installed on the 22d April, 1847. In consequence of ill health he has been obliged to leave his flock, but only, we trust, for a season. In the mean time it is a pleasing circumstance that they are supplied with the ordinances, with very few interruptions, and that their numbers are rapidly increasing.

It may be mentioned before closing this sketch, that the condition of the congregation at this time, is more prosperous than at any previous epoch. Under the management of its very efficient and diligent Board of Trustees, whose laborious and self-denying services deserve the highest encomiums, all its pecuniary engagements are met with promptness, and its debt is undergoing a rapid reduction. The Sabbath school, established in 1824, is in a very flourishing condition.—The congregation are much indebted to its former superintendents, Messrs. M·Adam, Orr, Craig, and Alexander, and are deriving from it great benefits under its present zealous, indefatigable and excellent superintendent, Mr. Geo. H. Stuart. By the instructions communicated in it, an incalculable amount of good is done both to the old and the young of the congregation. The tender minds of the children are imbued with Christian knowledge, and their expanding hearts are furnished with appropriate aliment. Those who communicate instruction increase their own knowledge, and parents are greatly aided in the discharge of their duties to their children. It has been a prolific nursery, from which many precious shoots have been transplanted to the garden of the church, where, as trees of Righteousness, they are bringing forth much fruit to the glory of God. Its prosperity and usefulness are now greater than ever, and we trust that the Lord will yet cause it to “increase more and more.”\*

In concluding this narrative I must express my sincere thanks to the congregation for the kindness and respect they have ever manifested in their intercourse with me. I have never had reason to complain for want of temporal support, and the sum which they furnished was quite liberal, considering their circumstances, and was always paid as punctually as a check on the best bank. My connexion with them has been long and pleasant, and I have had the gratification of seeing among them evidences of the divine approbation of my labours.—My heart's desire and prayer for all of them is that they may be saved, and I trust that the growth of piety and genuine godliness may ever keep pace with the increase of their numbers and resources, and be undiminished by any adverse circumstances which may surround them. Let them remember to seek *first* the kingdom of God and his righteousness, and then rest assured that all other things necessary for their present and eternal happiness shall be abundantly added. In the language of the apostle Peter, “I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle. Moreover, I will endeavour that ye may be able, after my decease, to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our

\* Among many cases which might be mentioned showing the influence which the instructions of the Sabbath school exert upon the youthful mind, one may be here recorded. A short time ago, a fire occurred near the centre of the city, which threatened to consume the house in which a member of our church, a widow with her only son, resided. The building was saved, and the next day the little boy, when talking on the subject, said he had felt sure that their house would not be burned.—“Why were you sure?” said his mother, “Because,” replied the child, “My Sabbath school teacher told me that God would hear the prayers of little children, and when I was afraid the house would be burned, I prayed to him to save it; and I went on praying all the time, until the fire was put out. Now,” he added, “I know that God hears the prayers of children, or he has heard my prayer.”



Lord Jesus Christ." 2 Pet. i. 12—16. And now, brethren, in the language of the inscription on the seal of the corporation of our church, "LET MESSIAH REIGN."

(For the Banner of the Covenant.)

VERSES SUGGESTED BY READING, IN THE PRESBYTERIAN, AN ACCOUNT OF THE PRESENTATION OF A MEMORIAL TO REV. DR. WYLIE.

"The congregation of the Reformed Presbyterian Church, Philadelphia, presented their venerable pastor, the Rev. Samuel B. Wylie, D. D., in testimony of their affection and gratitude, and in commemoration of the fiftieth anniversary of his arrival in Philadelphia, a very handsome piece of plate, and a purse of gold containing \$500, in money. At the close of the service which was held on the occasion, the whole congregation passed round before the pulpit, and shook hands with their excellent and much-esteemed pastor, who at the age of nearly seventy-five years, is still able to discharge his duties with great acceptance."

*The Presbyterian.*

TO REV. SAMUEL B. WYLIE, D. D.

Thy church glad thanks to thee hath sung,

We fain would be repeating;—\*

For though our harp be willow-hung,

We send thee joyous greeting;—

Though churchless, pastorless, we live,

Yet our true sympathy we give.

Thy people rise to bless thee!—rise

With glad united lays;

And prayer ascends unto the skies,

Blent with the voice of praise;

They sing—"God gave thee not in vain!"

What hast thou done such meed to gain?

Thou'st taught firm trust 'mid tempests frown,

In a good God alway:

Thou'st soothed the stricken, and bent down

Beside the sick to pray;—

"Weeping with those who wept,"—thy voice

Hath joyed with those who did rejoice.

The guide to all who looked to thee,

In times of joy and gloom;

Still pointing them unceasingly,

To life beyond the tomb.

The star whose steady lustre beamed,

To show the Christ for the redeemed.

Example of strong faith!—thy home

Hath not been always bright;

Dark sorrow came, as it will come,

To try the spirit's might:

Thou'st known the chastening love of God,

And often bowed to kiss the rod.

Yet meekly was thy cross up taken,

With quenchless trust in Him;

For never wert thou God-forsaken,

Tho' life looked darkly dim;

'Mid sacrifice and tears, grew bright

The heaven thou ever hadst in sight.

"Toiling, rejoicing, sorrowing,"

So hast thou journeyed on,

Until in thy stern tasks performing,

Full fifty years have flown;

And now they rise to bless thee!—they

Whom *thou* oft blessed upon their way.

\* There is in ——— no Reformed Presbyterian Church.

Blest *shalt* thou be!—when at God's throne  
 At last thou shalt appear,  
 With the bright band thou hast led on,  
 Through storm and trial here;  
 Blest wert thou!—art thou!—and to be  
 God-blessed through all eternity.  
 Oh! long on earth, we fain would pray  
 Thy spirit to detain;  
 Could love—could prayer—prolong thy stay,  
 Then should'st thou long remain,  
 A holy mission to fulfil  
 And bless us with thy presence still.  
 But the death-doom is thine!—we crave  
 From Heaven—beseech—implore  
 This—that thou pass not to thy grave  
 Through a pain-suffering door.  
 But calmly, gently, find thy rest,  
 Thy head upon the Saviour's breast.

*Albany, Dec. 21, 1847.*

MARGARET J. C.

[For the Banner of the Covenant.]

L I N E S

WRITTEN BY H. GORDON,

*Anticipating the departure of two of his fellow-students to Northern India.*

TUNE—"DAYS OF ABSENCE."

Whither haste ye, friends of Jesus,  
 Wherefore leave your native land?  
 'Midst fierce winds and foaming billows,  
 Wherefore seek a foreign strand?  
 Is it earth's gay phantoms lure you  
 Thus to part from all you love?—  
 Riches—pleasures—that induce you  
 Thus to distant lands to rove?  
 No: a nobler spirit urges,  
 Jesus beckons from afar;  
 Fear ye not midst storms and surges  
 He will be your guiding star;

Bear glad tidings to the "heathen,"  
 Of a blessed Saviour's name,  
 Glorious grace and free salvation  
 In those distant lands proclaim.  
 What though for a while ye sever  
 From the friends you dearly prize,  
 Should it be on earth for ever,  
 You will meet above the skies.  
 Then "fare ye well," and peace be with you,  
 Grace and mercy from on high,  
 God will still protect and guard you  
 With his ever watchful eye.

*Philadelphia, Feb. 8, 1848.*

## The Sabbath School.

### NINETEENTH ANNUAL REPORT OF THE SABBATH SCHOOL ASSOCIATION OF THE 1ST REF'D. PRES. CHURCH, PHILAD'A.

We have great pleasure in presenting to our readers the following interesting report. We will be glad to publish accounts of any similar institutions in any part of our church that all may thus "encourage one another."

While on the eve of entering upon a New Year, it may be well to linger on the threshold for a little, and recall the actions of the past. New and renewed opportunities have been afforded for benefiting our fellow-beings, and as the Judge of all the earth will require at our hands an account of our stewardship at the day of judgment, it behooves us to make a proper use of the talents placed in our keeping. We have been assigned a very important place in the vineyard, and should delight in the occupation of imparting instruction to the lambs of the flock, and persuading them in early life to place their hopes in their risen and exalted Saviour.

With all the facilities afforded at the present day for carrying on the



work of Sabbath School instruction with success, the fault is our own if we fail in its accomplishment. These privileges will not always be enjoyed; the hand of death may suddenly arrest us in our career and abruptly terminate our labours—this fact should be ever before us, and impress us with a sense of our mortality, of the uncertainty of life, and of the necessity of closing in with the gospel offer of salvation ere it be too late.

The past has been an eventful year in the history of our Association. It has been marked with occurrences of an exceedingly interesting character; one of the most prominent we would advert to, is the safe return to our midst, of one much beloved, who occupied a conspicuous position at the organization of our association, and was for many years a devoted teacher in our Sabbath School. We feel grateful that the Lord has permitted Mr. Campbell to return to us, though it be for a short season; it is refreshing after the lapse of so many years to meet again—the event has brought to mind reminiscences of a most pleasing character of the days of other years, when we took sweet counsel together, and laboured side by side in promoting the interests of the Redeemer's kingdom. We sincerely desire that this meeting may tend to our mutual edification, that his heart may be encouraged and his hands strengthened for the arduous work in which he is engaged, and that we may be impressed with a deeper sense of our obligations to spread the gospel to every creature, in obedience to the commands of our Saviour.

Another important event, though of very recent date, is the organization of a branch Sabbath School in the southern part of the city: it is with great satisfaction that the announcement is made, and we know that it is received with similar feelings by every one interested in this great work. Attempts had previously been made to accomplish this, but they failed of success. We think it but justice here to state that the success attending this last effort is in a great measure to be attributed to the indefatigable exertions of Mr. Darragh, who was employed as the visiting agent of our Sabbath School. As the school is yet in its infancy, we can state nothing farther in regard to it. There appears to be no lack of children: over 40 have already been in attendance, and a number of individuals have volunteered their services as teachers.

Affairs in our own school have been carried on harmoniously, and conducted with success.

At the present time, there are on our roll about 267 pupils, 141 female, and 126 male, and of teachers, 28; female 15, male 12. The average attendance about 140 pupils. The infant class, under the supervision of Miss Clarke, consists of 40 boys and 25 girls. The amount of the recitations as extracted from the quarterly reports, is 13,170 verses of Scripture, 11,327 stanzas of Psalms, 2,087 questions in Brown's Catechism, 8,475 in the shorter, and 493 questions in the larger Catechism; the number of absent marks, 1368. The Union Question Book is generally made use of, except in the smaller classes, and in the 10th vol. now under consideration, the 11th lesson has been reached.

There has been collected in the various classes, by the contributions of children in aid of Foreign Missions, the sum of \$105.00, far exceeding that of last year.

Two sessions of the school have been held upon the Sabbath, with the exception of Communion Sabbaths, and a period from the 25th of July

to the first of September, during which time it was deemed expedient, on account of the extremely warm weather, to suspend operations altogether: as far as we can judge, the school received no disadvantage in consequence. Both the Bible class and the prayer-meeting have been kept up, and generally well attended. The first Sabbath of each month in the afternoon has been devoted to the examination of the School upon Brown's Catechism, the Shorter, and the Union Questions. Our School has frequently been visited by the agent of the American Sunday School Union, and by others, both clergymen and laymen—on most of these occasions addresses were made, and listened to with great attention, coming from the lips of those who were warm advocates of the Sabbath School cause. Committees from other Schools have several times waited upon us, with a view of establishing a friendly intercourse, and observing the plan of instruction pursued by us. Their feelings have been responded to, and we most cordially concur in any thing that may tend to promote a friendly feeling with other similar institutions, and secure co-operation in accomplishing the end that all have in view.

While we are spared the monuments of God's mercy, no less than five persons, who had been at some time associated with us, have fallen victims to the hand of the destroyer. Mr. Robert McCune and Miss Catharine R. Davis were last connected with the school in the capacity of teachers—and David Dickson, Margaret Ferguson, and Joseph F. Thorburn were pupils. These are solemn admonitions to the living: "Be ye also ready, for in such an hour as ye think not, the Son of man cometh." Death recognises no distinctions of age or sex; some of us may, before the close of the present year be summoned to our final account. Let us, therefore, while in the enjoyment of health and strength, endeavour to give earnest heed to those things which will qualify us for the enjoyment of another and a better world when our race in this shall have been *completed*.

Your Librarians report that 2924 volumes have been loaned to the pupils, 1647 to the females, and 1277 to the males, that all these have been returned, with the exception of 78. Some hints have been thrown out requiring the attention of the teachers, which it is hoped will receive due consideration; a very little trouble would obviate all the evils and save expense to the Association, which must every year be incurred in the purchase of lost volumes. From the annual report of the Treasurer, the receipts during the year appear to have been \$127.30, and payments \$127.23, showing a balance of 7 cents on hand.

Five meetings of our Association have been held in the course of the year, the same individuals filling the offices as in the preceding one; elections for teachers were held on three several occasions, and eight persons were chosen: some of these did not remain long in the discharge of their duty. We were only favoured with two addresses, one by Mr. Alcorn, and one by Mr. John Woodside.

Mr. William S. Darragh, as our visiting agent, has succeeded well in this department: he has not only visited and brought back a goodly number of absentees, but also introduced many new scholars—his zeal and perseverance in this respect are highly commendable and worthy of imitation.

Both upon Christmas and New Year's days, public meetings of the school were held. On the former occasion, addresses upon the subject of missions were delivered by the Rev. Mr. Campbell and others. Five



schools were invited to be present, but many were detained by the inclemency of the weather: on the latter occasion, the pupils were each presented with a book. Several interesting addresses were made, with a statement of the present condition of the school. The teachers also presented Mr. Campbell with a copy of the English Hexapla, accompanied with a suitable address as a mark of their esteem and attachment. The annual sermon to the school was delivered by Mr. Campbell, from the words, "I am the way," on the first Sabbath of the year, and listened to by a large concourse of the children and others.

We have attempted to give you a short sketch of the operations of the past year, and have succeeded only imperfectly. If any good has resulted from the efforts put forth, let us "thank God and take courage." An addition of ten was made to the communion from our school during that period: a cause of rejoicing to all, and particularly to those teachers who have pleaded earnestly at the throne of grace for the salvation of the children committed to their care. Let us resolve, at the commencement of this year, to be more zealous in the discharge of our duties to each other, and to our fellow-men, than we have ever heretofore been; and in imparting instructions to the youths, to place before them an example of a holy walk and conversation.

DAVID W. DENISON, Sec'y.

Philadelphia, January 31st, 1848.

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#### SOME INQUIRIES.

A correspondent has proposed to us the following inquiries, which we lay before our readers, as they suggest interesting subjects of consideration. Should any suitable communications be furnished to us in reply, they will appear in our pages at the earliest opportunity. The inquirer, we might add, is a Sabbath School teacher himself, and we presume his wish is, that the instructions given in such institutions, should be as far as possible of a religious character.

MESSRS. EDITORS:—Would you or some of your correspondents give an opinion on the following points:—

1. Who are the proper subjects of Sabbath School instruction?
2. What are the *appropriate* exercises of a Sabbath School in its meetings on the Lord's day?
3. Should such exercises as can be attended to on week days, be allowed in the Sabbath School on the Lord's day?

It certainly is not right that Sabbath School teachers, most of whom are laboriously engaged during the week, should sacrifice their time on the Sabbath, in communicating to children such instruction as they may receive in the public schools from properly qualified teachers employed for that purpose.

W. N.

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#### Practical Essays.

A SPIRITUAL TEST.—The sincerity of a true religious principle cannot be better known than by the readiness with which the thoughts advert to God, and the pleasure with which they are employed in devout exercises. And though a person may not always be so well pleased with hearing religious things talked of by others, whose different tastes, sentiments, or manner of expression, may have something

disagreeable, yet if he have no inclination to think of them himself, or to converse with himself about them, he hath great reason to suspect that his heart is not right with God. But if he frequently and delightfully exercise his mind in divine contemplations, it will not only be a good mark of sincerity, but will habitually dispose it for the reception of the best and most useful thoughts, and fit it for the noblest entertainments. J. MASON.

**LIVE FOR LIFE'S END.**—God has written upon the flowers that sweeten the air—on the breeze that rocks the flowers on the stem—upon the rain-drop that refreshes the sprig of moss that lifts its head in the desert—upon the ocean that rocks every swimmer in its deep chamber—upon every pencilled shell that sleeps in the caverns of the deep, no less than upon the mighty sun that warms and cheers millions of creatures that live in its light—upon all his works he has written—“none of us liveth to himself.” And probably, were we wise enough to understand these works, we should find that there is nothing, from the cold stone in the earth, or the minutest creature that breathes—which may not, in some way or other, minister to the happiness of some living creature. We admire and praise the flower that best answers the end for which it was created, and the tree that bears fruit the most rich and abundant; the star that is most useful in the heavens we admire the most.

And is it not reasonable that man, to whom the whole creation, from the flower up to the spangled heavens, all minister—man, who has the power of conferring deeper misery and higher happiness, than any being on earth—man, who can act like God if he will; is it not reasonable that he should live for the noble end of living, not for himself, but for others?

**SECRET OF BEING ALWAYS SATISFIED.**—An Italian bishop having struggled through great difficulties without complaining, and met with much opposition in the discharge of his Episcopal functions, without ever betraying the least impatience, an intimate friend of his, who highly admired those virtues, which he conceived it impossible to imitate, one day asked the prelate if he could tell him the secret of being always easy. “Yes,” replied the old man, “I can teach you my secret, and will do so very readily. It consists in nothing more than in making great use of my eyes.” His friend begged him to explain. “Most willingly,” said the bishop. “In whatever state I am, I first of all look up to heaven, and remember that my principal business here is to get there: I then look down upon the earth, and call to mind the space I shall shortly occupy in it: I then look abroad into the world, and observe what multitudes there are who in all respects have more cause to be unhappy than myself. Thus I learn where true happiness is placed, where all our cares must end, and how very little reason I have to repine or complain.”

**GLEANINGS FROM SIMEON.**—“So congenial were the duties of the Lord’s day with his taste, that he generally appeared at the close of the day to be invigorated, rather than exhausted by them. ‘I am an eight-day clock,’ said he; ‘now I am wound up for another week!’”



"I have never thought," he said, "that the circumstance of God's having forgiven me, was any reason why I should forgive myself; on the contrary, I have always judged it better to loathe myself the more, in proportion as I was assured that God was pacified toward me. Nor have I been satisfied with viewing my sins, as men view the stars in a cloudy night—one here, and another there, with great intervals between; but have endeavoured to get, and to preserve continually before my eyes, such a view of them as we have of the stars in the brightest night; the greater and the smaller all intermingled, and forming, as it were, one continuous mass; nor yet as committed a long time ago, and in many successive years; but as all forming an aggregate of guilt, and needing the same measure of humiliation daily, as they needed at the very moment they were committed."

"I have said nothing to Mr. —, or to the vice-provost, or any in the College, about Mr. —'s conduct. *It is the second blow that makes the battle.* And what harm does it do me to be silent? To pass by a transgression is more becoming the gospel than to resent it."

"A man strikes me with a sword and inflicts a wound. Suppose, instead of binding up the wound, I am showing it to every body; and after it has been bound up, I am taking off the bandage continually, and examining the depth of the wound, and making it to fester, till my limb becomes greatly inflamed, and my general health is materially affected; is there a person in the world who would not call me a fool? Now such a fool is he, who, by dwelling upon little injuries, or insults, or provocations, causes them to agitate and inflame his mind. How much better were it to put a bandage over the wound, and never look at it again!"

"To a monotonous preacher who had asked him, after sermon, his opinion, he replied, 'Why, my dear brother—I am sure you will pardon me, you know it is all in love, my brother—but indeed it was just as if you were knocking on a warming-pan—tin, tin, tin, tin, without any intermission.'"

EVENING HOURS.—What have evening hours done for mechanics who had only ten hours' toil? What in the moral, what in the religious, what in the scientific world! Harken to these facts! One of the best editors the *Westminster Review* could ever boast, and one of the most brilliant writers of the passing hour, was a cooper in Aberdeen. One of the editors of a London daily journal was a baker in Elgin; perhaps the best reporter on the *London Times* was a weaver in Edinburgh; the editor of the *Edinburgh Witness* was a stone-mason. One of the ablest ministers in London was a blacksmith in Dundee; another was a watchmaker in Banff; the late Dr. Milne, of China, was a herd-boy in Rhynie; the principal of the London Missionary Society's College at Hong Kong was a saddler at Huntly; and one of the best missionaries that ever went to India was a tailor in Keith. The leading machinist on the London and Birmingham Railway, with 700*l.* a year, was a mechanic in Glasgow; and perhaps the richest iron-founder in England was a working man in Moray. Sir James Clarke, her Majesty's physician, was a druggist in Banff; Joseph Hume was a sailor; Mr. Macgregor, the member for Glasgow, was a poor boy in Ross-shire; James Wilson, the member for Westbury, was a ploughman in Haddington; and Arthur Anderson, the member for Orkney,

earned his bread by the sweat of his brow in the Ultima Thule.—*North of Scotland Gazette.*

NOT TOO LATE, YOUNG MEN.—Handel was 48 before he gave the world assurance of a man; Dryden came up to London from the Provinces dressed in drugget somewhat above 30, and did not even then know that he could write a line of poetry; Milton was upwards of 50 when he began his great work; Cowper knew not his own might till he was far beyond his 30th year, and his Task was not written till near his 50th year; Sir Walter Scott was also upwards of 30 before he published his Minstrelsy, and all his greatness was yet to come.—*Aird's "Old Bachelor."*

### Miscellaneous Communications.

[For the Banner of the Covenant.]

#### SYSTEMATIC BENEVOLENCE.

DEAR MR. EDITOR,—For a long time it has been my design to call the attention of your readers, and of all the members of our churches, to the subject which has been selected as the head of this article. We do not now attempt a discussion of the subject of Christian benevolence, nor do we present arguments to show that all the friends and followers of Christ,—that all his real disciples, who are imitating *His* example who went about doing good, must, not only theoretically but practically, be benevolent characters, and thus take some active part in helping forward the efforts of the church to evangelize all lands. But taking this for granted, as a subject which has been frequently and fully discussed, and one which is acknowledged to be binding on all the members of the Christian church, we would now attempt to suggest a plan by which, we think, the tide of benevolence might be increased, and directed into those channels through which it ought to flow, in order to make glad the city of God,—to make the desert blossom as the rose.

We all must know that the prosecution of a *good system* is the secret of success in any enterprise, and that without *system*, the very best schemes are not likely to come to maturity, or to yield the results that might be anticipated. On this point all men of business are fully agreed. In this particular the people of the world are wise in their generation. Why should not Christians imitate them in the adoption of plans to accomplish benevolent ends? Heretofore, the church, in her attempts to raise the means for the support of her benevolent enterprises, has either been labouring under the disadvantage of having no system at all, or, at best, of pursuing those systems which experience has proved to be troublesome, expensive, and inefficient, and by no means adapted to the present state of the church, and the increased operations which she is carrying forward for the spread of the gospel and the good of men. During the last fifty years, the church of Christ has been putting forth increased efforts for the spread of his kingdom both at home and abroad; and as the work of benevolence is only in its infancy, she has been gradually, as it were, feeling the way to the hearts and consciences of her members. Probably the plans heretofore pursued were, on the whole, the best under these circumstances. The public mind had to be awakened and aroused from the sleep of ages. The



selfish principle, natural to the hearts of all, had to be attacked, and right principles and motives to be urged by men of eloquence. Agents were sent forth to make warm and powerful appeals to the feelings and sympathies of Christians—to depict the horrors of heathenism—to urge the obligation of obedience to the Saviour's last command—to present the claims of hundreds of millions of pagans perishing without the gospel, and the claims, too, of those in nominally Christian lands, who are living without God and without hope in the world. These labours to awake up the church have, in some degree, been blessed. Some generous hearts have been opened, and liberal contributions have been made by a few; but, as yet, benevolence is confined to a few, and not even all of them contribute systematically. Heretofore the benevolence of the church has been spasmodic—more the result of feelings excited, than of enlightened Christian principle. Now, however, that the church is breaking forth on the right hand and the left, and that she actually attempts the conversion of the world to God, by the employment of divinely appointed means, it does seem to me, that she cannot afford to go on much longer in the old way. As the time has come for an increase of effort, she must greatly increase her means and her resources. For this, a scheme more simple, and one which will embrace the benevolence of the whole church, seems imperatively demanded at the present time.

What we have to propose, therefore, is something like the following. Let all the ministers in our church preach on the subject of Christian benevolence, and from time to time bring before their congregations the importance of the various schemes approved of by the church. Let them urge upon *all* professors of religion the duty of doing something, and according to their ability, for the promotion of every good cause. Let this duty be enforced on principles of love to God and man—of gratitude for distinguishing favours freely received through Christ, and as an essential part of Christian duty—or rather of privilege to which Christ admits his people, as co-workers with himself. Let it be shown that the work of benevolence is not one which Christians may do or not do, just as it suits their own inclination or convenience, but that it is one which ought to bind their consciences, and that it is only acting out in practice the profession which all have made to obey Christ, and to imitate him “who though he was rich, yet for our sakes became poor, that we through his poverty might be rich.” The way having been prepared, let a book be provided, in the margin of which all the names of communicants shall be entered. Let other columns be ruled and headed for all the benevolent objects that ought to claim attention. Then let a day be appointed for the congregation to assemble. Let all, before coming, decide, in their closets, at a throne of grace, and in view of the wants of the world, the love of Christ, and their individual obligations and ability, the whole amount they may be able to contribute, after the support of the ordinances among themselves, and then let them divide that sum to all or any of the objects contemplated, and in such proportions as their judgments may dictate. Those who may wish to make this distribution without any reference to what others may do, could send a memorandum of the sums to be given to the respective objects. Let all give something—the poor widow her cents—the man of competence his dollars—the man of wealth his hundreds or thousands of dollars. Let the stock of benevolence to be raised be one in which every Christian will be a shareholder. It is a safe investment. It is

treasure laid up in heaven. A stock that will never fall—one that will pay a hundredfold in the present life, and still more in a future world.

That the plan suggested above may be better understood, we give an example of the manner in which the book might be prepared, and in which it is likely it would be filled up:

*Annual amount of contributions for benevolent purposes in the congregation of* —

| <i>Names of all Communicants, &amp;c.</i> | <i>Domestic Missions.</i> | <i>Foreign Missions.</i> | <i>Bible Society.</i> | <i>Tract Society.</i> | <i>Poor Saints.</i> |
|-------------------------------------------|---------------------------|--------------------------|-----------------------|-----------------------|---------------------|
| John Thompson,                            | 5                         | 5                        | 2                     | 1                     | 1                   |
| William Oliver,                           | 6                         |                          | 4                     |                       | 2                   |
| J. T. Collins,                            |                           | 3                        | 1                     |                       |                     |
| Richard Marshall,                         | 2                         | 5                        |                       | 2                     | 50                  |
| Cath. Williams,                           |                           | 25                       | 10                    | 5                     |                     |
| Susan Smith,                              | 10                        | 10                       |                       |                       |                     |
| Joshua Lamb,                              | 10                        | 100                      | 12                    | 15                    | 5                   |
| Martha Meek,                              |                           | 10                       |                       |                       |                     |

The importance of benevolent objects strikes Christian people differently. Some view the work of domestic missions as of more importance than that of foreign missions. Others again, in view of the vast amount of means employed in Christian lands, and the utter destitution of the heathen, and the fact that so much is done for the one cause more than for the other, feel disposed to contribute all to foreign missions. The plan we have proposed would meet the wishes of all. As every man purposeth in his heart, so he could give. There need be no invidious comparisons made. All can do something, and in the way they may think proper. Every subscriber can have an opportunity of modifying his subscription annually. Those whose means have been reduced can lessen their subscription, if they feel so disposed, while others, whom the Lord hath prospered, may have an opportunity of increasing their thank-offering to his service. The names of all communicants should be written down in the book, as an intimation that something, less or more, is expected from all—and if they come not forward voluntarily, they should be visited by a committee. Those who are not communicants should have an opportunity of contributing to the cause. The children of the congregation might have a juvenile missionary society, auxiliary to the congregation, or they should be encouraged to make private contributions, as individuals, or in the Sabbath schools. One or two days in the year could be appointed to pay subscriptions, and the deacons of the church could receive them, and attend to this whole business. Of course, any congregation adopting this plan could enlarge or diminish the objects of benevolence to suit themselves; but all that is done should be reported annually to presbytery, and by presbytery to synod. This plan, if we mistake not, would draw forth the benevolence of the churches in a better way than any that has heretofore been



adopted. It would make every minister and session agents for the cause, and save a great amount of labour and expense that is now incurred; while it would bring into the treasury of the Lord an amount of funds of which we have now but little conception. The church would not, as now, be acting from impulses received at distant periods, and of momentary duration, but, like the human body in a healthy state, her pulsations would be regular. The blood brought to the heart through a thousand secret channels, and in a constant stream, would be sent out in all directions, to give life and vigour to the whole system. She might then expect that the King of Zion would approve of her sacrifices, and bless her efforts for the conversion of the world. Will not all ministers and sessions try this plan, which is so simple in itself, and so likely to produce the happiest results? C.

[For the Banner of the Covenant.]

## SACRED MUSIC.

MR. EDITOR:—The remarks made in a late number of the Banner relative to Sacred Music have given me great pleasure. I see no reason why the advocates of Scripture Psalmody should be behind in applying to it the sweet and harmonious sounds which the voice is capable of producing. I have long wished to see some well directed effort made to diffuse among our people a practical knowledge of music, since very little can be obtained by the usual mode of instruction.

Mr. J. B. Aikin, (whose work on the subject was noticed with commendation in the last number of the Banner,) has done much to extend a knowledge of music by forming a system of notation which obviates a great number of the difficulties by which many have hitherto been deterred from attempting the study. Every one at all acquainted with the science of music must know how unintelligible written music is without a long course of study; but this new system, to use the words of Dr. Parker, is capable of conveying in a few days such a knowledge as would require several months in the usual mode of instruction; in the language of Dr. Newton of Mississippi, it is indeed “the only consistent and intelligible system that has ever been devised.”

The plan adopted by our brethren in Dr. McLeod’s congregation in New York is worthy of praise, yet I think it would be much better to publish *separately* a small collection of tunes in Mr. Aikin’s notation along with suitable elementary instructions. They could be furnished at a very low price, and might be introduced into every congregation, and I feel confident that the ignorance which now so lamentably prevails, would disappear, and instead of the monotonous drone which we so often hear, and which is calculated to *prevent*, not to *animate* devotion, we would be delighted with “grave, sweet melody,” accordant with the physical endowments which our Creator has bestowed upon us, and honouring to him whom we adore. Individuals of different ages and sexes would each have their appropriate part in the exercises, and the *lad* with his sweet *alto* voice, the female with the *soprano*, or leading melody, the adult males with the *bass*, or, if of a shriller kind, the *tenor*, would all unite harmoniously in the praise of God. Inharmonious and discordant tones would no longer interfere with each other and disturb the mind; the heart would be disposed to unite with pleasure in singing the divine praises, and He who has

given us so much reason to show forth the glory of his name, and who certainly has not left it *optional* or a matter of *indifference*, how any more than *what* we sing to his praise, would be *honoured* with the outward and audible evidence of our veneration, as well as with the inward and spiritual devotions of our hearts.

R. N.

#### HINTS ON HEALTH.

Avoid excess of food, as the principal cause of dyspepsia. Five or six hours should elapse between meals. Do not hurry from dinner to business; rest a while afterward. Never eat things out of season, nor much of dishes to which you are unaccustomed. Much liquid at dinner delays digestion. Avoid intemperance. Water is the most wholesome beverage. Fermented liquors are highly injurious. Useful exertion is indispensable to health and happiness. Muscular exercise, well regulated, is conducive to longevity. The sedentary should walk whenever they have an opportunity. Never continue exercise after it has become painful. Standing at a high desk to write when fatigued with sitting, will be found highly beneficial to literary men. The constant use of soft stuffed seats is injurious. Rooms in which the sedentary are employed, should be warmed by fires in open grates, which assist ventilation; not by steam, hot water, gas, or close ovens. Never stand or sit with your back to the fire. Mental excitement is one of the most prevalent causes of disease, producing dyspepsia, monomania, and insanity. Few things tend more to the preservation of health, and the prolongation of life, than the maintenance of a calm, clear, and contented state of mind, and the cultivation of feelings of affection. Mental inactivity is scarcely less injurious than excessive exercise, giving rise to hypochondriasis. In the choice of professions, the talents, dispositions, and natural bent of mind of the individuals ought to be studied.—*Curtis on the Preservation of Health.*

#### MERLE D'AUBIGNE A REFORMED PRESBYTERIAN.

By the following article, which we find in a late number of the *Scottish Guardian*, it will be seen that the celebrated Dr. Merle D'Aubigne, the author of the well known history of the Reformation, claims to be a *Reformed Presbyterian*. Of course, we do not suppose he means a member of our particular denomination, whose very name may be perhaps unknown to him, though with the principles and struggles of our covenanting ancestors he is very familiar. We refer to his letter merely as an illustration of the *comprehensive* and liberal character of the name which we bear, and which might serve to designate all Christian churches which are *Calvinistic* in their doctrine and *Presbyterian* in their discipline. The time, we hope, is not far distant, when their increased conformity to the Scriptural model will render all such one, under whatever name.

MERLE D'AUBIGNE.—In the last number of the *Evangelical Christendom* we observe a letter from this celebrated historian, in which he complains of having been represented in that periodical as an *Independent*, and loudly proclaims himself an out and out Presbyterian. We give the following extract:

“One thing I know, to wit, that with the help of God, I shall never be a member or a minister of any other than the Reformed Church: I must even go further and say, of the Reformed Presbyterian Church—the Church of my fathers—the Church of my Reformers. I love my



Episcopalian brethren; I love my Congregationalist brethren; I am happy to be of one heart with them in Christ our Lord. But I cannot be changed to an Episcopalian, notwithstanding some amiable and gentle insinuations; I cannot be changed into a Congregationalist, notwithstanding the indication of your European intelligence. I am not fond of those 'waves driven with the wind and tossed,' and I remember the apostolic exhortation—'Let us hold fast our profession.' I am, therefore, and I will, *Deo juvante*, remain till the end, and by grace only, first of all a Christian, then a Reformed Christian, and thirdly, a *Presbyterian*—one without bigotry, but without wavering. The brethren of the Free Church of Scotland are now *independent* of the State and of the Established General Assembly, and yet it cannot be said that they belong to the *Independent Church*."

WHAT TEMPERANCE SOCIETIES HAVE DONE.—There are now, says the Albany Spectator, more than 1,500,000 people in the United States who abstain from the use of ardent spirits, and from furnishing it to others; more than 5,000 Temperance Societies, embracing more than 600,000 members. More than 2000 distilleries have been stopped; more than 5000 merchants have ceased from the traffic. It is estimated that 30,000 persons are now sober, who, had it not been for the Temperance Societies, would have been sots; and that at least 20,000 families are now in ease and comfort, who would otherwise have been in poverty and disgraced by drunken inmates.

### Ecclesiastical Intelligence.

#### EASTERN REFORMED PRESBYTERIAN SYNOD—IRELAND.

We have been kindly permitted to publish the following extracts of a recent letter from Rev. J. Nevin. The prosperity which appears to attend the operations of our Irish brethren amidst the general depression of the country, furnishes reason for great gratitude to our heavenly Father, while it also evinces the existence of a strong and healthy spiritual life in the ministers and members of the church. May they all continue richly to receive the divine blessing, which truly enricheth, and wherewith there is added no sorrow.

"I am glad to be able to inform you that our sustentation-fund scheme has succeeded beyond our expectations. We had commenced the experiment in very unpropitious circumstances—in a season of unsurpassed distress in Ireland. We had to contend against long established usages, and prejudices strengthened by them in the minds of our own people, and against the influence of a pernicious example from endowed and established churches around us; and though we have met with little direct opposition, yet we had to endure not a little of the passive resistance of apathy and indifference. Still we have succeeded in raising £80 a-piece to our settled ministers, and £50 each to our preachers.

"At the synod, in Derry, in July, I was appointed to visit the congregations, and co-operate with the ministers and elders in the formation of missionary associations among the youth. I have been through the congregations of the Belfast Presbytery, and the matter has every where been taken up with considerable spirit. In looking at the state

of our youth, and observing that numbers were leaving for other denominations, or to walk no more with the friends of Jesus in any connexion; and that others were growing up in comparative ignorance and indifference; and some had grown to be men and women without seeking the privileges of the church, I was led, upon consultation with others, to suggest the formation of juvenile classes in each congregation, and am happy to say, that this is a measure now pretty generally adopted. In each congregation there are to be two classes, a senior and a junior. The senior consisting of such *non-communicants* as should be in the enjoyment of the full privileges of the church; and, the junior, of persons younger than these. These classes to be regularly and systematically attended to by ministers and elders, as it may be arranged, and at such times, morning, evening, or interval on the Sabbath, as may be agreed upon by the sessions, and only to be held for a short time, say half an hour, at first, so as not to exhaust patience or throw obstacles in the way of those at a distance being present. In the Belfast Presbytery the senior or communicants' class embraces, in some congregations, twenty, in others, thirty, and in one seventy-three names in the list, and the junior class still more. In three of the societies here, Lorker, Glencar, and Letterkenny, we have got fourteen names for the senior and twenty-eight for the junior. The other societies are yet to be visited. We have got eighteen collectors in these three societies, which collectors we are employing, as far as our means will enable us, in the work of tract distribution, supplying them with missionary, temperance and religious tracts. By the juvenile classes we aim at training our youth to *think* upon their obligations, and to *feel* them—and by our missionary associations and operations we wish to get the *habit* formed of *carrying out* these obligations in a practical way. We trust that such an organization, by the divine blessing accompanying it, will tell upon the intelligence, piety, zeal and usefulness of the rising generation in our church. Already, indeed, I can perceive it telling in several localities of our church, in the deeper interest it has excited in young minds in the cause of the Redeemer.

"There is one small congregation, (in Ballymoney,) consisting of forty members, which has raised £40 for our sustentation-fund; £11 some shillings for our missionary fund; £20 of a special collection on one occasion, and £5 on another, during the last year. I have been present, lately, at the annual meeting (a tea-party,) of that congregation, and the happiness that seemed to be enjoyed by all present demonstrated the connexion established between duty and privilege. When we get all the congregations working, we expect to be able to supply our vacancies and missionary stations without drawing upon our sustentation fund at all for the support of our probationers.

"In this congregation your absence is sadly felt; but there are a goodly number of youth who, by the system of training we aim at, may by and by, make up the loss sustained by the congregation, to some extent.

We are engaged in working out a most interesting experiment for the church in this country. Our Regium Donum brethren are looking on with deep interest. Some of them would wish to see us sink, but others, I have no doubt, are anxious for our success, as a great means of emancipating the church. If we can succeed in establishing, by our example, the truth that the gospel has a *self-supporting* power, and a



self-extending power, then *Regium Donum* and the establishment will be more imperiled by our success than by any act or measure brought to bear against them for ages past. Our success will have far more weight than that of the Free Church, for they are a larger and wealthier body, we a small and poor body; and therefore our success will be more remarkable, and will tell more against these state allowances than if we were to *talk* against them for a century. Already has our example been held up to the Assembly as a model for their imitation—and from quarter to be least of all expected as willing to create it, namely, the government itself!

“The ministers of the Assembly had asked the government for the *Regium Donum* this year without the people being required to pay, as formerly, £35 of stipends, and politely hinted the necessity of an augmentation of the bounty. The government refused the request, and referred them to the fact that notwithstanding the pressure of the times, the Eastern Reformed Presbyterian Church has greatly increased its stipends.’ The government report shows that *forty-one furthings*—head is the amount of stipend paid by the people of the Assembly for the support of the gospel. The correspondence of the government with the Assembly has been published and circulated far and wide; and in England, Ireland, and Scotland its contents have been extensively discussed, greatly to the mortification of our brethren of the Assembly; for neither the *Derry Standard* nor the *Banner of Ulster* has spoken upon the subject at all. The government report and correspondence has been published and commented on by the *Whig* and *News Letter*, by the *Scotsman*, *Nonconformist*, and *Christian Witness*, and the *London Chronicle* says ‘The disclosures made in it of the Irish Presbyterian Church have given a heavy blow to endowments.’”

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REV. R. J. BLACK.

It gives us great pleasure to be able to state that Rev. R. J. Black, who was obliged to leave his congregation on account of ill health, has arrived in Trinidad, West Indies, the place of his destination. His health was very much improved, and he anticipated a reunion with his flock about the beginning of the month of May. In our next number we expect to publish some interesting communications which have been received from him.

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### Foreign Missions.

MR. CAMPBELL'S TOUR.

Rev. Mr. Campbell has commenced his missionary tour, as announced in our last number. He has visited Milton, Pa., where he met with the kindest reception and encouraging success. When last heard from, he had reached Pittsburgh, and had been preaching to large assemblies, who evinced much interest in the cause, and from whom it was expected he would meet with substantial aid. The stage in which he was travelling had been overturned, but he had escaped without the slightest injury. He proposes to prosecute his tour according to the arrangement already published, and it is hoped he will everywhere be “received with gladness, and esteemed very highly in love for his work’s sake.”

## THE PROPOSED EFFORT.

It is important that all the friends of missions in our church should understand correctly the nature of the effort in which the Executive Committee of the Board are now engaged. At the last meeting of Synod, the application to be sent to India by Messrs. Hill and Woodside was approved by Synod, and, without a single dissenting voice the Board were directed to ascertain if the means required could be procured, and if so, that the candidates should be sent out. The committee have been prosecuting the work which Synod assigned to them. Having appointed Mr. Campbell their agent for the purpose, he has been most zealously and diligently, and we are happy to be able to add, most *successfully* engaged in procuring subscriptions both for the outfit and the annual salaries. As yet, however, we cannot tell whether the amount needed can be obtained, although there is good reason to suppose it will. While, therefore, the *experiment* has been in progress, no engagement has been made with the candidates, nor has the church been in any way committed or pledged. The state of the case is, simply, if the means be obtained, the men will be sent; if not, we cannot send them. It is hoped that all the true friends of missions among us will give their aid, as by the amount and the speediness of their contributions, the question will be determined. When we reflect how many millions of our fellow-men are *perishing* for lack of knowledge, can we withhold our aid? While we feel it to be our imperative duty to support the church at home, we should not forget that the heathen are far more destitute than any in our own land, and should not be neglected. But we do not regard any thing done for *foreign* missions as being taken away from *home* operations, but as something *extra* which the church is well able to afford, and which, in its reflex influence, will greatly benefit the church in our own land. Let us prove the LORd, and see if he will not pour out a blessing so great that there shall not be room to receive it.

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Domestic Missions.

## NOVA SCOTIA.

This peninsula, about two hundred and eighty miles long, and seventy-five miles broad, settled principally by a hardy, frugal, and enterprising people,—a large number being emigrants from Ireland and Scotland,—presents a very interesting field of missionary operations, and a considerable time ago attracted the attention of our brethren of the Irish Reformed Presbyterian Church. About twenty years since, Rev. Alexander Clarke was sent out by that Synod, and during that time he has been labouring with great diligence and success. On his arrival in his present field of labour, he found there but one professed Covenanter, and not a Presbyterian Church of any kind in two entire counties. At present, there are many stations where preaching is regularly maintained, and four houses of worship, with a fifth in progress, and near two hundred communicants. Mr. Clarke still stands alone, and is not able to supply the pressing and promising calls made for ministerial services. A wide door and an effectual is opened in this region, and we hope some will be found willing to enter. The developments of Divine Providence seem to authorize the church to say, "Whom shall we send, and who will go for us?" Is there any one who will reply "*Here am I, send me?*"



## For the Young.

### HOW TO DO GOOD.—HINTS FOR THE YOUNG.

When our blessed Lord and Saviour Jesus Christ came from heaven to earth to save sinners, he went about doing good. All that love him wish to be like him, and to do good.

Perhaps you will say, "I hope to do good when I grow up; but what can I do now, when I am but a little child?"

If I tell you, will you try? If not, I would advise you to pass over this article for the present, and to keep it quite safe until you can make up your mind; for the Bible says, "To him that knoweth to do good, and doeth it not, to him it is sin." You will try? Then I will tell you how a child may do good.

Do you not know some poor man living near you who cannot read? He sits all day by the fire-side, for he is infirm, and not able to work. Poor man, the hours pass away heavily, for his wife has enough to do to mind the house, and his children are at work, so that he has no one to be with him, to talk to him, or to comfort him.

When you are at home, after school, say, "Please, dear mother, may I go and see the poor man at —, or the sick child at —, or the poor woman that keeps her bed at —." Then, if you have leave, go and take your Bible, and ask if you may read to them. Be careful to read very slowly and distinctly. O! how glad it would make many a heavy heart, if once or twice in the week you would try to do good in this way!

There is another way to do good. You know that there are some places in the world where the people worship idols, and where they know nothing about the Lord Jesus Christ, the only Saviour of sinners. Now cannot you do something to send missionaries and Bibles to these poor heathen? Can you not get a little purse, and call it your *missionary* purse, and when you get any money given to you, put it into this purse for the heathen, and see if you cannot get some persons to give you something for this purpose?

But I will tell you another way in which you may do good. Most likely you know some children in your street who do not go to Sabbath school; say to them, "We are so happy at our Sabbath school: I wish you would come with me. Our minister comes to see us, and our teacher is very kind. Shall I go in and ask at your house whether you may come to school with me, and then I can call for you in the morning as I go by?"

Perhaps in this way you might bring some children to school, who, if left to themselves, would grow up ignorant, and idle, and wicked.

Trying to do good to others is the right way to make one-self happy; for it is very sad to idle away the hours which will never return again. Your teacher will tell you how you may do good at school; but, after all, home is the place where most good may be done. To obey a parent is to do good; to be kind to a brother or a sister is to do good; even to play kindly, and at the proper time, is to do good. So you see it is quite in the power of a very little child to do good. In short, if the matter be ever so small, "*to do the right thing in the right way*" is to do good.

I have said a few words about the right thing, now a few words concerning the right way. By the right way I do not mean the "best method," though this is important, but that a "new heart and a right spirit" are the most needful of all; for the "Lord looketh on the heart." Pray then earnestly that the Holy Spirit of God may dwell in you, for without him you can do nothing that is good.

## Notices of New Publications.

*Memoirs of Rev. Thomas Halyburton, Professor of Divinity in the University of St. Andrew's, with an Appendix, embracing an Account of the Church of Scotland during his times. Issued by the Committee of the General Assembly of the Free Church of Scotland. Edinburgh, pp. 320. 12mo. For sale by the Presbyterian Board of Publication, price 44 cents.*

The biography of eminent individuals is both interesting and useful. *Principles* are presented not in an abstract form, but in connexion with *conduct*, and we are thus better able to *understand* and also to *apply* them. The lives of genuine believers, who are the *excellent of the earth*, possess peculiar attractions for all who are endeavouring to be followers of those who through faith and patience inherit the promises, and their memoirs are read with greater attention and profit when they contain not merely the details of outward conduct, but also unveil the *inner man*. The disclosures which are thus made of the *spiritual exercises* of the heart under the influences of the divine SPIRIT, are calculated to enlighten the ignorant, to undeceive those who are cherishing false hopes, and to encourage those who are sincerely and earnestly seeking eternal life. The desponding believer who has been depressed with a view of his corruption and guilt, will find that all hearts are alike, and that no strange thing happens to him when he is thus tried; while the means which have brought peace and joy to one will suggest to another what course he should pursue. The book of which the title is given above is a very valuable experimental guide. It is the biography, we might almost say the *autobiography*, of an eminent saint; and while perhaps, in some places, the style and language might have been amended to suit a more refined age, it forms an excellent *closet* companion, and we hope will be procured and read by all.

*Germany, England, and Scotland. By J. H. Merle D'Aubigné, D. D. New York, Carter. Pp. 371. 12mo.*

The History of the Reformation, by Dr. Merle D'Aubigné is so well known and so greatly admired, that any thing from his pen needs no recommendation. This work is an account of a tour which he made, a few years ago, at the time when the disruption of the Scotch Established Church took place, and the Free Church was formed. The principal part of the volume is devoted to this event, which is traced to its origin, and shown to be the proper development of the genuine principles of the old Covenanters. The work, unlike most travelling recollections, is not made up of such information as may be obtained from guide-books, and similar sources, but is full of the most interesting reflections on men, manners, principles, events, &c., written in a kind and liberal Christian spirit, and with the philosophic discrimination which the author possesses in such an eminent degree. The chapter on Germany was to us particularly interesting, from the fact that a distinct, full and accurate account of the religious state of that country has been so hard to get. In an appendix there is an account of late movements in the Russo-Greek church, in connexion with the Lutherans and Moravians. The whole work is instructive and agreeable.

*The Highland Pastor; a Sequel to George Somerville. Phila., Am. S. S. Union. Pp. 197. 18mo.*

This is an excellent work, showing how much good may be done even in a retired situation, if there is a *willing mind*. We wish all our readers would peruse it, as it would tend to lead them to greater activity in every good word and work. For young ministers and for old ones too, it contains very valuable hints, and we do not hesitate to recommend it, even to those engaged in so high an office, since the works published by the Union are nearly all of such a nature as not to be beneath the attention of the *oldest*, while not above the capacity of the *youngest*.

*An Exposition of the Assembly's Catechism, with Practical Inferences from each Question. By Rev. J. Flavel. Phila., W. S. Young. Pp. 246. 12mo. Price 38 cts. single; \$4, per doz.*

We are glad to see an American edition of this excellent and rare work. The name of its author, so well known for his "Touchstone," and "Keeping the Heart," excites expectations of its excellence which a close inspection will not disappoint. Questions are asked on each answer in the Shorter Catechism, and the important truths deduced and exhibited are established by passages of scripture. The work is well suited to Sabbath schools and Bible classes. The introduction and notes of the American editor are judicious and appropriate, and add much to its value.

*The Duty of Prayer Recommended, with some thoughts upon societies for Prayer and Religious Conference. By Alexander Pringle. Second American Edition. Philadelphia, Wm. S. Young. Pp. 72. 12mo. Price 12½ cts.*

This tract contains a great amount of valuable matter. It treats briefly of ejaculatory, secret, family, public, and social prayer, and presents many excellent suggestions. The chapter on social prayer, containing observations on its propriety and advantages, with some judicious rules for the regulation of fellowship meetings is especially important, since this very useful and divinely appointed means of grace is now so lamentably neglected.

*Remember Eli; a Solemn Call to Parents. By Rev. R. M. M'Cheyne. Presbyterian Board of Publication. Pp. 12. 18mo. Price two cents each, single, \$1,60 per 100.*

This affectionate and solemn call upon parents to attend to their duties to their children was published in the Banner for January, 1847, and will doubtless be well remembered by all who read it. It is written with that "unction" for which its writer was so remarkable. At present, when so many parents act as if their children had no souls, as if there was no heaven, no place of future, endless misery, its earnest warnings are much needed. We wish every parent would read it.



# Banner of the Covenant.

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MAY, 1848.

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## THEOLOGICAL DISCUSSIONS.

[For the Banner of the Covenant.]

### THE MEDIATOR OF THE BETTER COVENANT.

The distance between the Creator and the creatures he has made, ever has been, and always must be *infinite*. In the case of holy beings, however, this distance, while it would excite the deepest solemnity and veneration, would not make them *reluctant* to approach their God. But in the case of sinful creatures it is different: the idea of coming into the presence of a Being of perfect holiness and unlimited power, is *dreadful*. Hence we read that the devils *fear* and *tremble*, and we find, when our first parents had fallen from their original purity, they "hid themselves from the presence of the Lord." To this same feeling also, we must ascribe the numerous Deities and demi-gods which the heathen interposed between themselves and the Supreme Being; and we find the same feeling displayed in the church of Rome, which has so many mediators between God and man. The superstitious reverence which some Protestants pay to the ministerial order, arises, in some measure at least, from the operation of the same principle.

Now, while the Scriptures recognise the existence of such a feeling in the human mind, and hence the need of some party to come in between the sinner, and a holy, but offended God, they tell us of but "*one* Mediator between God and man, the man CHRIST JESUS." "He is the Mediator of the better covenant." (Heb. ix. 6.)

The term *mediator* means a *person* who comes *in the midst*, one who *stands between two parties*. The word is not found in the Old Testament Scriptures, although in the Greek translation it is used for that Hebrew word which we translate "*days-man*." Job ix. 33. It is found frequently in the New Testament. (1 Tim. ii. 5; Heb. viii. 6; ix. 15; xii. 24; Gal. iii. 19, 20.) In every instance but the two last mentioned, it is applied to CHRIST. The apostle Paul expressly calls "Jesus, the Mediator of the new Covenant." Heb. xiii. 15.

There is, indeed, in the nature of the term, nothing which confines the mediatorial office to one individual. Any person who endeavours to reconcile two of his fellow-men who have been at variance, is a *mediator* between them; and any one who is commissioned as a messenger from God to man to declare to sinners the will of the Supreme Being, and call upon them to be reconciled to their Maker, is a mediator between God and man. Hence we find the term applied to Moses, as in

Gal. iii. 19, 20, where the apostle has been speaking of the covenant made with Israel at Sinai, and says that "it was ordained by angels in the hands of a Mediator," meaning, as is generally supposed, that Moses was a mediator because he came *between* God and the Israelites on that occasion. It has, however, been affirmed that CHRIST was a *Mediator* only in the same sense as Moses, or any of the prophets that sustained this character, that is, because he, like they, was a messenger from God to man. But the apostle Paul plainly teaches us that there was something special in his mediatorial office—that He possessed something in that capacity which distinguished him from all other mediators;—he tells, (1 Tim. ii. 5,) "There is *one* Mediator between God and man." If Moses, and Elijah, and Daniel were mediators in the same sense as CHRIST, how could there have been but *one* Mediator? There must have been *many* mediators.

In what then consists the difference between the LORD JESUS CHRIST as *Mediator*, and others who have borne that name? We think not so much in the general *design* of their mission, since in the case of all, the object was to reconcile man to God, but in something connected with the *person* who bore the office. The mediatorial person of the LORD JESUS CHRIST was different from that of any other *Mediator*.

He possessed a *divine nature*. The Scriptures in almost innumerable passages represent him as divine: thus, John i. 1, "The Word," JESUS CHRIST, "was God," 1 Tim. iv. 16, "God was manifest in the flesh." All *divine attributes* are ascribed to him. We must set aside the plainest meaning of words, if we deny the doctrine that JESUS CHRIST was divine. But it is equally true that he possessed also a *human nature*. The fact is proved in the terms applied to him, as when he is called "the *man*, CHRIST JESUS," when it is said, the "*Word* was made *flesh*," and by the many evidences his history presents that he exercised the various properties peculiar to the human mind and the human body. He perceived, understood, remembered—he was pleased and displeased—he approved and condemned—he was hungry, and athirst, and weary—he partook of food—he slept. It is certain that his body was not a *mere phantom*, but a true body, connected with a reasonable soul.

But while "he was made like to his brethren," one thing is excepted, "he was without sin." The guilt and corruption derived from man's apostacy in Eden, did not descend to him, because it was by extraordinary generation he was brought into the world, and being born of the HOLY GHOST he was "a holy" person, Luke i. 35. His whole character, as well as the express declarations of the Scriptures, prove that "he did no sin, neither was any guile found in his mouth." 1 Pet. ii. 22.

Yet while our blessed Saviour possessed two distinct natures, he had but *one*, a *divine person*. There is indeed an absurdity in the idea of two *persons*. If there is but *one* CHRIST—but *one* Mediator, of course there must be but *one person*. The necessity of the case, too, requires us to admit this: the *divine person*, the second person of the Trinity, could not divest himself of his *Essential Deity*, he must necessarily continue to exist, and to exist as a divine person; nor could a *human person* be united with the divine person, there would then be a new

son in the Godhead, a new Divinity. Besides, if the person was



human, how could the infinite wrath of God have been endured, and what *right* could one, who as a *creature*, if *human*, was already under *law*, have to suffer on behalf of others? So absurd is the tenet that it is wonderful any have ever maintained it.

We do not, indeed, know the nature of the *union* of the *divine* and *human* natures in the one divine person. It is a mystery beyond human, probably beyond all created comprehension—let us not “break through to gaze.” Where angels veil their faces with their wings, let us not proudly attempt to understand. Enough is known to convince us of the excellency of his person, and that he is, indeed, worthy of the highest homage, love, and service of all intelligent creatures.



### “YE SHALL NOT SURELY DIE.”

A SHORT SERMON, BY REV. LEMUEL HAYNES.

The Holy Scriptures are a peculiar fund of instruction. They inform us of the origin of creation; of the primitive state of man; of his fall, or apostacy from God. It appears that he was placed in the garden of Eden, with full liberty to regale himself with all the delicious fruits that were to be found, except what grew on one tree; if he ate of that, he should surely die, was the declaration of the Almighty.

Happy were the human pair amid this delightful paradise, until a certain Preacher, in his journey, came that way, and disturbed their peace and tranquillity by endeavouring to reverse the prohibition of the Almighty, as in our text—“Ye shall not surely die.”

“She pluck’d, she ate;  
Earth felt the wound; and nature from her seat,  
Sighing through all her works, gave signs of woe  
That all was lost.”—MILTON.

We may attend to the *character* of the preacher—to the *doctrine* inculcated—to the *hearer* addressed—to the *medium* or *instrument* of the preaching.

1. As to the **PREACHER**, I would observe, he has many names given him in the sacred writings: the most common is the *Devil*. That it was he that disturbed the happiness of our first parents is evident from 2 Cor. xi. 3, and many other passages of Scripture. He was once an angel of light, and knew better than to preach such doctrine; he did violence to his own reason.

But to be a little more particular, let it be observed,

1. He is an *old* preacher. He lived about one thousand seven hundred years before Abraham—above two thousand four hundred and thirty years before Moses—four thousand and four years before Christ. It is now five thousand eight hundred and nine years since he commenced preaching. By this time he must have acquired great skill in the art.

2. He is a very *cunning*, artful preacher. When Elymas, the sorcerer, came to turn away people from the faith, he is said to be *full of all subtlety, and a child of the devil*—not only because he was an enemy of all righteousness, but on account of his carnal cunning and craftiness.

3. He is a very *laborious*, unwearied preacher. He has been in the ministry almost six thousand years, and yet his zeal is not in the least abated. The apostle Peter compares him to a roaring lion, *walk-*

ing about, seeking whom he may devour. When God inquired of this persevering preacher, Job ii. 2, "From whence camest thou?" he "answered the Lord, and said, From *going to and fro* in the earth, and from *walking up and down in it*." He is far from being circumscribed within the narrow limits of parish, state, or continental lines; but his haunt and travel is very large and extensive.

4. He is a *heterogeneous* preacher, if I may so express myself.—He makes use of a Bible when he holds forth, as in his sermon to our Saviour, Matt. iv. 6. He mixes truth with error, in order to make it go well, or to carry his point.

5. He is a very *presumptuous* preacher. Notwithstanding God had declared in the most plain and positive terms, "Thou shalt surely die,"—or, "In dying thou shalt die,"—yet this audacious wretch had the impudence to confront Omnipotence, and say, "Ye shall not surely die!"

6. He is a very *successful* preacher. He draws a great number after him. No preacher can command hearers like him. He was successful with our first parents—with the old world. Noah once preached to those spirits that are now in the prison of hell, and told them from God that they should surely die; but this preacher came along and declared the contrary—"Ye shall not surely die." The greater part, it seems, believed him, and went to destruction. So it was with Sodom and Gomorrah—Lot preached to them; the substance of which was, "Up, get ye out of this place; for the Lord will *destroy* this city." Gen. xix. 14. But this old declaimer told them, No danger! no danger! "Ye shall not surely die." To which they generally gave heed; and Lot seemed to them as one who *mocked*—they believed the Universal preacher, and were consumed—agreeably to the declaration of the apostle Jude, "Sodom and Gomorrah, and the cities about them, suffering the vengeance of eternal fire."

II. Let us attend to THE DOCTRINE inculcated by this preacher, "Ye shall not surely die." Bold assertion! without a single argument to support it. The death contained in the threatening was doubtless *eternal* death; as nothing but this would express God's feelings towards sin, or render an infinite atonement necessary. If it were temporal death, and this was the curse of the law, then believers are not delivered from it, as Paul asserts that they are. Galatians iii. 13. What Satan meant to preach was, that there is no hell, and that the wages of sin is not death, but eternal life.

III. We shall now take notice of the hearer addressed by this preacher. This we have in the context—"And the serpent said unto the woman, Ye shall not surely die." That Eve had not so much experience as Adam, is evident; and so she was not equally able to withstand temptation. This doubtless was a reason why the tempter chose her, with whom he might hope to be successful. Probably he took a time when she was separated from her husband.

That this preacher has had the greatest success in the dark and ignorant parts of the earth, is evident; his kingdom is a kingdom of darkness. He is a great enemy to light. St. Paul gives us some account of him in his day, 2 Tim. iii. 6, "For of this sort are they which creep into houses, and lead captive *silly* women, laden with sins, led away with divers lusts." The same apostle observes, Rom. xvi. 17, 18, "Now, I beseech you, brethren, mark them which cause di-



visions and offences contrary to the doctrine which ye have learned, and avoid them. For they that are such, serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the *simple*."

IV. The instrument or medium made use of by the preacher will now be considered. This we have in the context—"And the SERPENT said unto the woman, Ye shall not surely die." But how came the devil to preach through the serpent?

1. To save his own character, and the better to carry his point.—Had the devil come to our first parents personally and unmasked, they would have more easily seen the deception. The reality of a future punishment is at times so clearly impressed on the human mind, that even Satan is constrained to own that there is a hell, although at other times he denies it. He does not wish to have it known that he is a liar; therefore he conceals himself, that he may the better accomplish his designs and save his own character.

2. The devil is an enemy to all good, to all happiness and excellence. He is opposed to the happiness of the brutes. He took delight in tormenting the swine. The serpent, before he set up preaching universal salvation, was a wise, beautiful, and happy creature; but now his glory is departed. "And the Lord said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." There is therefore a kind of duplicate cunning in the matter—Satan gets the preacher and hearers also.

"And is not this triumphant treachery,  
And more than simple conquest in the foe?"—YOUNG.

3. Another reason why Satan employs instruments in his service is, because his empire is large, and he cannot be every where himself.

4. He has a large number at his command that love and approve of his work, delight in building up his kingdom, and stand ready to go at his call.

INFERENCES.—1. The devil is not dead, but still lives, and is able to preach as well as ever, "Ye shall not surely die."

2. Universal Salvation is no new-fangled scheme, but can boast of great antiquity.

3. See a reason why it ought to be rejected, because it is an ancient devilish doctrine.

4. See one reason why it is that Satan is such a mortal enemy to the Bible, and to all who preach the Gospel, because of that injunction, Mark xvi. 15, 16—"And he said unto them, Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be *damned*."

5. See whence it was that Satan exerted himself so much to convince our first parents that there was no hell, because the denunciation of the Almighty was true, and he was afraid that Adam and Eve would continue in the belief of it. Were there no proof of future punishment, or were it only a temporary evil, Satan would not be so busy in trying to convince men that there is none. It is his nature

and element to lie. "When he speaketh a lie, he speaketh of his own, for he is a liar, and the father of it." John viii. 44.

6. We infer that ministers should not be proud of their preaching. If they preach the true Gospel, they only in substance repeat Christ's sermons. If they preach "Ye shall not surely die," they only make use of the devil's old notes that he delivered six thousand years ago.

7. It is probable that the doctrine of Universal Salvation will still prevail, since this preacher is yet alive, and not in the least superannuated; and every effort against him only enrages him more and more, and excites him to new inventions and exertions to build up his cause.

To close the subject. As the author of the foregoing discourse has confined himself wholly to the character of Satan, he trusts no one will feel personally injured by this short sermon. But should any imbibe a degree of friendship for this aged deceiver, and think that I have not treated this Universal preacher with that respect and veneration that he justly deserves, let them be so kind as to point it out, and I will most cheerfully retract; for it has ever been a maxim with me, "*Render unto all their dues.*"

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#### GAMING.

BY DR. J. M. MASON.

Gaming has always had an evil reputation in all civilized countries, especially such as have been enlightened by the Christian revelation. It is both curious and instructive to mark the gradations of this sentiment. Gamesters themselves, in whom the avaricious lust has not quite overpowered both integrity and shame, know and feel that their occupation is vile: for they study secrecy, not merely to elude the penal statutes of the law, but also to save appearances among men better than themselves. Fame, low as is her credit for veracity, has put less truth into her tattle, than is usual even with her, if there are not in this very city of New York, *gentlemen*, and *ladies* too, who consume their midnights over the fascinating chance, amid piles of money; but who could never meet, in broad day, the infamy which confronts an avowed gambler.

This, it may be said, is referrible to that wholesome discipline by which public opinion coerces the impudence of vice. For the most part, it is so. But public opinion is an effect; and like all other effects, must have a cause. Set the gamblers aside, and there remains a large body of sober, discreet, members of the community, who never gamble; who view gaming for money as altogether unjustifiable; as a system of rapacity and plunder; and would, on no account whatever, so far degrade themselves in their own eyes as to pollute their hands with the product of the gaming board. Yet a game of chance, detached from such applications of it, they will not stigmatize as immoral. How did they arrive at the distinction? How will they show that a thing lawful for the purposes of amusement, may not be lawful for the purposes of emolument also? Why should that be ill-gotten, which is not gotten by ill means? Why should an hour or two spent at the card table, *gratis*, be consistent with virtue; and that same time spent in the same employment be condemned as criminal, the moment it profits one's purse? Making money is not vicious: by the terms of the argument, cards and dice are not vicious; and yet making money by cards or dice is account-



ed vicious by such a strong and general coincidence of opinion, as imposes law upon society. What is there, then, to render the *combination* immoral? It cannot be mere excess of ardour in the pursuit of lucre. Labour may be excessive; enterprise may be excessive; economy may be excessive; yet economy, enterprise, and labour, are not immoral methods of acquiring property. If the dreadful *consequences* which, in all ages, have followed the spirit of gaming be assigned as the reason, we ask, why these dreadful consequences *have* followed? In the government of God evil consequences are the punishment of evil deeds. The loss, dishonour, and wretchedness, which sooner or later overtake the wicked, are the *natural* penalties by which he chastises sin, vindicates the goodness of his law, and proclaims his determination to enforce its authority. The universe cannot produce an example of a train of miseries associated, in every age, in every country, in every state of society, with any action or set of actions, in which there is no abuse of some divine institution. Thus, falsehood, debauchery, covetousness, dishonesty, revenge, and a thousand other vices, will all be found, upon close examination, to be abuses of God's institutions; and their deplorable effects to be the punishments which he has annexed to them respectively.

Now as the fact is incontestable, that no curses are more conspicuous or regular, than those which come down upon the head of the gambler, the inference is irrefragable, that gaming must be a most provoking abuse of some divine institution. What is it? We answer, the *lot*. This solution alone goes to the bottom of the difficulty. This alone explains the moral phenomena which invariably attend the system of gaming. An ordinance which God has appointed for the holy and reverend acknowledgment of his superintendence over the affairs of men, has been perverted to the ends, first of amusement, and then of lucre. This perversion he resents and punishes. It will be a pitiful evasion to plead instances of persons who play with moderation, as invalidating our general argument. There are degrees of transgression and of correction. "Lust, when it hath conceived, bringeth forth sin;" but it is not till "sin is *finished*" that it "bringeth forth *death*." And the death which smites the perfected sin, is only smiting the progeny of the parturient lust. The game of chance, and downright gambling, are but different stages of the same iniquity. They have always been co-existent; if not in the same individual, yet certainly in the same community. Let the former take its course, and the latter inevitably follows. So, when the spirit of gambling, which is the matured offspring of the game of chance, suffers the pains of divine displeasure, the blow is aimed at both together. It is the *principle* which the "governor among the nations" is judging. If he strike it chiefly in its most depraved state, and most offensive form, he does not indicate that in its earlier states and less ruinous connexion he tolerates it as innocent; but gives another document that he is "long-suffering," and "slow to anger." If this conclusion be at any time reversed, it is only a new fact in the history of an old imposture; *because sentence against an evil work is not executed SPEEDILY, therefore the heart of the sons of men is fully set in them to do evil.\**

All this, we are sensible, will be laughed to scorn, by those who "like not to retain God in their knowledge." We leave them to their propensities and their reward. *Judgments are prepared for SCORNERS, and stripes for the back of FOOLS.†* But to those who have never

\* Eccles. viii. 11.

† Prov. xix. 29.

weighed the subject seriously, or who are "halting between two opinions," as to the lawfulness or unlawfulness of the games in question, we address ourselves with better hope. They will not contemn, as unworthy of their regard, the reasonings which have already been submitted to them. They will hardly suppose that moralists, divines, and statesmen—Jews, Greeks, and Romans—political legislatures, and ecclesiastical councils—public principle, and private virtue, would all unite in reprobating an *innocent* amusement. But they have united in reprobating games of chance. A combination which seems impossible unless upon the ground of some common and strong conviction of their intrinsic immorality.

That the gospel of Jesus Christ has divinely illuminated the doctrine of morals, nothing but a profligate warfare against truth will deny. Where that gospel reigns in its purest influence; rectifying speculative and practical error; setting the heart at liberty from the bondage of depravity; and imparting a quick sensibility to the conscience, games of chance are always held in the *worst* repute. So long as a man continues profane and wicked, he can generally game himself, and make companions of those who do. But when "he turns from his vanities to serve the living God;" when he ceases to have "fellowship with the unfruitful works of darkness;" when his delights are with the saints, with the excellent of the earth; and, in the hope of seeing Jesus as he is, he "purifies himself, even as *he* is pure," he cannot easily fail to throw away his cards and his dice. There have been, and there are, professors of religion who retain a predilection for these amusements; but they are not, and never have been, noted for circumspect and exemplary Christians. Go the whole round of those numerous circles which encompass the card table. You will find selections of all sorts, from low vulgarity up to accomplished fashion—from the refuse of the grog-shop, up to the most brilliant assemblage of the drawing-room; but if you fall in with a single card-party, composed of those who "worship God in spirit and in truth;" who remember that they were "redeemed from their *VAIN CONVERSATION*, with the precious blood of Christ;" and who are constrained by his love, to "live, not unto themselves, but unto him who died for them and rose again;"—if you fall in with a single card-party composed of *such* Christians, (and they are the only ones who shall see God,) we will give up the cause.

What shall we say to these things? Shall we say that a point which appears so serious to the very best of the human race, is not worth our attention? Shall we say that in deciding on the lawfulness or unlawfulness of a particular set of actions, we will prefer the judgment of the thoughtless, the profane, the abandoned, to the judgment of them who "fear God and keep his commandments?" Shall we say that his church, in which his presence dwells, and his mercies are dispensed, is a worse guide in morals, than the "world which lieth in wickedness?" Shall we say, that the Spirit and grace of our Lord Jesus Christ, teach his people to cherish an unconquerable antipathy against practices which are not forbidden by his law? Who, that has not parted with reverence for whatever is most holy, and just, and good, will embrace the affirmative? And who, that vindicates the game of chance, does not embrace it?

The reader perceives that the immorality which we attribute to games of hazard, does not arise from *circumstances*; but is *essential* to their



nature. We pronounce them immoral and unlawful, precisely on the ground of their *abuse and profanation of the lot*, which is an institution of God for special religious and moral purposes. We have introduced a view of their *effects* no further than was necessary for the prosecution of this argument. Not that we think these effects of trifling moment. They are of great and terrible moment. They should never be forgotten by any who incline to more indulgence than severity toward the games. By the light of the penalty men often learn to read the law. An ear deaf to the voice of religion, may sometimes listen to the admonitions of prudence. An eye which sees no vice, may discern meanness; and the fear of disgrace or loss may control those who are intractable by piety.

For the sake of such, and for the confirmation of those who already obey the dictates of a well-informed conscience, we shall give in our next, a sketch of some evils *incident* to games of chance.

### Practical Essays.

#### DO YOU PRAY IN YOUR FAMILY?

There are families that call not on the name of the Lord. Nor is it a new thing. There were such so long ago as when Jeremiah lived. He takes notice of them. He has a prayer about them. It seems he was divinely inspired to call down the indignation of the Lord upon such families. "Pour out thy fury," he says, "upon the families that call not on thy name." I would not like to have been a member of one of those families; and much less the head of one of them. It must have been very offensive to the Lord that there were families in which he was not acknowledged and worshipped. And if there were such families among the heathen nations that offended him, how much more must it have displeased him that there should be such families even among his people Israel! families that did not in the family capacity invoke him! I do not believe it is. Families are now under as great obligations to God as ever they were.

Some persons ask why we insist on family prayer as a duty. They say we cannot produce any precept enjoining it. That is true enough. But I wonder if that is not a duty, the omission of which is the subject of prophetic denunciation. I wonder if that is not by implication commanded, the neglect of which brings down the wrath of God on those guilty of the neglect. There are some things so manifestly reasonable, and of such self-evident obligation, that they need no law expressly enjoining them. It is not necessary that they should be taught *in so many words*.

But if we have no express precept on the subject, we have pretty good examples in favour of it. I suspect *Abraham*, who was so careful to instruct his household in the way of the Lord, did not neglect to pray with them. And *David*, I am quite confident, prayed in his family. It is said of him on one occasion, that "he returned to bless his household." No doubt there were both prayer and praise in that family. Certainly *Joshua* must have prayed in his house. How otherwise could he have fulfilled his resolution that his house as well as himself should serve the Lord? What! resolve that his house should serve the Lord, and not join with them in supplication for the grace to serve him! That is not at all likely.

Now I would ask if it is not proper and right that every head of a family should adopt the resolution of him who said, "as for me and my house, we will serve the Lord." But can there be religion in a house without prayer? Is there not inconsistency in saying, "I and my family will serve God, but we will have no family altar nor offering?" Is not prayer an essential part of the service of God? I wonder if any one ever lived who supposed that family prayer was not more pleasing to God than the omission of it. I wonder if any one ever omitted it for fear of being guilty of will-worship, or through dread that it might for some reason offend God? I wonder if the practice of family prayer ever distressed any conscience. The omission of it has troubled many.

It is admitted, I believe, to be the will of God that we should pray to him *socially*. The Lord's prayer was constructed for *social* use. The disciples were directed to use it when they should pray together; and it is accordingly in the *plural* number: not *my* Father, but *our* Father. Now, is God to be socially worshipped, and yet not worshipped in that first, most permanent, and most interesting form of society—the form of society instituted by God himself—the family? Is that to be believed? But the Lord's prayer seems not only intended for social, but for *daily* use. "Give us *this day* our daily bread" is one of its petitions. It does not contemplate the morrow. It asks supplies but for one day. Now if, as it appears from that reasoning, social prayer should be *daily*, where but in the family, the society which is abiding, and which a single roof covers, can it with propriety be daily? Should there be public religious services daily, or daily prayer-meetings for this purpose? Then, how suitable it is that those who together share their daily bread, should together daily ask it.

How reasonable and comely is household religion—family worship! Common blessings, such as families daily share, call for common thanksgivings. Common wants, such as families together feel, call for common supplications. Is it not fit that families, in retiring to rest at night, should together commit themselves to the divine keeping; and in the morning unite in praising God for having been their protector? It is a clear case, it seems to me. Besides, fathers are directed to bring up their children "in the nurture and admonition of the Lord." But can they do this while they pray not with them and for them? I do not know how we are to comply with the apostolic exhortation to pray "every where" unless we pray in the family, as well as under other circumstances.

Is any one in doubt whether the practice or omission of family prayer will be the more pleasing subject of retrospect from the dying bed or the eternal world? Parents should not forget, that presently will come the long deferred and greatly dreaded season of taking the last look and the last leave of those whom their decease is to make orphans. Often, what a sweet thought it will be to enter into the dying meditation, that they have been in the daily habit of bowing down with their children in prayer, and commending them to the care and grace of their heavenly Father, and that they may enjoy the confident hope that he will infinitely more than supply the paternal place which they are to leave vacant.

But what need of more argument? I suspect every body secretly admits the obligation of family prayer. I judge so from the trouble many are at to apologize for the neglect. It tries them not a little to satisfy even themselves with an excuse. The usual plea is *inability*. They have not the *gift*, they say. What gift? Can they not collect their fa-



mily together night and morning? Have they not so much authority in their own house as that? And then can they not read a portion of Scripture to them; and kneeling down, express their common desires to God? If they cannot frame a prayer at the moment, yet can they not use a form? It requires no great gift to read a prayer in an audible voice. But what if it be hard at first, it will soon be easy, if persevered in. The most of those who make this apology, *presume* on their inability. They say they cannot before they have tried. But until they have tried, they do not know whether they can or not. What if some have tried once and failed. One failure should not dishearten them, nor two, nor even twenty. Demosthenes tried speaking several times before he became an orator. Besides, how do those who presume on their inability to conduct family worship, know what assistance they might receive from God, if they were to make an humble and faithful experiment.

If any one shall condescend to read this, who does not pray in his family, I advise him to commence immediately. He knows that he will never be sorry for it, if he does; but he is not so sure that he may not be sorry for it, if he does not. If there were no other reason in favour of the practice, this alone would be sufficient. I think it is JAY who says that a family without prayer is like a house without a roof—it has no protection. Who would like to live in such a house?—*Ne vins*.

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#### GOVERNMENT OF THE THOUGHTS.

(BY J. A. JAMES.)

The government of the thoughts is a much neglected duty. Thought is the spring of action. Holy affections are strengthened by virtuous thoughts and meditations; and countless sins are committed by the indulgence of impure, or sensual, or resentful thoughts. Think it not therefore a matter of small importance, what are the thoughts which fill your mind during your busy or your lonely hours. Consider that God observes your every thought. "The Lord looketh at the heart, and understandeth your thoughts afar off." The blessed Saviour also asserts, that the greatest crimes may be perpetrated in the secret chambers of the imagination; for "whosoever looketh on a woman to lust after her, hath already committed adultery with her in his heart." The indulgence of evil thoughts is represented as descriptive of those who are hastening to perdition. "The wicked will not seek after God: God is not in all his thoughts." Hence their thoughts are declared to be hateful to the heart-searching God. "The thoughts of the wicked are an abomination to the Lord." "A heart that deviseth wicked imaginations, God hateth." Such thoughts need repentance and forgiveness. "Repent therefore of this thy wickedness," said the Apostle Peter, "and pray God, if perhaps the thought of thine heart may be forgiven thee." Those who wish for holiness and happiness, are exhorted to forsake evil thoughts. "Let the wicked forsake his way, and the unrighteous man his thoughts."

On the other hand, to indulge pious thoughts is represented as descriptive of piety. "I will sing praises unto my God, my meditation of him shall be sweet." "Blessed is the man whose delight is in the law of the Lord, and in his law doth he meditate day and night." To have the thoughts frequently occupied with divine subjects, was required from the people of God under the old dispensation; and reason and Scripture may convince us that it is not less important under the new. The Apostle

Paul, inspired by the Holy Spirit, directed Timothy to meditate on these things, and to give himself to meditation and to prayer. Peter, the favoured disciple of the Lord of glory, not long before he quitted this world, wrote his second epistle, that his beloved friends might be stirred up to have those things which belonged to their eternal peace "ALWAYS IN REMEMBRANCE." If, after all these testimonies to the importance of repressing evil thoughts, and of cherishing those of a holy and pious nature, more were necessary, you have it in the declaration of the blessed God, that "a book of remembrance was written before him for them that feared the Lord, and that THOUGHT UPON HIS NAME. They shall be mine, saith the Lord of hosts, in the day when I make up my jewels."

To assist in governing the thoughts, it is a highly useful practice in the morning to fix upon some part of the divine word, though it should be but a single verse, which may furnish matter for meditation at leisure intervals during the day. Such a practice will store the mind with Scriptural knowledge, will greatly promote pious feeling, and will lead to enlarged views of the wisdom and loving-kindness of the Lord; if one day in a believer's life can be spent with God, every day may; and who at the close of life will regret such exertions to promote in his own soul a spirit of piety and of meetness for eternal glory?

### Biographical Sketches.

#### GEORGE BUCHANAN.

GEORGE BUCHANAN was born in the parish of Killearn and county of Stirling, then forming part of Lennoxshire, in a rustic hamlet, situated on the banks of the river Blane, about the beginning of February, 1506. His family was rather ancient than opulent. His father died of stone, in the flower of his age, and his grandfather, who was yet alive, becoming insolvent, the family, which was but poor before, was now reduced almost to the extremity of want. Yet such was the frugal care of his mother, Agnes Herriot, that she brought up five sons and three daughters to men and women's estate. Of the five sons, George was one. His uncle, James Herriot, perceiving his promising talents, evinced even at the country school, took him from thence and sent him to Paris. [1520.] There he applied himself to his studies, and especially to poetry, having partly a natural genius for it, and partly out of necessity, it being one of the tasks propounded to the students. Before he had been there two years, his uncle died, and he himself fell dangerously sick; and being in extreme want, he was forced to go home to his friends [1522.] After his return to Scotland, he spent almost a year in improving his health; he then went into the army with some French auxiliaries newly arrived in Scotland, [1523] to learn the military art. But that expedition having proved fruitless, and these forces being reduced by the deep snow of a very severe winter, he relapsed into such an illness as confined him all that season to his bed. Early in the spring, he was sent to St. Andrews, to hear the lectures of John Major; who, though very old, read logic, or rather, sophistry in that university. The summer after, [1526] he accompanied him into France; and there he imbibed the tenets of the Lutheran sect, which then began to increase. He struggled with the difficulties of fortune almost two years, and at last was admitted into the college of St. Barbe, where he was professor of grammar for almost three years. During that time, Gilbert Kennedy, Earl of Cassilis, one of the young Scottish nobles, being in that country [1527] was much taken with his ingenuity and acquaintance; so that he entertained him for five years, and brought him back with him into Scotland.

Afterwards having a mind to return to Paris to his old studies, he was detained by the King, and made tutor to James, his natural son. In the mean time, an elegy, made by him at leisure hours, came into the hands of the Franciscans. In it he represented himself as solicited in a dream, by St. Francis, to enter into his order; and having in one or two passages reflected on them very severely, these ghostly fathers, notwithstanding their profession of meekness and humility, resented more keenly than men having obtained such a character for piety ought to have done, so



small an occasion of offence. But finding no just grounds for their unbounded fury, they attacked him upon the score of religion; which was their common way of terrifying those who incurred their displeasure. Thus, whilst they indulged their impotent malice, they made him, who was not well affected to them before, a still greater enemy to their licentiousness, and rendered him still more partial to the Lutheran cause. In the mean time, [1537] the King, with Magdalene his wife, came from France, not with the good will of the priesthood; who were afraid that the royal lady, having been bred up under her aunt, the queen of Navarre, should attempt some innovation in religion. But this fear soon vanished upon her death, which followed shortly after.

Next there arose jealousies at Court about some of the nobility, who were thought to have conspired against his Majesty, and in that matter, the King being persuaded that the Franciscans dealt insincerely, commanded Buchanan, who was then at Court, though ignorant of the disgusts between him and that order, to write a satire upon them. He was loath to offend either party; and therefore, though he made a poem, it was but short, and such as might admit of a doubtful interpretation, and thus satisfied neither the King, who would have a sharp and stinging invective, nor yet the fathers, who looked on it as a capital offence, to have any thing said about them in the least degree dishonourable. So that, receiving a second command to write more pungently against them, he began that poem, which now bears the title of the Franciscan, and gave it to the King.\* But shortly after, [1539] learning from his friends at Court, that Cardinal Beaton sought his life, and had offered the King a sum of money, as a price for his head, he, on being apprehended, escaped out of prison, and fled to England.† But there also, things were in such confusion, that on the very same day, and almost with one and the same fire, the men of both factions, Protestants and Papists, were burnt; Henry VIII. in his old age, being more intent on his own security, than the purity or reformation of religion. This uncertainty of affairs in England, seconded by his former acquaintance with the French, and the courtesy natural to them, drew him again into that kingdom.

On his arrival in Paris, he found Cardinal Beaton, his bitterest enemy, in the character of ambassador there: so that, to withdraw himself from his fury, at the invitation of Andrew Govean, he went to Bourdeaux. There he taught three years in the schools, which were erected at the public cost, and in that time he composed four tragedies, which were afterwards published at different times. But that which he wrote first, called the Baptist, was printed last, and next to it the Medea of Euripides. He wrote these in compliance with the custom of the school, which required that a play should be produced annually, that the acting of them might wean the youth from the allegories, then in vogue on the continent, and bring them back, as much as possible, to a just imitation of the ancients. Succeeding in these far beyond his hopes, he took more pains in composing his other two tragedies, Jephthes and Alcestes; for he thought that they would fall under a severer scrutiny by the learned. And yet, during this time, he was, by no means, free from trouble; but was harassed by the menaces of the Cardinal on the one side, and of the Francis-

\* This is a severe satire against the monks and friars. The following extract is from The Protestant, being part of a translation, by the Rev. John Graham, Rector of Magilligan, Ireland:—

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| <p>“And now, my faithful brethren, once for all,<br/>I warn all Catholics against St. Paul;<br/>The man of Tarsus, though his head lies low,<br/>Lives in his writings, our eternal foe:—<br/>Would he had perished at an early day,<br/>Or to Damascus, when he took his way,<br/>Had dropp’d down dead, before he was baptized,<br/>And joined the sect he hated and despised.<br/>Time yet will come, if prophets tell no lie,<br/>Who all assure us that it now draws nigh,<br/>When men, convinced by Paul, shall forward<br/>stand,</p> | <p>No longer arbiters of heaven and hell:—<br/>Then truth victorious beaming upon man,<br/>Shall soon display the gospel’s holy plan;<br/>And to the world expose as clear as day,<br/>The wiles we practise, and the tricks we play.<br/>Therefore take heed, nor grant to small or great,<br/>The liberty these writings to translate;<br/>And, since we can’t destroy them, let them lie,<br/>Lock’d up in Latin, from the vulgar eye—<br/>Left to be studied and commented on<br/>By th’ orthodox old doctors of Sorbonne,<br/>Who, when their hoary heads are warmed with<br/>wine,</p> |
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To purge from superstition all the land—  
From Christian churches, heathen priests expel,  
Can best unravel mysteries divine.”

† “In the midst of these evils,” says Knox, “he (the King) caused to put hands on that notable man, Mr. George Buchanan; but by the merciful providence of God he escaped the rage of those that sought his life, although with great difficulty, and remains alive to this day (1566), to the glory of God, the great honour of this nation, and to the comfort of those who delight in learning and virtue.”—Hist. Ref. B. I.

cans on the other. For the Cardinal had written letters to the Archbishop of Bourdeaux, desiring that he might be apprehended; but providentially these letters fell into the hands of Buchanan's best friends. However, the death of the King of Scots, [1542,] and the plague, which then raged over all Guienne, dispelled this fear.

In the mean time, an express came to Govean from the King of Portugal, commanding him to return, and bring with him some men learned in the Greek and Latin tongues; that they might teach the liberal arts, and especially the principles of the Aristotelian philosophy, in those schools which, with great care and expense he was then erecting. Buchanan, being addressed on the subject, readily consented to go for one. For, whilst he saw that the whole of Europe besides, was either actually engaged in foreign or domestic wars, or just upon the point of being so, Portugal, in his opinion, was likely to be free from such tumults and combustions; and besides, his companions in the expedition were such, that they seemed rather his acquaintances and familiar friends, than strangers or aliens to him. There were many of them who had been his intimates for several years, and who are well known to the world by their learned works, as Nicholaus Gruchius, Gulielmus Garentæus, Jacobus Tevius, and Elias Venetus, and for this reason he not only himself became one of their society, but also persuaded his brother Patrick to do the same. And truly at first the matter succeeded excellently well; but, in the midst of the enterprise, Govean was carried off by a sudden death, a circumstance which proved greatly prejudicial to his companions.

Immediately on his decease [1548,] their enemies endeavoured first to insnare them by treachery, and soon after openly and violently attacked them: and having employed agents and judges who were exceedingly hostile to the accused, they laid hold of three of them, and haled them to prison. From thence, after a long and loathsome confinement, they were brought out to make their defences, but, after many bitter taunts, were remanded again; no accuser having appeared in court against them. Over Buchanan, in particular, they insulted most bitterly, as being a stranger; and knowing also, that he had few friends in that country, who would either rejoice in his prosperity, sympathize with his sorrows, or revenge the wrongs which were offered to him.

The chief crime laid to his charge, was the writing of his poem against the Franciscans, which, before leaving France, he had taken care to get excused to the King of Portugal, and of which his accusers were almost entirely ignorant, since he had only parted with one copy of it to the King of Scots, by whose command he wrote it. They farther objected "his eating flesh in Lent;" though there is not a man in all Spain but uses the same liberty. And besides, it was urged that he had passed some sharp remarks upon the monks; which, however, nobody but a monk himself could well except against. Moreover, they took it heinously amiss, that in familiar discourse with some young Portuguese gentlemen, upon mention being made of the eucharist, he affirmed, that, in his opinion, Austin was most inclined to the party condemned by the church of Rome. And two other persons, as came to his knowledge some years after, viz. John Talpin, a Norman, and John Ferrerius, a Piedmontese, witnessed against him, that they had heard, from several creditable persons, "That he was not orthodox as to the Romish faith and religion." But to return to the narrative:

After having wearied both themselves and him for nearly a year and a half, the inquisitors at last, that they might not seem to have causelessly harassed a man of some name and note in the world, shut him up for some months in a monastery, there to be more strictly disciplined and instructed by the monks; who, to give them their due, though very ignorant in all matters of religion, were men, otherwise, neither bad in their morals, nor rude in their behaviour. During this time [1551] it was, that he translated the principal part of David's Psalms into Latin verse.

At length he was set at liberty; and, upon requesting permission and passports to return to France, the King desired him to remain in Portugal, and mean time allotted him a small sum for daily necessities and expenses, till some better provision might be made for his subsistence. But, tired with the delay, and being put off to no certain time, nor on any sure grounds of hope, and having got the opportunity of a passage in a ship then riding in the bay of Lisbon, he went over into England. In that country he made but a short stay, even though fair offers were made him; for he saw that all things were in hurry and tumult, under a very young King; the nobles being at variance with one another; and the minds of the com-



ons yet in a ferment, on account of their recent civil commotions [1552.] He therefore returned into France, and arrived about the time that the siege of Metz was raised, [1553.] and was in a manner compelled by his friends to write a poem relating to that siege; which he did with reluctance, being unwilling to interfere with several of his acquaintances, and especially with Melinus Sangelasius, who had just composed a learned and elegant eulogy on the subject.

[To be continued.]

## Poetry.

[Selected for the Banner of the Covenant.]

### IN HEAVEN THERE'S REST.

"In heaven there's rest!"—that thought hath a power  
To scatter the shades of life's dreariest hour;  
Like a sunbeam, it dawns on the stormy sky,  
Like the first glimpse of home to a traveller's eye;  
'Tis the balm of the heart, of sorrow the cure,  
The hope that deceives not, the promise that's sure.  
How sweet to the weary—"In heaven there's rest!"  
The tears are all dried from the eyes of the blessed,  
And the smiles that succeed, are so dazzling and bright,  
That none but a spirit could dwell in their light;  
O! not like the smiles that glow on the cheek  
But to hide the deep anguish no language may speak.  
"In heaven there's rest!"—Earth's happiest hour  
Fades softly away like a morning flower;  
There, fadeless the bowers, unclouded the skies;—  
There, joy hath no end, and time never flies;—  
There, nature is freed from its earliest stain;—  
There, love hath no sorrows, and life hath no pain!  
"In heaven there's rest!"—O how deep that repose!  
Life's bitterness passed with its follies and woes,  
Its passions all hushed like the waves of the deep,  
When tempests expire, and winds are asleep,  
And only soft airs and sweet odours arise,  
Like the evening incense that soars to the skies.  
Those sounds breathe sweet music,—“In heaven there's rest!”  
I long to escape to that land of the blessed,  
Inspired by the prospect, through life's busy day,  
To act and to suffer, to watch and to pray;  
Then gladly exchange, when the summons is given,  
The tumults of earth for the calmness of heaven!

### THE BARREN FIG-TREE.

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| <p>Within a vineyard's sunny bound<br/>An ample fig-tree shelter found,<br/>Enjoying sun and showers;<br/>The boughs were graceful to the view,<br/>With spreading leaves of deep-green hue,<br/>And gayly-blushing flowers.</p> <p>When round the vintage-season came,<br/>This blooming tree was still the same,<br/>As promising and fair;<br/>But though the leaves were broad and green,<br/>No precious fruit was to be seen—<br/>Because no fruit was there.</p> <p>"For three long years," the Master cried,<br/>"Fruit on this tree to find I've tried,<br/>But all in vain my toil;<br/>Ungrateful tree! the axe's blow<br/>Shall lay thy leafy honours low;<br/>Why cumberst it the soil?"</p> <p>"Ah! let it stand just one year more,"<br/>The dresser said, "till all my store<br/>Of rural arts I've shown;</p> | <p>I'll dig about its sluggish roots;<br/>Perhaps 'twill yet bear pleasant fruits;—<br/>If not, then cut it down."</p> <p>How many years hast thou, my heart,<br/>Acted the barren fig-tree's part,<br/>Leafy, and fresh, and fair;<br/>Enjoying heavenly dews of grace,<br/>And sunny smiles from God's own face;<br/>But where's the fruit? ah! where?</p> <p>How often must the Lord have prayed<br/>That still my day might be delayed,<br/>Till all due means were tried;<br/>Afflictions, mercies, health, and pain,<br/>How long shall these be all in vain<br/>To teach this heart of pride?</p> <p>Learn, O my soul, what God demands<br/>Is not a faith like barren sands,<br/>But fruit of heavenly hue;<br/>By this we prove that Christ we know,<br/>If in his holy steps we go—<br/>Faith works by love, if true."</p> |
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## Romanism.

[For the Banner of the Covenant.]

### ROMANISM A NOVELTY IN IRELAND.

(Concluded.)

But we have another fact worth noticing. It is well known that there was a long dispute in the church of Rome relative to the proper time of celebrating Easter. We shall show from the testimony of Bede's ecclesiastical history, (liber iii. caput 26) the part which Ireland took in that controversy. A synod was assembled at Whitby, in Yorkshire, A. D. 664, about the time when Rome was making most strenuous efforts to possess universal dominion. And at this synod Bishop Coleman thus delivered his opinion in audience of them all: "Our Fathers and their predecessors, who were manifestly inspired by the Holy Ghost as Columbkil was, did ordain that Easter should be celebrated upon the Lord's day that fell upon the fourteenth moon following the example of John the apostle and evangelist who leaned upon the breast of our Lord at his last supper, and was called the lover of our Lord. He celebrated Easter on the fourteenth moon, and we with the same confidence, celebrate the same, as his disciple Polycarpus and others did, neither dare we for our parts, neither will we change this." Now this dispute began about the year 633, and the question was not finally settled until about the year 710, nearly 278 years after the arrival of St. Patrick on the Irish shores as a preacher of the gospel, and is it not a remarkable fact that the Irish clergy of that day, in defending the ecclesiastical usages and rules of their church, and in resisting the pretensions of an emissary of the Pontiff who contended for his master's authority, instead of drawing his authority from Rome or the customs introduced by St. Patrick, *did not so much as once mention his name*, although nearly three centuries had added antiquity to his mission? Nay, even farther, they rejected the proposed Romish innovations respecting the feast of Easter, administering of baptism, and the mode of tonsure, solely on the authority of St. John, and St. Columbkil, and that the venerable Bede, one of the most accredited historians of the Romish church, and *himself* a member of it, should make no mention whatever of the influence of St. Patrick or their deference to the See of Rome?

The decision of this council was made and delivered by king Oswin whom Austin the monk had so terrified that he feared, if he refused to accede, St. Peter would turn him back from the gates of heaven; but so discontented were St. Coleman and the Irish clergy with the result that he resigned the See of Lindisfame and returned home, taking with him all his Irish followers. And connected with this, there is a fact which Bede distinctly asserts and Moore admits, that before the arrival of Austin in England, which was about the year 596, the British and Irish churches agreed in several points of discipline and doctrine in which they differed diametrically from the church of Rome, and that they adhered to those points of discipline and doctrine in *obedience* of her authority, and were quite *independent of her control*. (Bede, Lib. I. c. 27.)

Assuredly the doctrine of Romish supremacy and infallibility was not then sworn to by the Irish clergy, nor did they entertain the un-



charitable dogma, that there was no salvation out of the pale of Rome's boasted universal church. Moore has tried to soften down this Pascal dispute, and to show that it was carried on in a tolerant spirit. The falsity of this statement, the undoubted authority of Bede shall determine; showing on the part of the Irish and British churches a decided and firm attachment to their primitive and independent discipline, and fierceness and intolerance on the part of Rome. Bede presents us with a letter written A. D. 609, and directed from Laurentius Mellitus and Justus, (who had been sent from Rome to England to assist Austin,) *to the Scots that inhabit Ireland.*" In this they wrote thus: "But knowing the Britons, we thought the Scots were better than they. But we have learned by Bishop Daganus coming into this island, and Columbanus the abbot coming into France, that these differ nothing from the Britons in their conversation. For bishop Daganus coming into us would not only not eat with us, *but would not eat his meat in the house in which we were.*" To this remarkable passage Moore refers in the 270th page of his Irish history; but as usual, so quotes it as to keep out of view the real bearing and force of the passage. Now in substance it affords us the following material information: *first*, the *unity* of the British and Irish churches in this matter—and in the *next place*, it gives us an interesting and instructive detail of the mode in which Austin's efforts to press upon them the supreme authority of the court of Rome, was received. We shall farther prove this by some extracts taken from Stapleton's translation of Bede, printed at St. Omers, A. D. 1622, Lib. II. c. 2. The British priests assembled in a synod had acknowledged the preaching of Austin to be the true way of righteousness, but "they said that they could not alter and change their old customs and ordinances without the consent of the clergy and people; they desired, therefore, that they might have a second synod of a greater multitude. Previously to this second meeting it had been agreed by the British bishops and clergy to form their opinions of Austin and his mission from his demeanour towards them. He was permitted to enter first into the place where the synod were to meet, and they on entering were thus to judge of him according to the following advice: "If, when ye approach near, he ariseth courteously to you, think he is the servant of Christ, and so hear ye him obediently; but if he despise you, nor will vouchsafe to rise at your presence, which are the more in number, let him likewise be despised of you," and truly they did so. For it happened that when they came thither, St. Austin was already there, and sat in his chair, which, when they saw, straight having wrath, they noted him of pride, and therefore endeavoured to overthwart and gainsay what he proposed. He (Austin) told them that "if they would agree with Rome in the time of Easter, the ministrie of baptisme according to the Romish churches, &c., all your other ceremonies, rites and fashions, and customs, *though they be contrary to ours*, yet we will willingly suffer them." But they answered, "that they would doe none of the things requested; neither would they compte him for their Archbishop, saying with themselves, Nay, if he would not so much as rise to us, trulie the more we should now subject ourselves to him, the more he would hereafter despise us and set us at naught." In consequence of this, Austin departed, announcing against them the vengeance of Heaven, which afterwards, as Bede informs us, was fully wreaked on them by Edilfred, an English

prince, when "foule slaughter of that unfaithful and naughty people took place." "It is reported (says the historian) that there were slain in the warre, of them that came to praie, about 2,200 men, and only fiftie to have escaped by flight." Thus the ancient British church standing the brunt of the battle, resisted even unto death the arrogant attempts which Rome made to impose on them her supremacy. Thus her ministers and members counted not their lives dear unto them, that they might preserve the independency of their church, but shed the blood in defence of its truth and religious freedom.

Another document is here worthy of our attention. It is found in the original Welch language, among the concilia of Wilkins, V. i. p. 26. It is styled in Latin, "Responsio Abbatis Bangor, ad Augustinum Monachum petentem Subjectionem Ecclesiæ Romanæ,"—The answer of the Abbot of Bangor to Austin the monk, seeking subjection to the church of Rome.

"Be it known, and without doubt, unto you, that we all are, and every one of us, obedient servants to the church of God, and to the pope of Rome, and to every true Christian and godly, to love every one in his degree with perfect charity, and to help every one of them by word and deed, to be the children of God, *and other obedience than this I do not know due to him whom you name to be pope, nor to be father of fathers* to be claimed, and to be demanded, and this obedience we are ready to give and pay to him and to every Christian continually." Such were the meek Christians who were thus cruelly butchered through the intolerant influence of a proud bigot. Who that reads these documents would not sympathize with Taliessin, the ancient bard of the Britons, in his zealous strain written shortly after this period

"Woe be to that Priest yborne  
That will not cleanly weed his corne  
And preach his charge among.  
Woe be to that Shepherd, I say,  
That will not watch his fold alway,  
As to his office doth belong.  
Woe be to him that doth not keep  
From Romish wolves his sheep  
With staff and weapon strong."

(Chronicle of Wales, page 264.)

Was not Romanism a *novelty* in England and Ireland in the days to which the foregoing refers?

[To be continued.]

#### ROUSSELL'S PICTURE.

In our last volume we published translations of several of the Tracts on Romanism, written by NAPOLEON ROUSSELL, one of the most talented, diligent and pious ministers of the French Evangelical Church. In a late No. of the Presbyterian we find the following description of a picture he made, representing forcibly the errors of Popery. It appears that the Government prohibited its publication, while attacks on Protestantism in a similar manner were issued without restraint. Let us hope that the *civil* liberty which appears now to be established in France, may be accompanied by *religious* freedom, and that the truth will be left free to combat error of every kind.

The following extract from a letter of M. Roussell, in the *Archives du Christianisme*, will lend confirmation to certain points of my two foregoing letters, and will make you acquainted with a very ingenious



little piece of work, which that witty controversialist has just produced, but which our Government prohibits him from publishing in France.

PARIS, *January 7, 1848.*

"How unlucky I am! If I publish a tract, I am summoned before the king's attorney. If I open a place of worship, they prosecute me. If I write a letter to the priests, they send me before the grand jury. This time, I wished to do as little as is possible for me; I insculped a picture; and they refuse me license to publish it. Here is the fact.

"I caused the interior of a Roman Catholic church to be engraved, with all the apparatus of confessionals, statues, pictures, chaplets, &c. No harm thus far, thought I, in the eyes of our most Catholic government. Afterward, I attached to each of these objects a biblical sentence. Who could complain of this, without condemning himself? Nothing, therefore, appeared to me more innocent than a church in which, on all sides, is inscribed the word of God; the more so, because I endeavoured to put each inscription in connexion with the object which it accompanied. On the statue itself, I engraved: 'Thou shalt not make unto thee any graven image.' (Ex. xx.) On the picture of the Virgin interceding, I put: 'There is but one intercessor, namely, *Jesus Christ.*' On the box in behalf of souls in purgatory, this exclamation of St. Peter: 'Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.' The priest saying mass, *in Latin*, walks on these lines in the form of a stair: 'I had rather speak five words in the church so as to be understood, than ten thousand in an *unknown tongue.*' A placarded door has for caption: *A mandate concerning Lent*; and for the order: 'Whatsoever is sold in the shambles, eat, asking no question from scruple of conscience.' Further distant, the *Tariff of Prices*, which is this: 'Freely ye have received, freely give.' At the other extreme, a man is counting his beads, kneeling on a bench, on which is this inscription: 'When ye pray, use not vain repetitions as the heathen do.' The tabernacle containing some dozens of Jesus Christs, presents on its door these words of the Saviour: 'If any man say unto you, Lo, here is Christ, believe it not.' 'Whom the heaven must receive until the times of restitution of all things.' But this, I imagine, will be sufficient to give you an idea of my engraving, and to show you that my passages are well chosen. I shall even own to you, that I have the weakness to look upon my work as a little *chef-d'œuvre*.

"Well, would you believe it? That engraving, containing but the simple interior of a church, and some sentences from the Bible, was not allowed to be published!

### Anti-Slavery.

#### INCREASE OF THE SLAVE TRADE.

The following extracts from a letter from a Baptist missionary in Jamaica, will surprise and deeply pain many of the friends of the oppressed African who have been supposing that the evil and horrors of slavery were diminished. Such details, however, tend to show that the only effectual means of the suppression of the slave trade is the prohibition of the slave market. As long as men will buy their fellow-beings, there will be persons who will sell them. How painful is it that the influence of the Christian church, which might remove this dreadful evil, in so many instances, especially in our own land, sustains it.

Kingston, Jamaica, Feb. 10, 1848.

The injustice and horrors of the African slave-trade, have for many years ceased to occupy the attention of the public, it having been generally supposed that the governments of England and the United States were employing effective measures for the suppression of the traffic. But the fact has now become too glaring to be questioned or overlooked, that the slave-trade is not suppressed, nor even diminished. The obstacles interposed to its progress have not equalled the encouragements to its prosecution. The scenes of wrong and outrage which sickened the heart of Cowper, which touched as with a burning coal the lips of Wilberforce, which roused the great body of the British nation to so many remonstrances and appeals, and which finally moved the British government to measures so important and expensive,—those scenes are, at this very day, re-enacted and multiplied with astonishing energy, and with almost entire impunity. According to the international treaties, to which the Brazilian government pledged its faith and honour, the importation of slaves into Brazil should have entirely ceased in 1830; but, so far from this is the fact, that for several years past, the most important article of imports into the cities of Rio Janeiro and Bahia has been slaves from the coast of Africa. Several thousand three hundred and thirty-eight slaves have been known to be imported into the Brazils in a single week. More than 50,000 have been imported in one season into the one city of Rio. And so prosperous has been the trade during the last year, that at Bahia three large steamers with engines of from 200 to 300 horse power, have been fitted out for its more efficient prosecution. One of them has already been on the coast of Africa, where she embarked nine hundred slaves, and escaped from an English brig of war, as might have been expected, by steaming away from her during a calm.

There is every prospect of a large addition to this number of slave steamers. The English market, undoubtedly the most important sugar market in the world, is now open to the reception of the foreign and slave-grown product, and on terms so liberal, that the planters in the British colonies, who are confined to free labour, have, to a great extent, ceased to cultivate; so that Brazil and Cuba are able quite to monopolize the trade. With this growing demand, and these increased facilities, the Brazilians have a boundless extent of fertile and unoccupied land, admirably suited for the growth of sugar, coffee, and other important staples. This, and the sparseness of the population, constitute a strong temptation to enrich themselves by employing more land, and importing more slaves; while the limited extent of the voyage, and the numerous ports by which they may enter Brazil securely, afford them every encouragement and most certain prospects of success.

The importation of slaves into Cuba, is scarcely less unrestricted. Such is the severity of labour exacted from field hands, in that island, that five years, on an average, wear them out, and the places of those who are thus sacrificed, are constantly supplied by fresh importations. The Spanish government is known to be acting with the greatest duplicity. It is stated that the Governor of Cuba receives a tribute for every slave landed in that island!

It should be remembered, that with this accursed traffic are still associated all the horrors of the middle passage. At a public meeting held in this city a few weeks since, Mr. Borthwick, member of Pa



liament, and long noted as a friend of the planters, even when they were slave-holders, made this statement: that out of 130,000, known to have been shipped from the coast of Africa in one year, only 60,000 reached their destination. Thus, every year, are thousands of lives sacrificed, with the most terrible sufferings, in the crowded dungeons of slave ships. Mr. B. well exclaimed, Oh, the vast depths of the ocean will bear awful witness against the vile perpetrators of these horrid crimes, when the sea shall give up its dead! Several incidents were related at this meeting illustrating the unparalleled cruelty exercised by the masters of these vessels. In one instance, the officers imagined that the slaves were contemplating a mutiny, and they ordered the crew to open the gratings and fire indiscriminately among them. In another, under like circumstances, the men were ordered to pull up the slaves that were nearest the hatches and hang them at the yard-arm; and not only this, the inhuman monsters directed that their feet be cut off at the ankles, for the purpose of pelting those who were below! In another case, the prisoners complained that they were dying from suffocation, and that the dead were companioned with the living, some holding the dead locked in their arms. The wail of the father for his child was unnoticed; the mother's grief was treated with contempt, until the clamour became so loud that something must be done to still their cries; and then they were taken one after another, the living and the dead, and thrown into the sea, until the disturbance was quelled.

These acts of wanton and hellish cruelty are still practised on the Atlantic ocean every month and every day—'that ocean of which Britain boasts herself the queen.' How far Britain is responsible for the continuance of the traffic and its crimes, is certainly a question of no ordinary interest.

While the trade is prosecuted with so much vigour, it is not to be expected that slavery itself will become in any respect a milder or more merciful system. And there is abundant evidence that the severities attending it were never more terrible than at the present moment. It is stated here; that while the planters of this island used to be satisfied with one hogshead of sugar from each slave, the planters of Cuba now require *three* hogsheads from each person in their estates. As many as five hundred males are *ganged* together, deprived entirely of the society of females, for the simple purpose of exacting from them the utmost amount of labour. The effect of this upon their happiness and morals must be terrible. Englishmen, who are suspected of the slightest hostility to slavery, are refused passports to travel in Cuba. Even Mr. Borthwick has been denied a passport by the Spanish Consul in this city. They are unwilling that intelligent foreigners should see the working of the abominable system which they maintain.

Such are some of the facts exhibiting the present condition of slavery and the slave-trade. They show not only the entire inefficiency of the measures hitherto employed by the British government, but also the increased profitableness of slave-labour in those countries where it is still relied on as the great means for accumulating wealth. What is the cause of this? The startling fact is, the British nation has not only failed to carry out her plan, but she actually pays a bounty on slave labour, and so encourages the system and the trade. She has opened her markets to the slave-holder, and given him every advantage to compete successfully with her own colonists. She thus invites him to

extend and aggravate his oppressions, and rewards him for doing so. She is not only unjust to her own subjects, but aids rather than hinders the wrongs and afflictions of Africa. The price of colonial sugar has been reduced from 30 to 50 per cent., while that of slave-grown produce has been increased about 40 per cent. In 1845, the prices of sugar in Cuba was from eight to nine shillings per 100 lbs., and cultivation languished. During the last year the prices have been from 16s. to 18s. The value of landed and slave property has been raised to a proportionate extent.

How is it possible that those changes should not give a mighty impetus to the traffic in human flesh, and to the horrors of slavery? Is it not a fundamental principle in political economy, that the extension and propagation of any system is the exact ratio of its profitableness? So long then as Great Britain is the greatest sugar market in the world, and admits slave-grown sugar on the same terms as she admits the produce of her own free subjects, she aids to sustain the system of slavery. Still it is not to be denied that the British nation has proved, by its former noble acts, its abhorrence of the system; and we doubt not that abhorrence still exists. Some, who are themselves Englishmen, charge the nation with *hypocrisy*. Probably the more correct term is *culpable inconsiderateness*; at least, this is sufficiently severe to be well received. It is yet in her power to stop the progress of this great evil and reduce again the profitableness of slavery. It is hoped she will do it.

The people of this island are very generally sensible to the true state of the case, and petitions to the government on the subject of the slave trade are in circulation. The subject, as all must see, is closely identified with the interests of the British colonies, and it would be strange indeed, if what comes so near to the people here, and has so much to do with their own cultivation and commerce, did not attract their attention. The subject is one of immense and pressing moment, and must appear so to every friend of humanity, in both Europe and America. The lethargy of anti-slavery Englishmen arises from the popularity of the free-trade principle, to which many abolitionists have committed themselves so fully, that now they know not what to do. But there are other plans for diminishing the profitableness of slavery without interfering at all with free-trade; and some of these, it is our purpose to notice in another letter.

Truly yours,

H. A. GRAVES.

### Miscellaneous Communications.

#### WONDERS OF CREATION.

The late Dr. Chalmers in his *Astronomical Sermons*, remarks: "While the telescope enables us to see a system in every star, the microscope unfolds to us a world in every atom. The one shows us the insignificance of the world we inhabit; the other redeems it from that insignificance—presenting us a universe in the compass of a point, where the Almighty Ruler of all things finds room for the exercise of his attributes." Recent discoveries in Geology have brought to view a great multitude of facts, truly wonderful—especially respecting the state of animated creation many centuries past. While on the one hand it is found, by the remains of some ancient animals, that they were larger than any now living upon the earth, on the other hand, micros-



topic animals, almost inconceivably small, yet possessing mouths, teeth, stomachs, muscles, wings, glands, eyes, and other organs, are not only found in a fossil state, but forming rocks and soil for miles in extent. Chalk, and even flint, and some of the gems, are found to a great extent to be composed of animalcula. A cubic inch of iron ore is said to contain the remains of one billion of living, acting, reproducing beings. Professor Hitchcock states, that the silicious marl found under peat swamps in New England, appears to be made up almost entirely of the skeletons of animals. It is also said that a thousand millions of these animals would, together, form a mass no larger than a grain of sand.

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#### MICROSCOPIC WONDERS.

Upon examining the edge of a very sharp lancet with a microscope, it will appear as broad as the back of a knife, rough, uneven, full of notches and furrows. An exceedingly small needle resembles a rough iron bar.

But the sting of a bee, seen through the same instrument, exhibits every where a most beautiful polish, without the least flaw, blemish or inequality, and it ends in a point too fine to be discerned. The threads of a fine lawn seem coarser than the yarn with which ropes are made for anchors. But a silk-worm's web appears perfectly smooth and shining, and every where equal. The smallest dot that can be made with a pen, appears irregular and uneven; but the little specks on the wings or bodies of insects are found to be most accurately circular. The finest miniature paintings appear before the microscope ragged and uneven, entirely devoid of beauty, either in the drawing or colouring. The most even and beautiful varnishes will be found to be mere roughness. But the nearer we examine the works of God, even in the least productions, the more sensible shall we be of his wisdom and power. In the numberless species of insects, what proportionate exactness, uniformity and symmetry do we perceive in all organs! what profusion of colouring! azure, green, and vermilion; gold, silver, pearls, rubies, and diamonds, fringe and embroidery, on their bodies, wings, heads, and every part! how high the finishing! how inimitable the polish we every where behold!

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#### FACTS ABOUT DIGESTION.

Many popular notions about different articles of food (and there are few subjects upon which people indulge more notions,) are totally disproved by scientific facts. We propose to write down a few well established truths respecting the relative quantity of nutriment in different kinds of food, and the relative time occupied in their digestion.

In the first place, however, we would remind our readers, that it is by no means the article containing the greatest proportion of nutritious substance, which takes soonest the form of blood and other necessary elements of animal life. Neither is the most physical strength supplied by the articles containing the most nutriment. Nuts are almost entirely composed of nutritious material, oil; potatoes contain eighty-eight parts of waste matter to twelve of nutriment. Yet the latter imparts far more strength to the body than the former. Bread is more nutritious than meat; but meat is stimulating as well as nutritive; and is supposed to strengthen the bodily functions more than bread.

Another important fact to be remembered in this connexion is, that all stomachs are not alike, and that the calculations given below are applicable to a healthy stomach. What proportion of healthy stomachs may be in the world, we do not know ; but the probability is, that in the majority of cases, food is not digested as rapidly as here stated. In some stomachs, food of a particular kind ferments, which interferes with complete digestion. This happens most frequently with regard to vegetables—saw-dust doctors to the contrary notwithstanding.

In general, however, the most nutritious and most easily digested are the best for health and strength.

Wheat is the most nutritious of all substances except oil ; containing ninety-five parts of nutriment to five waste matter. Dry peas, nuts, and barley, are nearly as nutritious as wheat. Garden vegetables stand lowest on the list, inasmuch as they contain, when fresh, a large proportion of water. The quantity of waste matter is more than eight-tenths of the whole. Only one-fourth of a cucumber is capable of being converted into nutriment. The nutritious part of the different meats varies from one-fifth to one-eighth of the whole. Veal is the most nutritious ; mutton next ; then chicken ; then beef ; last pork. Fruits vary between two and three-tenths of nutritious matter, and their order is as follows, the most nutritious being placed first : plums, grapes, apricots, cherries, peaches, gooseberries, apples, strawberries, melons. Milk contains less than one-tenth of nutritious matter, as it is mainly composed of water.

Of all the articles of food, boiled rice is digested in the shortest time—an hour. As it also contains eight-tenths of nutritious matter, it is a valuable substance of diet. Tripe and pig's feet (strange to tell) are digested as rapidly. Apples, if sweet and ripe, are next in order. Venison is digested almost as soon as apples. Roasted potatoes are digested in half the time required by the same vegetable boiled which occupy three hours and a half—more than beef or mutton! Bread occupies three hours and a quarter. Stewed oysters and boiled eggs are digested in three hours and a half—an hour more than is required by the same article, raw. Turkey and goose are converted in two hours and a quarter—an hour and a half sooner than chicken.

Roasted veal, pork, and salted beef occupy five hours and a half—the longest of all articles of food.—*Hartford Review*.

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#### GOOD BYE.

There is hardly a greater perversion of the meaning of a phrase in the English language than is contained in the words so often used at parting with friends, "Good bye"—words which in themselves have no signification whatever. In olden times it was customary among pious people, when parting from those they loved or respected, to commend them to the protection of God. The phrase in French was "*à Dieu*"—to God—*anglice*, "*adieu*"—and used by thousands without a knowledge of its meaning. And the old English form of expression, "God be with you"—a most beautiful phrase when taking leave of a friend—is altogether discarded ; "Good bye," a corruption of this phrase, has usurped its place.—*Boston Journal*.



## THE REGIUM DONUM.

Our readers, we suppose, are generally aware that the ministers of the Irish Presbyterian Church receive from the British government an annual grant of £75, called the *Regium Donum*, or Royal Bounty. This, however, is paid only to such congregations as contribute themselves £35. In consequence of the increased price of food, and the general impoverishment of the country, Rev. Dr. Morgan, as Moderator of the Assembly, lately applied to the government that the obligation to raise £35 should be rescinded. We have been favoured with a copy of the Londonderry Journal, in which we find the correspondence on the subject. The following extracts from the reply of the government, declining the application, are very interesting. We would call attention particularly to the honourable mention of the Eastern Ref. Pres. Synod.

*Amount contributed for the support of the ministers, in the Irish Presbyterian Church, from each individual.*

“A return is annexed (the first of the kind,) showing the population and payments of every congregation belonging to the General Assembly, being the body on whose behalf Dr. Morgan applied. In this there are 451 congregations accounted for, paying altogether £18,441 of stipend, or about £40 a-year each. The number of families is stated to be 85,850, and, multiplying them by five, (which is about the truth,) the total number of persons will be 432,250. And, if the aggregate stipend be divided by them, the average payment, by each individual, to his minister, is forty-one farthings a-year. The population connected with the General Assembly has been frequently affirmed, by parties representing it, to be five, six, and even eight hundred thousand. The materials for the present census have, however, been furnished to me by the several presbyteries; and, should they have inadvertently made an under statement, any increase of numbers must proportionably diminish even the very low average rate of payment given above.—No doubt there are many poor in so large a denomination; but as is known to every one acquainted with Ulster, there are also great numbers of prosperous, wealthy families. It is, however, unquestionable, that for about the last forty years, no class of Christians have been in the habit of paying so little to their ministers as the laity of the several Presbyterian synods, endowed by parliamentary grant; and, did the same parties reside in Scotland, England, or any where except in Ireland, they would have to contribute a far larger amount.

*Churches declining the Bounty.*

“There are three small Presbyterian bodies in Ulster, who accept no royal bounty; and their congregations, which are suffering under the same difficulties as their neighbours, pay more than double the average stipend of the endowed congregations. One of these bodies, called the Eastern Reformed Synod, has indeed largely increased its stipend this year. Other protestant dissenters, (not of the presbyterian denomination,) in despite of all local pressure, likewise pay, towards their own religious interests, a much greater average sum than the Presbyterians of the Synods receiving parliamentary support.

*Comparative amount paid to ministers.*

“Allusions are made, in Dr. Morgan’s letter, to an increase of the bounty, from the inadequacy of £75 to maintain the ministers, during the present high price of provisions. To many similar communications

from other quarters, I have pointed out, as an answer, the payments of the congregations to their ministers, when contrasted with all around them; for, while in the commonest hedge or infant school, the children give each a penny a week, the presbyterian ministers, for affording religious instruction, do not receive from their people at the rate of even one farthing a-week. Other denominations are taxed for a parliamentary grant, to enable the Presbyterian laity to support their ministers; and by additional taxation, still farther to relieve that laity who contribute so little to this object themselves, would be unjust to those other denominations who have entirely to pay their own ministers, and do it liberally and cheerfully."

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### Foreign Missions.

THE REV. J. R. CAMPBELL.

Our readers have been informed of Mr. Campbell's return to this country from the Lodian Mission, with his family, on account of the serious ill health of Mrs. Campbell. We are thankful now to mention that she has become so far restored to health, as to authorize their return to their field of labour; and it is expected that they will sail again for India in the ensuing summer, probably accompanied by some other missionaries.

In the meantime Mr. Campbell is on a tour in the West, to visit as many of the churches of the Reformed Presbyterian body as his time will permit. We doubt not that he will meet with a cordial welcome also from such churches of our own body, as may have an opportunity of hearing his testimony concerning the missionary work in India.

The relations of the Rev. Messrs. Campbell and Caldwell to the General Assembly's Board are, we believe, well understood by our churches. Their union with our brethren is a missionary, and not an ecclesiastical one—formed under the Western Foreign Missionary Soc. It has proved to themselves and the other missionaries, a pleasant, and we doubt not, a useful connection in the Lord's work. And the Reformed Presbyterian Church, of which they are worthy ministers and missionaries, has evinced a great degree of liberality and Christian spirit in contributing to their support and that of their important work.

In addition to the preceding friendly notice from the Foreign Missionary Chronicle, the organ of the Presbyterian Board of Foreign Missions, we are pleased to be able to state, that Mr. Campbell has been zealously and diligently engaged in the prosecution of his missionary tour, and that he has every where met with the kindest reception, while his success in collecting funds has been remarkably great. His visit has been productive of much good, and his work of faith and labour of love will, we hope, be long remembered.

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### RECENT INTELLIGENCE.

**INDIA: LODIANA MISSIONS.**—Letters from this mission have been received, dated to the 20th of December last. The English school at Lodiana had been re-opened with the usual attendance. The Orphan school at Lodiana and Saharunpur had received several orphans, some months previous, the children of native soldiers who had perished in Afghanistan. Towards their support, the sum of three thousand rupees was paid over to the mission by Col. Lawrence, English Political resident at Lahore, by whose kind and generous efforts this arrangement was effected. These orphan children are spoken of as very grateful for their new homes. Attention was still given to the sick and infirm poor at Lodiana, but a medical missionary is greatly desired



by the brethren, for this, and other missionary work. The Rev. A. Rudolph, who has charge of the English school and the medical establishment, thus closes his letter: "The preaching of the Gospel in the bazaar, as well as in our church and chapels, claims much of our time, and I look upon it as the most important of all our labours. The other things are to be considered only as auxiliaries. The Gospel evidently undermines the foundations of heathenism and Mohammedanism, and though we may not be permitted to see it, the time will come when the Lord shall overthrow both."—The Rev. J. H. Morrison and his family had reached Delhi, on their way to Sabathu.

INDIA: ALLAHABAD MISSION.—Letters have been received from Allahabad, dated to the 20th of December. The annual examination of the college was held on the 10th of that month, in the presence of a number of English residents, and about fifty native gentlemen, who all expressed great satisfaction at the result. The college had one hundred and fifty students in attendance during the last year. Two of the students have expressed to their preceptors much seriousness of feeling on religious subjects. The letter containing an account of this examination, and the present state of the mission college, did not come to hand in time for this number of the Chronicle; but we may here express the wishes of the brethren, that this important institution should be often remembered in the prayers of the churches.

#### THE CONVERSION OF THE WORLD PRACTICABLE.

It has been shown to be practicable to Christianize all nations by the simple process of Christian instruction. We do not refer here to that experiment which was made with so glorious a success, when the apostles and the primitive evangelists went every where preaching the word; we refer only to the history of modern missions, when we say, that experiments have proved the practicability of converting the world by the simple process of Christian instruction. Missionaries have already gone to all sorts of men; and every where they have had success enough, at least to show that they are engaged in a practicable enterprise. Do you ask whether China can be penetrated, and whether the Chinese can be taught the lessons of the gospel? While you ask, China is penetrated; Chinese Christians are at this moment spreading abroad among their countrymen the knowledge of the gospel. Do you ask whether the Hindoo can be Christianized,—the Brahmin, proud, learned, shrewd, and disputatious,—the Soodra, degraded to the dust,—both bound, as it were, hand and foot with iron fetters of caste? The Hindoo has been converted; the Brahmin and Soodra have been cleansed by a holier ablation than the waters of the Ganges, and, sitting together at the table of the Lord, have eaten of one bread, and drunk of one cup, in remembrance of Jesus. Do you ask whether the fierce red man of the American forest can be subdued, and tamed, and humanized? The gospel has tamed him; and you may see him sitting at the feet of Jesus, clothed, and in his right mind. The indolent, voluptuous, cruel savage of the Pacific,—he too has felt the power of the gospel; and O, what wonders has the gospel wrought among those isles that gem the bosom of the southern deep! What more desperate experiment can there be? Go to frozen Labrador,—go where, under the rigour of a polar sky, the

dwarfish Greenlander maintains a precarious existence amid the everlasting conflict of the elements,—there the experiment has been tried; and there the wretched native, sitting in his snow-built cabin, through the long, dark watches of his sunless winter, has rejoiced in the splendour of the Sun of righteousness. And, to add one more particular to this recital, the African, about whom philosophers have sometimes doubted whether he is human, has been sought out by the officiousness of Christian love; and he too is a witness, that the world can be evangelized. The wild negro, the Hottentot, has come and built his hut by the mission-house, and has learned at once the arts of civilization and the virtues of the gospel. If any man would learn whether the conversion of the whole world by the simple process of instruction, is practicable, let him learn what has been done in Southern Africa. There the experiment has been tried more fairly, more thoroughly, and perhaps, on the whole, in circumstances more unfavourable to success than any where else. And there, what triumphs has the missionary achieved! What a work is the missionary there carrying forward! The simple and humble efforts of the Christian teacher have extended the gospel, more or less thoroughly, over a wide tract, beginning at the cape of Good Hope, and extending far into the continent. Village after village has been planted in the deep kloofs, and by the rivers; tribe after tribe has thrown off the filthy dress of sheep-skin, and with it the brutal manners of savage life,—has learned to cultivate the soil, and to make the wilderness a fruitful field,—has recovered its plundered rights from the grasp of oppression,—has acquired the use of letters,—has received the word of life, and the institutions of Christianity,—has been brought completely within the pale of Christendom. The change in them has been so signal, so manifestly for the better, that the report of it has travelled to distant tribes; and barbarous chieftains, men of plunder and of blood, have despatched messengers from afar, begging for missionaries. With such facts as these in view, we feel that the work of converting the world has been begun, and that experiment has shown it to be practicable.—*Christian Spectator*.

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#### THE POWER OF CASTE.

You may have heard, or have read, what the caste of India is. You may have read of Brahmins; but I fear, from all that I have been able to ascertain since my arrival in this country, that it is as yet comparatively little that people know about these things in England. In reference to caste, I will give you an illustration, and you will see how it bears on the conversion of the heathen to Christianity in one solitary case. I baptized a man some years ago, and took the means to ascertain how many individuals were placed out of caste by that one conversion. You will be astonished to hear that the number was four hundred and sixty-one! The Brahmins took good care to ascertain all the ramifications of this man's family connexions, and found them out to the extent of his very Scotch cousins. There is nothing left untouched; and it is not merely the man himself that is put out of caste, but it is every one of his connexions.

I will relate very briefly a case that occurred a few years ago in connexion with the conversion of one of our native converts, now living and adorning the Gospel. This young man was then sixteen years of



age, the legal age at which Hindoos can be baptized. In his own country he was in point of rank equal to an Earl in England. He had four large landed properties, and was possessed in his own person of fifty-five thousand pounds. We placed this position before him in every light of difficulty we could conceive. We said, "Here are enlightened and educated Brahmins, as they call themselves. They are adopting all the habits of the Europeans, rolling in their barouches, and living like princes. You can imitate that example if you remain a liberal Hindoo; but if you put on Christ, all this must be sacrificed. Look at it."

His father was dead, but he had a mother who loved him with all the tenderness of which a mother's heart is capable. Indeed, I have seldom seen more tenderness gushing from a mother's heart, than from her's. She loved him as a mother will love her only son. When we placed before him all these difficulties, he said, "I put the whole in one scale, and I put Christ in the other, and they are lighter than vanity. If you," addressing himself to me, "will not baptize me, I will go to another." He was baptized, and he is now a common writer in the treasury of Calcutta, in the receipt of about thirty rupees [fifteen dollars] per month.

When I was leaving Calcutta, I shook hands with him upon the beach for the last time; and when I looked upon him I wept, and he wept too. He said, "After all I have sacrificed, are you going to leave me?" I looked at him and said, "Is it come to this, then? Did you make those sacrifices for me?" He replied, "It is enough; I sacrificed them for the Master." Ah! how few there are in England who have such a sacrifice for Christ as that! We talk of our guineas, as we put them on the plate, as a sacrifice. We talk of our ten pounds and twenty pounds as munificent donations. But look at this. Fifty-five thousand pounds and four estates! Look at the loss of all rank and title. The day only before his conversion, he would have been worshipped by the highest Brahmin in the country; the day after, the meanest servant in my house would not have performed the meanest office for him!—Rev. T. BOAZ.

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CHINA.

Letters from the celebrated Mr. Gutzlaff, missionary and Consul-General of England in "the Celestial empire," have been received at Munich. They are dated from Hong-Kong, and give an account of the labours of that eminent individual, which approach the marvellous. He has just terminated a voluminous history of the Chinese empire, and has sent the manuscript of it to M. Cotta, the publisher, at Stuttgart. He has published at Hong-Kong, a Universal Geography in the Chinese language, with sixty large maps. He has recently begun to compose a complete dictionary of the Chinese language, which will, he says, absorb all his leisure for the next three years. It is only in his leisure hours that he can occupy himself with literary and scientific labours, all the rest of his time being devoted to his missionary labours and his consular duties. Mr. Gutzlaff announces that he has addressed some long memoirs on the geography of China to the Geographical Society of London, which it is expected will shortly be published. Mr. Gutzlaff still maintains that Christianity and European civilization can only be successfully propagated in China by the Chinese themselves. He has accordingly founded a Chinese Society which already possesses six hundred

members, many of whom are mandarins, and some native savans of the first rank. This Society employs its efforts on all the countries situated to the south of the river Jang-tse-Kiang, and it has already published a great number of popular works.—*Galignani.*

#### SANDWICH ISLANDS.

From the last accounts received at the Mission Rooms from these Islands, it appears the natives are engaging with increased energy, in building school houses and meeting-houses, and raising funds for the support of teachers—both religious and school teachers,—and actually contributing money to aid in sending the blessings of Christianity to more destitute parts of the world. On the island of Molokai, the native Christians, during the past year, have received between eight and nine hundred dollars for these benevolent purposes, besides erecting three new meeting-houses on their Island. At Waimea, Island of Hawaii, Mr. Lyons reports as under his charge, sixteen churches, containing about two thousand members, twenty-one common schools, with about one thousand pupils, and the greater part of the children in Sabbath schools.

In the public schools of these Islands, according to the report of Mr. Richards, the Minister of Public Instruction, the number of pupils is 18,644. The number of ordained clergymen, 43; of whom 26 are Protestants, and 17 Catholics. Besides these, who are all foreigners, there are seven Natives (Protestants,) who have been licensed to preach the Gospel. Within the last year or two the population has slightly increased; but taking a period of ten years together, it has diminished.

#### Domestic Missions.

##### ROCK PRAIRIE, WISCONSIN TERRITORY.

We have lately had the pleasure of receiving from an esteemed brother in the West, who has been in missionary labours exceedingly abundant—having, within a few years, been the means of forming four new congregations,—a brief account of a recent visit to Rock Prairie, Wisconsin Ter.

“Our new congregation there,” says Mr. M., “continues in a most prosperous condition. Had we an active, efficient, and godly minister placed there, the field would be ours; and, under the divine blessing, Rock Prairie congregation might soon be numbered among our strongest western churches. The people there are ready and anxious to make a call. A meeting with that object in view, was held during my late visit there; but, after calm deliberation, it was deemed prudent to postpone definite action.” . . . “I really believe there are but few places in our church where a mission could do more good. I am still alone in this vast north-western field, so far as missionary labours are concerned, and would therefore most earnestly plead for one or more to come over and help. The language of our Lord has peculiar emphasis when applied to this region. The harvest truly is *plenteous*, but the labourers are *few*. Will not the united and fervent prayer of the church be answered by the Lord of the harvest? We were delighted to hear the good tidings contained in the December No. of the Banner in reference to the numerical increase of our Zion in the East; and we feel assured that if the appropriate means are employed in this region, similar causes of grateful rejoicing would be abundant. At home matters are moving along pleasantly. In reference to our church, we have abundant reason to say, in the language of Samuel, ‘Hitherto hath the Lord helped us.’”

#### Ecclesiastical Proceedings.

##### THE THEOLOGICAL SEMINARY.

Another session of our school of the prophets has just closed, and it is the testimony of all who witnessed its concluding exercises, and who have any remembrance of its past history, that its condition is more flourishing than at any former period. Thirteen\* students have been enjoying its advantages during the

\* Two in connexion with other branches of the church.



season, and pleasing evidence has been given of talent, application, and that essential to ministerial character, ardent piety. Of the students, two have been already licensed, and another recommended for licensure at the first meeting of the Philadelphia Presbytery. The remainder are classified according to their merits.

The public exercises of the young men were universally remarked to be of a very superior order. And the reports of the professors respecting their deportment, assiduity, and success in literary and theological acquisitions, were entirely satisfactory. It is undoubtedly a token for good to the church that so many of her youth are devoting themselves to the sacred ministry in her communion. Taking this into view, along with the greatly increased opportunities of church extension which are now every where presenting themselves, an evident call is made upon the church to foster and encourage her seminary. The ministry should encourage it, as the hope of the church. Here are to be found those who may be expected to enter upon the fields which they open, and to take their places when called to their reward. And all who love the church of their fathers and of their own affections should encourage it; for here are educated, to preach the gospel and maintain the principles of the reformation, their own sons, and others devoted to the service of Jesus Christ.

As all would desire to keep up the standard of ministerial character, let them support the professors and superintendents of the seminary, as they are labouring for its interests.

The only drawback in all this scene of encouragement witnessed at the late meeting, was found in the fact that the small sum pledged by way of acknowledgment, to the senior professor was not paid. It will not be forgotten that Synod entered into a solemn engagement, when the professorship of theology was accepted, to pay a certain annual amount to the occupant of that chair. The presbyteries are responsible for its stated collection and transmission. May be it is forgotten because it is so small. If hundreds, nay thousands can be collected for other and new objects, shall old obligations remain undischarged? We trust this will not be the case. We take the liberty of commending the whole subject to the conscience and heart of the church. A SUPERINTENDENT.

#### TREASURER'S NOTICE.

The treasurer of Synod reports an arrearage of 155 dollars against the Seminary fund. This includes seventy-two dollars due on last year's account. All the presbyteries, except the Northern, are delinquent. We trust it is only needful to call attention to the fact to have the deficiency remedied. N.

#### ORDINATION AND INSTALLATION OF MR. W. STERRETT.

Mr. William Sterrett having accepted the call addressed to him by the Second Reformed Presbyterian Church, Philadelphia, a meeting of the Reformed Presbytery of Philadelphia was held on Friday, April 7th, 1848, to attend to his ordination and installation. The sermon was preached by the Moderator of Presbytery, from 1 Tim. iii. 1, "This is a true saying, If a man desire the office of a bishop, he desireth a good work." The Rev. Dr. Wylie proposed the prescribed questions, and, after the ordination prayer, which was made by Rev. Dr. Crawford, addressed the pastor. The charge to the people was delivered by the Moderator of Presbytery, and the concluding prayer was offered by Rev. Dr. McLeod. The congregation was dismissed with the apostolic benediction pronounced by their newly ordained pastor. The services, which were of a very interesting character, were waited upon by a large assembly. We are happy to be able to state, that the prospects of usefulness and success presented to the highly-esteemed brother who has been thus set apart to the pastoral office, are very encouraging.

#### CHURCH EXTENSION—REFORMED PRESBYTERIAN CHURCH, BROOKLYN, L. I.

On the 31st of March last, a petition signed by sixty-two persons, residents of the city of Brooklyn, New York, was presented to the Northern Reformed Presbytery, asking an organization as a church under their care. The petition was granted, and a committee of Presbytery appointed to carry it into effect. The members were received according to the due order. Messrs. Thomas M'Burney,

James Smith, and Robert Boggs, were ordained to the office of ruling elders, and the organization thus completed. The nucleus around which this interesting church has been so speedily gathered was composed of a small colony from Dr. McLeod's church, New York. Others of like principles and spirit have gathered around them, and thus, in less than three months from the commencement of the movement, the organization has been secured. This result has been greatly furthered by the assiduous, earnest, and most acceptable efforts of Mr. David J. Patterson, who has been supplying there for some time past.

May this new congregation prove a blessed and fruitful branch of the reformation vine.

## Obituaries.

It is with deep sorrow that we announce the death of Rev. Dr. Paul, of Carrickfergus, Ireland, who has been so long and so extensively known as a most able champion for truth—truly a *defender of the faith*. Last December he was attacked with a paralytic stroke, from which he never recovered, although he was not removed until the 16th of March. The following letter from an elder of the Reformed Presbyterian Church, in Belfast, gives a very interesting account of the closing scenes of his life.

*Belfast, 3 Donegall Place, March 17th, 1848.*

REV. AND DEAR SIR:—It is my painful duty to inform you of the death of our dear friend, DR. PAUL. This melancholy event took place yesterday morning, at ten o'clock. About ten weeks ago, he was seized with paralysis, when sitting in his own parlour, conversing with his family, about nine o'clock in the evening. He was entirely deprived of the use of his left side, but was mercifully spared the entire use of his speech, and of his mental faculties till the last, which he used with as much vigour and energy, when his little strength permitted, as he ever did in his life. He never complained of pain or sickness, but every one who visited him found him rejoicing in the goodness of God, and on the last Sabbath he spent on earth, he said he found so much refreshed from the repose of the past night, that he felt as if he could almost walk up to Loughmorne. I think I never enjoyed such a privilege on earth, and perhaps never will again, as when visiting that good man. On one occasion, especially, by his own particular desire and appointment, I, with another friend or two, from Belfast, met a few of his elders and friends from Loughmorne, in his room, and spent some hours in religious exercises. It was a day long to be remembered. He mentioned to us a portion of psalmody he wished sung. He spoke much respecting the Evangelical Alliance, in London, and said he never witnessed such a scene on earth, nor would again, till he would witness something similar in heaven, as when that great assembly joined their hearts and their voices in the praise of God. When parting with him in the evening I said I was afraid we had wearied him, by continuing too long. He said, "No, not at all," that he "felt greatly refreshed," and that "he had never spent a happier day;" it had been to him "quite a jubilee." And I never will forget the solemn manner in which he prayed for a blessing on us when parting.

Thus he has lived, and thus he died, rejoicing in the goodness and glory of his divine master. The press here are vieing with each other, trying, as it were, who can say most in his praise, even those who were opposed to him on political grounds; for he never was afraid to avow his principles, and defend them, too, on every fitting occasion.

## REV. G. T. EWING.

With great regret we record the death of the Rev. G. T. Ewing, who had been for several years past the respected, useful, and very successful pastor of the second Reformed Presbyterian Church, Pittsburgh. This melancholy event occurred on board the Steamboat General Pike, about 100 miles above New Orleans, to which place Mr. Ewing was going with the intention of making a sea voyage for the benefit of his health, which had been lately much impaired. His affectionate wife was with him during his last moments which her assiduous attentions rendered less painful than would otherwise have been the case. When removals of the kind we have recorded are occurring at home and abroad, how solemnly are the living admonished of their duty, and how emphatically is the question presented, Who will take up the fallen standards?

## RETURN OF REV. R. J. BLACK.

We are gratified in being able to announce the safe return of Rev. R. J. Black. He arrived in this city on the 24th of April, in much improved health. We hope a long course of usefulness is before him.



# Banner of the Covenant.

JUNE, 1848.

## Anti-Slavery.

AN EXPOSTULATION WITH THOSE CHRISTIANS AND CHRISTIAN CHURCHES, IN THE UNITED STATES OF AMERICA, THAT ARE IMPLICATED IN THE SIN OF SLAVEHOLDING, BY A COMMITTEE OF THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH IN SCOTLAND.

“Remember them that are in bonds, as bound with them.”—HEB. xiii. 1.

“At EDINBURGH, the sixth day of July, eighteen hundred and forty-seven, SESSION II.”

“The Synod of the Reformed Presbyterian Church resolved that a brief, but earnest expostulation and remonstrance on the subject of American slavery, be addressed, in the name of this church, to all Christians and Christian churches in America, who are directly, or indirectly, implicated in the sin of slaveholding, and that the following members be a committee for preparing the expostulation, communicating it to the parties concerned, and giving it as wide circulation as possible,—viz.: Professor Symington, D.D., Rev. Peter Macindoe, D.D., Rev. William Symington, D.D., Rev. Stewart Bates, D.D., Rev. Thomas Neilson, and Rev. John Graham. Dr. Macindoe, Convener.”

JOHN M'DERMID, MODERATOR,  
ARCHD. M. ROGERSON, CLERK.

DEAR BRETHREN,—In proceeding to address you on the subject of slavery, still prevalent among you, we are very desirous that our motives and feelings should not be misunderstood. We can assure you that, unless our hearts greatly deceive us, we cherish none but the most friendly feelings toward you individually, with whatever denominations you are connected, and none but the warmest wishes for the growing prosperity, happiness, and honour of your great country.

We are well aware, that belonging as we do to a foreign nation, we are taking an unusual liberty when we venture to address you on any one of your national institutions. But this is a liberty which, we think, we can vindicate on the principles of our common Christianity, and which we are quite willing *you* also should use in reference to any great evil in *our* land which you may consider us slow in removing. We admit, we lament, there *are* evils in our political and ecclesiastical systems which have long been our reproach—evils on account of which enlightened, religious, and liberal Britons may well hang their heads and blush in presence of their American brethren. Against those evils the church to which we belong has, from the very beginning, endeavoured to contend with a degree of freedom that has exposed her in some quarters to the charge of being too particular and too scrupulous in her testimony. We should not at all be offended, but very well pleased, if you, in the same spirit in which we now address you, were to send to the British churches such a remonstrance against the evils in question, as would encourage the hearts and strengthen the hands of

all who are now sighing for their removal. Why should not the followers of Jesus and the friends of man, in different lands, be disposed, in the exercise of fraternal affection and mutual courtesy, to act on the Christian principle of "comforting one another," "admonishing one another," and even "reproving one another," especially at a crisis when the common enemy is sparing no efforts by which he may uphold and extend the baleful influence of error and ungodliness, of superstition and tyranny!

Nor, in referring to the practice of slaveholding, as still existing among you, would we indulge any other than a kind and charitable spirit toward those by whom in any way it is upheld and perpetuated. We own no sympathy with those, whether your own countrymen or ours, who have allowed themselves, on any occasion, to substitute fabrications for facts, revilings for reasonings; and who have sought to rouse the passions by fierce invectives, rather than to convince the understanding by correct statements, and win the heart by Christian appeals. We have always felt, that whatever be the degree in which you are deserving of blame, you are entitled to justice, candour, and kindness. We are fully persuaded that the advocacy of the natural rights and varied interests of the slaves will be conducted in the best temper and with the greatest success, by making allowance for the difficulties with which you have to struggle, when you would seek the abolition of a system that is interwoven with early prejudices and sanctioned by bad laws. If, therefore, any harsh expression should escape us, or any apparent want of kindly feeling be betrayed in the following address, you may rest assured the fault lies in the execution, not in the intention,—that nothing can be farther from our thoughts than any word or deed that can by possibility give well-grounded offence to any party implicated in evils which they themselves cannot fail to lament, and over which the most eminent Christians and the most enlightened patriots have long mourned.

You will bear with us then, dear brethren, when, at the outset, we express our opinion—an opinion not rashly formed, nor wantonly uttered—that you are still implicated in many of the evils of slavery. That there are many Christians and several churches in your land who are endeavouring to keep themselves free from these, as far as their relation to the commonwealth will allow, we well know, and sincerely rejoice. But we cannot cast our eyes over the southern states without seeing other denominations and other individuals pursuing a course which involves them in much guilt, and exposes them to merited reproach. We mean yourselves. How can you on the one hand, consider the commands of your divine Lord to "love your neighbour as yourselves," to "do to others whatsoever ye would that they should do to you," to "remember them that are in bonds," &c., and on the other, look to that injured race whose groans have so often pierced your ears, and whose sufferings ought to have drawn tears from every eye, without feeling sorrow and shame at having countenanced a system that inflicts so many wrongs, and occasions so many pangs? With all the earnestness consistent with due respect,—in the name of the meek and merciful Redeemer whom you profess to follow,—for the honour of that religion which proclaims liberty to the captives, comfort to the mourners, deliverance to the oppressed, and good-will to all,—we would beseech you to consider, in the sight of God and in the light of heaven, how far you are abetting slavery in the following particulars.



1. *Have you ever given a full and faithful exposure of the unsound and iniquitous principle upon which the whole system is based?* We believe not. That principle, disguise it as you will, is nothing less than this,—that man may innocently hold property in man; in other words, that one man may, by force, reduce any number of his unoffending fellow-men to the condition of mere chattels, which he may hold, or sell, or barter, or treat in any way he pleases for his own pecuniary advantage. And is this a principle that deserves the least countenance from freemen? Ought it to find an asylum in the bosoms, and an apology from the lips of *American* freemen? Does not your own “Declaration of Independence” emphatically announce these memorable truths,—“that all men are created equal,—that they are endowed by their Creator with certain inalienable rights,—that among these are life, liberty, and the pursuit of happiness,—that to secure these rights, governments are instituted among men?” Do not your soundest jurists teach that every man, whatever be the colour of his skin, or the form of his features, is entitled to dispose of his labour in whatever market and on whatever terms he pleases? Above all, do not the benevolent spirit and the moral precepts of the gospel forbid you to place others in a condition in which you yourself would not wish to be put, and to subject them to treatment which, were it inflicted on yourselves, would be resented as an outrage on your essential rights, and an invasion of your Christian privileges? It is all very well to admit, as you are ready to do, that there are many things *about* slavery which you cannot justify and will not palliate; but why not condemn the principle itself? It is going a certain length in the right direction to confess that some of the laws are very bad, some of the masters very cruel, and some of the slaves are subjected to hardships that cannot be too deeply lamented; but why not assail the system out of which these evils necessarily grow? None know better than yourselves that the clear, vigorous, uncompromising exposure of a bad principle is worth volumes of the most eloquent denunciation on the practical evils to which it leads. Tear up by the roots that upas tree which has spread its branches over so many parts of your rich soil, and you will no longer suffer from its withering shade or from its poisonous fruits.

*Are you maintaining a full and faithful testimony against the practical evils of the system?* You will not deny that every church, true to the trust she has received from her Lord, will endeavour to act the part of an intelligent, impartial, unfaltering witness for God, by protesting, in an open manner, against such evils as she cannot by her immediate action remove. This may expose her to reproach from private parties, and even to the resentment of the governing authorities; but the promised presence and approbation of her Head should make her bold in the denunciation of flagrant wrongs. But what testimony worthy of the name have you ever issued against the enormous evils of slavery?\* Have you not evinced a disposition rather to palliate these when they have been brought forward by conscientious opponents?—Have you not been very forward to apologize for the legalized severities

\* Perhaps we ought to make an exception in favour of a Declaration by the General Assembly of 1818. This contains much that merits our highest approbation; but even at that period the Assembly was beginning to lower the tone it had hitherto maintained; and at the present moment, letters written in reply to remonstrances from some of the European churches, indicate a descent to lower ground than it occupied thirty years ago.

of which masters have been guilty, and to screen them from the censures which they deserved? A living author\* asks, "What witness has yet been borne by the church in these slave states, against this almost universal sin? How has she fulfilled her vocation? She raises no voice against this predominant evil; she palliates it in theory, and in practice she shares in it. The mildest and the most conscientious of the bishops of the south are slaveholders themselves. What has been her conduct? If we seek to test the real power over men's hearts, by asking what her influence has been, we shall rate it low indeed. No voice has come forth from her. The bishops of the north sit in open convention with the slaveholding brethren; and no canon proclaims it contrary to the discipline of their church to hold property in man, and treat him as a chattel." Another writer† gives this humiliating picture: "Of the *Presbyterian*, as well as the other clergy of the south, some are even planters, superintending the toils of their slaves, and making purchases or effecting sales in the slave markets during the week, and preaching on Sundays whatever they can devise that is least contrary to their daily practice. I watched closely the preaching in the south—that of all denominations—to see what could be made of Christianity, 'the highest fact in the rights of man,' in such a region. The *clergy* were pretending to find express sanctions of slavery in the Bible, and putting words to this purpose into the mouths of public men who do not profess to remember the evidence of the Bible in any other connexion. The clergy were boasting at public meetings that there was not a periodical south of the Potomac which did not advocate slavery; and some were even setting up a magazine, whose 'fundamental principle is, that man ought to be the property of man.'—The clergy who were to be sent as delegates to the General Assembly were receiving instructions to leave the room, if the subject of slavery was mentioned, and to propose the cessation of the practice of praying for slaves."

3. *Are you not to blame, also, in tamely submitting to those laws which prohibit you from teaching the slaves to read the Holy Scriptures?* In favour of such laws no tongue should speak, and no pen should write. Even silence on the part of citizens involves no common guilt, and incurs no ordinary responsibility. Had these laws proceeded from the Roman pontiffs, who have ever been hostile to the freedom of the human mind and the dissemination of the sacred writings, they would not have excited our surprise; but issuing, as they do, from legislatures, the members of which were elected by Protestants, they may well awaken our astonishment as well as our regret.—How arrogant—no less than impious—the attempt to avert the light of heaven on its way to the be-clouded minds of perishing sinners!—Yet is this done, in several of the southern states, under the authority of statutes to which heavy penalties are annexed;‡ and, so far as we know, no adequate effort has ever been made by the members of the churches in those states to have these unrighteous enactments done away. Well might one of your own judges§ exclaim, "In vain has

\* Dr. Samuel Wilberforce.

† Miss Martineau.

‡ "In North Carolina, to teach a slave to read or write, or to sell or give him any book (the Bible not excepted,) is punished with thirty-nine lashes, or imprisonment, if the offender be a free negro; but if a white, then with a fine of two hundred dollars."

§ Judge Jay.



the Redeemer of the world given the command to preach the gospel to every creature; *his professed disciples in the slave states have issued a counter order*, and have by their laws incapacitated two millions of their fellow-men from complying with the injunction, 'Search the scriptures.' Not only are the slaves debarred from reading the wonderful things of God—they are practically prevented, with few exceptions, from even hearing of them." No less humiliating is the confession of one of your own divines,\* who says, "Those laws have been enacted on the principle, that they are necessary to perpetuate the system; that there is no other way of preserving the slaves in subordination; that were they allowed to be acquainted with the Bible, it would make them restless and dissatisfied, and would tend to the ultimate subversion of the whole system. It is understood every where in the slaveholding states, that nothing would be more fatal to the existence of slavery there, than to establish a system of common school instruction; and that the whole institution would be perilled, if all the slaves were taught to read the Bible." How must good men feel, so long as they are under the tyranny of such execrable laws?—Must not their own hearts reproach them, and their very countenances redden with shame, if they are not using their utmost influence, through every possible channel, to have the foul stain wiped away from the national character?

4. *Are not many of your ministers guilty of countenancing slavery by the way in which they corrupt and mutilate the ordinance of marriage?* Marriage, in every civilized country, in every free state, is contracted for life. So long as the parties are spared, they cannot be lawfully separated, except on one ground; and that is a crime which never fails to be fatal to the happiness and the hopes of which the union is designed to be productive. But how inferior the sort of connexion that takes place among the slaves, under the desecrated, the dishonoured name of marriage! In how many cases are husbands and wives torn asunder, after a brief intercourse, without the least fault on the part of either, and contrary to their deeply cherished wishes and loudly expressed entreaties! The warmest affection may have subsisted between them; the tenderest sympathies may have soothed their feelings under their nameless oppressions; and when they look around on the little children whom Providence has cast on their care, they cannot but feel an intense desire to live together still, that they may watch over their young and interesting charge. But the inhumanity of your laws will not permit this. The closest bonds must be severed, the tenderest feelings violated, and all the endearments of domestic life sacrificed, at the bidding of a master, whose heart the bitterest wailings cannot touch, whose purpose the strongest arguments cannot shake, and whose conscience the most earnest appeals cannot awaken. Nor do we blame the masters alone. We cannot help saying that our brethren in the ministry, who lend themselves to the mutilation of an ordinance which God himself has appointed, deserve no small blame. Could we imagine that any thing we can write on this topic has any chance of arresting their attention, we would ask them, "how can you so far prostitute the office you fill, as to mutilate a contract so sacred as marriage, accompanied with a religious sanction! In marrying two whites, you are accustomed, most properly, to bind them

\* Rev. Albert Barnes on Slavery.

for the whole period of their natural lives, and to cheer them with the prospect of that happiness to which they are looking forward, being as lasting as their own existence. But when you come to marry two blacks, though they have originally the same feelings as those of a fairer complexion and a finer mould, do you not pursue a different course? Instead of asking them to vow that they will live together till the decease of one of the parties; instead of pronouncing the solemn mandate which came from the lips of God himself, 'what God has joined together, let no man put asunder,' do you not bind them for such a length of time only as their owner may find conducive to his pecuniary interest, or compatible with his commercial engagements? And what is this but making yourselves accessory to a species of concubinage by which, to an enormous extent, the claims of sound principles are opposed, the interests of pure morality are destroyed, and the feelings of attached families cruelly wounded?"

5. *Are not those churches implicated in the sin of slave-holding, that admit the proprietors of slaves to full communion?* We are aware we are now entering on very delicate ground. We cannot, however, flinch from the position which every branch of the Reformed Presbyterian church has maintained for nearly fifty years. After a renewed examination of the whole subject, again urged on our attention by occurrences which we did not originate; after perusing with some care the principal publications that have appeared on both sides, in the course of these few years, we feel our previous convictions only strengthened, and experience the pleasing consciousness that we are supporting a principle which will one day commend itself to the sound judgment and good feeling of all true Christians. Do not, we pray you, mistake our meaning. We bring no charge against the general character of that large and influential class who are called slave-holders. That they are kind in their dispositions, courteous in their manners, correct in their habits, just in their dealings, and honourable in their bearing, may be all true. That some of them may be even sincere Christians, having the grace of God in their hearts, and his image impressed on their characters, we have no wish to dispute. The determination of such a question does not belong to us, or to any other party on earth. But we are dealing with a matter that does come within our province, when we reiterate the principle, that no amount of inward piety, and no correctness of general behaviour, will warrant the admission to the enjoyment of full fellowship of a person who, in regard to even one flagrant and scandalous evil is pursuing a course inconsistent with his religious profession. Now, we cannot look upon slave-holding, even by itself, as any thing less than an actual immorality,—a censurable offence. Apart altogether from the numerous evils which accompany it wherever it exists, it involves a principle of robbery which can never be too fully exposed, nor too loudly condemned. Is it not robbery to deprive fellow-creatures of those natural rights which they have received from their Maker, which they have not forfeited by crime, and without which they cannot maintain the moral bearing, nor enjoy the precious privileges that become free citizens? Even one of your own churches has admitted this in a judicial deed.\* "We regard all who are concerned in bringing any of the human race into slavery, or in *retaining* them—all who keep,

\* General Assembly, 1794.



sell, or buy slaves, as *manstealers*, guilty of the highest kind of theft, and as sinners of the first rank." And, if the masters among you are to be regarded as "manstealers, guilty of the highest kind of theft, as sinners of the first rank," ought they to be received into full communion? Is not this to throw down the fences which the Saviour has erected around his church, and to allow the very worst characters to enjoy the privileges which he intended only for his genuine disciples? Is not this to encourage them in their sinful practices? Would it not be an act of the greatest kindness to themselves, to warn them of the extent to which they are offending God, and exposing their own souls to hazard? And would not their exclusion from the fellowship of the church, till they gave evidence of their repentance, by "loosing the bands of wickedness, undoing the heavy burdens, and letting the oppressed go free," be an excellent mean, under the divine blessing, of awakening their minds to a due sense of that particular sin, on account of which they are excluded, and leading them to the adoption of a course consistent with the great principles of justice, benevolence, and good policy?

6. What can we think of those American churches that are in the habit of *keeping gangs of slaves for the purpose of hiring them out to those who may wish to purchase their services for limited periods?* We cannot conceive of any practice more incongruous than this. Were a congregation to keep a number of horses or oxen for a similar use, we cannot tell how much its spirituality would be endangered, and its name tarnished. How much more must these evils be incurred, when professing Christians so shockingly degrade their fellow-creatures, endowed with the same faculties and feelings, and destined to the same immortality with themselves! Yet is this done, we are assured, in not a few congregations, who thus increase the funds from which they pay stipends to their ministers, and meet other ecclesiastical demands. What a revolting species of traffic for a church! How impossible it must be for her to bear any thing like adequate testimony against an evil, from participating in which she derives a considerable portion of her revenues! With what consistency can her ministers utter one word against the fundamental principle and the practical evils of a system from which they draw a portion of their emoluments!

[To be continued.]

## Biographical Sketches.

GEORGE BUCHANAN.

(Concluded.)

To the French, at this period of his life, Buchanan was much attached, and they, with their characteristic vanity, wished to lay claim to him as their own; his reputation as a poet having now shed a glory around the land of his birth. The warmth of his attachment he expressed in a poem, which he wrote on the occasion of his arrival in France, where he soon after was appointed a regent of the college of Bonconit.

From thence [1553] he was called into Italy, by Charles de Cosse of Brescia, who then, with much reputation and success, governed in the French and Genoese countries about the Po, and lived with him and his son Timoleon, sometimes in Italy, and sometimes in France: he remained for about five years, till the year 1560. A great part of this time he spent in the study of the Holy Scriptures, that so he might be able to form a more correct judgment of the controversies in religion,

which employed the thoughts, and occupied the time of most of the men of those days. And these disputes being then a little silenced in Scotland, when that kingdom was freed from the tyranny of the Guises of France; he at length returned thither, and became a member of the reformed church of Scotland.

The date of his return cannot be exactly ascertained. But it was certainly about the year 1560. Some of his early writings he now, as it were, redeemed from shipwreck, collected and published. The rest, which were scattered up and down in the hands of his friends, he committed to the disposal of Providence. Shortly after, he was made choice of by the young Queen, on her arrival from France, to assist and direct her classical studies; and so much does he seem to have been impressed with her insinuating manners and elegant accomplishments, as to have given vent to his admiration, by dedicating to her the first complete edition of his Psalms. Nor does it appear that she was altogether insensible to his merits, for we find she rewarded him for his services, by conferring upon him [1564] the temporalities of Crossraguell Abbey. His steady attachment, however, to the reformed religion and the liberties of his country, rendered him directly opposed to her favourite designs and her ruling passions, and led him to cultivate the friendship of those who afterwards placed themselves in array against her.

Accordingly, during this same year, we find he prepared for the press a collection of his Satires, in which he employed his keenest irony against the fooleries and impurities of the Popish church, and having finished his *Franciscanus*, dedicated it to his friend and patron, the Earl of Moray. Two years after [1566,] a vacancy having occurred, he was presented by that nobleman, as prior of St. Andrew's, to the principality of one of the colleges in that city.

He now, of course, gave up his connexion with the court, and removed his residence thither; and the chamber which, as principal of St. Leonards, he is said to have occupied, is yet shown to the curious, and is supposed to have undergone but little transformation. In this office, he delivered occasional prelections in Theology, and gave ample proofs of his acquaintance with the Scriptures; and not only in the university, but throughout the church, his character stood high. Though never either rector or dean of the Faculty of Arts, his name occurs three times in the record of 1567-8-9, as one of the dean's assessors, and, from the year 1563 to 1567, he had the honour of a seat in the General Assembly as a Doctor, was a constant member of its most important committees, and in the last of these years was chosen Moderator.

He was now called from the calm pursuits of the scholar, poet, and theologian, to mingle in the arena of civil politics. After the defeat of the Queen at Langside, and her unhappy flight into England, the Regent was forced by his circumstances to undertake the ungracious task of appearing as the accuser of his sister and sovereign; and in the performance of this painful duty was assisted by Buchanan, who attended him to the conferences at York and Westminster [1568-9,] and drew up in Latin, "A Detection of the Doings of Mary, Queen of Scots." He has also, but erroneously, been supposed to be the author of another Latin treatise on the same subject, "Actio contra Mariam," and on account of it has suffered much undeserved reproach; but this, in reality, was produced by one of the satellites of Elizabeth, and contains sentiments the very reverse of Buchanan's. The Detection, which was strictly an official paper, as originally written by him was a concise historical deduction of facts, such as was absolutely necessary for understanding the subject, and vindicating the nobles in their proceedings against the Queen.

Upon the death of the Regent, which happened soon after, dreading the prevailing influence and ambitious views of the house of Hamilton, he wrote and printed his "Admonition to the true Lords, maintainers of justice and obedience to the King's Grace;" a tract, having in view to rouse the nobility to repress the disorderly, to punish the abettors of sedition, and to protect the young King from the dangers which threatened his life.

It would also appear, that having, during the Regency of Moray, been for a short period Director of Chancery, he was, under that of Lennox, in the year 1570, appointed Lord Privy Seal. In the same year, too, he was intrusted with the important charge of educating the young King, now in his fourth year, a charge, which all will acknowledge his fitness to undertake, and his fidelity in executing, and which he would have fulfilled with much more success, had those who were associated with him been equally faithful. As being Lord Privy Seal, he was entitled to a seat in Parliament, and was appointed a commissioner on several important occasions. In 1578, he formed one of a commission, including many of the most illus-



trious for rank or talent in Scotland, appointed to examine and digest the laws of the land. He was also included in two commissions respecting education; and also in one for examining a "Book of the Policy of the Kirk." During the time that Morton was displaced from the office of Regent, he was, moreover, associated with other officers of State, appointed by the Privy Council to advise and direct the young monarch: an office which soon became unnecessary by the Earl's return to power. But amidst all these varied avocations, his whole soul seems to have been intensely bent on forming the mind of his royal pupil to those maxims of government and those principles of character on which the dignity and happiness of a first Magistrate essentially depend. On this subject, his bold and independent, and almost prophetic address to him in dedicating the *Baptistes*, in 1576, ought not to be passed over. "This circumstance," says he, "may seem to bear a more particular reference to you, that it clearly discloses the punishment of tyrants, and the misery which awaits them when their prosperity seems at its height. That you should now acquire such knowledge, I consider as not only expedient but even necessary, in order that you may early begin to hate whatever you ought to shun. I therefore wish this work to remain as a witness to posterity, that if, impelled by evil counselors, and suffering the licentiousness of royalty to prevail over a virtuous education, you should hereafter be guilty of any improper conduct, the fault may be imputed, not to your preceptors, but to you, who have not obeyed their salutary admonitions."

In similar language, and with increasing anxiety, did he, three years afterwards, inscribe to him the most important of all his writings, except his *History*, the treatise, *De jure Regni apud Scotos*: "I have deemed," says the venerable teacher, "this publication expedient, that it may at once testify my zeal for your service, and admonish you of your duty to the community." Then, after some compliments to his docility, he adds: "Yet am I compelled to entertain some slight degree of suspicion, lest evil communication, the alluring nurse of the vices, should lend an unhappy impulse to your still tender mind; especially as I am not ignorant with what facility the external senses yield to seduction. I have therefore sent you this treatise, not only as an advice, but even as an importunate, and sometimes impudent, exhorter, to direct you, at this critical period of life, safely past the dangerous rocks of adulation; not merely to point out the path, but to keep you in it, and if you should deviate, to reprove and reclaim your wanderings; which monitor if you obey, you will ensure tranquillity to yourself and your family, and transmit your glory to the most remote posterity."

This treatise, originally written as a defence of the friends of freedom in their treatment of the Queen, is not confined to the merely local and temporary question as to the murder of her husband, and her liability to punishment; but considers, in all its bearings, the broad, but delicate subject of allegiance, and has in view to show, that only a good government has a right to support, and that a bad one ought to be resisted.

Now advanced to his 74th year, he was induced, in compliance with the solicitations of his friends, to write a short account of his life, which, marked as it is by his characteristic manliness and simplicity, is, so far as it goes, followed throughout in the present memoir.

An instance of his kindness to an humble scholar, who about this time solicited his revival of a work, and which has been recorded to his honour, seems to fix his residence at Stirling. From a letter, however, still extant, addressed by him to Beza, and the last that he wrote, it would appear he shortly after removed to Edinburgh. It is dated Edinburgh, 15th July, 1581. His history, on which he had employed for twenty years, what leisure he could command, was now at press, and excited, as might be supposed, a considerable share of interest and attention. Out of a desire to see it, and also to inquire after his health, his cousin, Thomas Buchanan, together with Andrew and James Melville, then at St. Andrew's, paid him a visit; in his account of which, the latter has related a circumstance which strikingly displays his strength of mind, and decision of character, even to the last. On requesting him to alter a passage, at which they thought the King might be offended, he replied by the question, "Tell me if I have told the truth." "Yes," said his cousin, "I think so." "Then," said he, "I will abide his feud, and all his kin's: pray, pray to God for me, and let Him direct all."

This visit he survived about a twelvemonth, and it would have been gratifying to know, whether he ever received any mark of gratitude or kindness from his royal pupil during the whole of his protracted illness: presumptions are against it. Thunanus informs us that James required his preceptor to retract what he had written

with so much freedom respecting the Queen, his mother, and leave to posterity some formal testimony of his compunction. He at first returned an evasive answer, but being afterwards importuned by repeated messages, he made this final declaration:—That he would not recall what he had written in the full conviction of its truth; but that after his decease, it would be in the King's power to adopt such measures with regard to his writings as he might judge expedient. He, however, admonished him to proceed with mature deliberation; and to reflect, that although God had intrusted supreme power to kings, yet that truth, which derives its strength from God, is as superior to their control as God is superior to man.

Tradition adds, that about this time, in one of the several messages he sent to him, the King required his presence at court, within twenty days, under pain of his displeasure; but that he, finding his death approaching, sent him back a letter of admonition relative to the government of his kingdom, and well-being of his people; and told him that he could run the hazard of his Majesty's displeasure without danger; for that "by the time limited, he would be where few kings or great men should be honoured to enter." At reading which, it is said, the King wept.

It is uncertain whether he lived to see his great work published; he was, however, spared the pain of seeing the attempts of his ungrateful pupil to suppress it, and what would have been more galling to his virtuous spirit, the sycophancy of a Scottish Parliament seconding the wishes of an undisguised, but happily a weak despot, in a country, heretofore the land of freedom. He expired on the morning of Friday, the 28th of September, 1582, a little before five o'clock, at the age of seventy-six years, and nearly eight months: his last moments were tranquil, and when visited by John Davidson, he expressed his sole reliance to be upon the blood of Christ. He was buried on Saturday, in the Grey Friars' church-yard, a great company of the faithful attending his funeral; and he who had raised an imperishable monument to the name of Scotland, has been allowed to remain without any other than a 'Through-stone' to mark his grave, of which the inscription, if it ever had one, was illegible more than a century ago. An obelisk, however, has lately been raised by subscription, to his memory, at the village of Killearn.

His whole property at his death consisted of one hundred pounds, arrears, due upon his pension of Crossraguell; and it is said he was buried at the expense of the city of Edinburgh, having, before his decease, ordered his servants to distribute to the poor a small sum he had in his house, and which was too trifling for any other purpose.

A skull, so thin as to be transparent, is still shown in the Edinburgh museum, as that of Buchanan, and is usually contrasted with that of an idiot's, which is remarkably thick; its history, however, is somewhat doubtful.

"Buchanan," says an eloquent living writer, "shared, with his most eminent compatriots, a fate to which his high talents and exemplary virtues equally entitled him; he was loved with the fondest enthusiasm by his friends, and followed with the keenest animosity by his enemies; for his friends were the friends of virtue, and his traducers a crowd of court sycophants, whose hatred is his highest praise. His countenance and manners were somewhat austere, but his heart was warm and kind; his conversation fascinating. He possessed, in an uncommon degree, the power of attracting around him the most eminent men of the countries in which he resided, and the still more uncommon faculty of retaining their admiration and friendship. His integrity was unbending, and his veracity unimpeachable. He was a patriot in the purest sense of the word. Perceiving early in life the necessity, he shared in the dangers of the Reformation, and having carefully examined, he ardently embraced the doctrines of the Reformed. His piety seems to have been sincere and solid; it accompanied him through life, and supported him in death.

As a Latin poet, he was styled, by his friend Stephanus, the first of the age in which he lived, and all his cotemporaries acknowledged this supremacy, which their posterity have confirmed. As a political writer, he stands distinguished not more for the boldness than the soundness of his opinions, and if he was vehement, the errors which he combated were strongly intrenched behind prejudice and interest, and would have mocked the assault of a puny arm. As a historian, his eloquence is unequalled among modern, and he rivals rather than imitates the most splendid of ancient writers. If he had a bias, it was uniformly on the side of virtue and freedom; nor is his indignation ever pointed but against tyranny, irreligion, and vice.

He has been accused of ingratitude to Mary, but it remains to be proved that she



ever did more than pay him for his services; and it is certain that, till he believed her guilty of murder and adultery, he remained her friend; and his having been at one time her classical tutor, however this might aggravate the poignancy of his feelings on her fall, could never be a sufficient reason to an honest man for becoming the apologist of conduct, which his duty to his country compelled him to condemn."

"He was a man," says Sir James Melville, "of notable endowments, great learning, and an excellent Latin poet; he was much honoured in foreign countries, pleasant in conversation, into which he happily introduced short moral maxims, which his invention readily supplied him with upon any emergency." His works that are now extant make two folio volumes. The pamphlets, going under the title of the *Witty Exploits of George Buchanan*, seem to be spurious; although it is certain he pronounced many witty sayings, of which a great number never were committed to writing.—*Scottish Worthies*.

### Practical Essays.

#### EVILS INCIDENT TO GAMES OF CHANCE.

BY DR. J. M. MASON.

The mischiefs attendant upon gaming, can be viewed in no other light than of penalties which God inflicts for the violation of his law. On the confirmed gamester we do not hope to make an impression. An understanding so blighted; a conscience so seared; a heart so cold, so selfish, and so hard, as enter into the composition of his character, render him deaf to remonstrance, and put him, for the most part, out of the reach of reform. But they who hate gaming, while they love the game; who play freely for amusement, while they would, on no account, play for lucre; and who would shudder at the thought of promoting either vice or misery, are entreated to reflect whether there be not such evils connected with the game of chance, even in its least exceptionable form, and with its best limitations, as require them to abstain from it altogether.

1. A most unprofitable consumption of *time*, is, by general consent, among the fruits of the card-table and the dice-board.

Those relaxations and exercises which are necessary to health, to spirits, and to activity, ordinarily carry with them their own restriction. Bodily weariness, or the cessation of that charm which, for a short period, the mind perceives in occupations calculated to relieve it from its pressure, are of themselves an admonition that the end is answered; that the recreation is over; and that we must return to the business of life. But there is, in the very nature of the game of chance, a perpetual and increasing incitement. It tempts, fascinates, absorbs. The glass runs out unheeded: hour is added to hour; and the party rises fatigued and exhausted. Exceptions there doubtless are; but that such is the *tendency* of the game, and such its very frequent effect, cannot well be denied. Let the reader pause. Let him ask himself whether this is an appropriation of time fit for one who means either to obey God, or do good to man? Let him ask, whether whole afternoons or evenings, thus expended, belong to the "redeeming of time;" or will afford a peaceful retrospect on the bed of death? Add up the moments which are squandered at the card-table, without the least imaginable benefit to body, soul, or to society: look at their sum: see how much thou mightest have lived in them to thyself, to thy friends, to God; and remember that it is all lost, worse than lost, from those days for every one of which thou must give an account.

2. An inseparable concomitant of the card-table is *intellectual dissipation*.

The writer of these remarks numbers it among the mercies of God that he has seldom, very seldom indeed, been placed in circumstances which compelled him to witness the operation of cards or dice on the minds of those engaged. He has seen enough, however, to satisfy him perfectly of their baneful influence. Can any thing be more debasing or contemptible, than that men and women qualified to bear a respectable part in conversation, and even to adorn the social circle, should descend from the elevation of their own good sense to the level of every stupid thing, male and female, that can giggle or swear over a pack of cards. Religion out of the question, this is no scene for understanding. Leave it to the coxcomb and the coquette, to the sharper and the fool; but let not a man or woman of cultivated mind be dishonoured by *taking a hand*. The very atmosphere which surrounds them is poison, at once to the intellect and the heart. It were much to be wished, that some who have imperceptibly learned to degrade their lips with the jargon of the gamester, could occasionally get such a reproof as the celebrated *Locke* administered to certain British noblemen. "One day, three or four of these lords having met at lord Ashley's, when Mr. Locke was there, after some compliments, cards were brought in before scarce any conversation had passed between them. Mr. Locke looked upon them for some time, while they were at play; and, taking his pocket-book began to write with great attention. One of the lords observing him asked him what he was writing? 'My lord,' says he, 'I am endeavouring to profit, as far as I am able, in your company: for having waited with impatience for the honour of being in an assembly of the greatest geniuses of this age, and at last having obtained the good fortune, I thought I could not do better than write down your conversation; and indeed I have set down the substance of what has been said for this hour or two.' Mr. Locke had no occasion to read much of this conversation; those noble persons saw the ridicule of it; and diverted themselves with improving the jest. They quitted their play, and entering into rational discourse, spent the rest of their time in a manner more suitable to their character."\* If a similar record were made of the conversation of our card parties, and published to the world, the ridicule would be intolerable: and if it should not deter men and women of sense from play forever afterwards, it would at least show how perfectly, for the sake of this paltry pastime, they confound themselves with the most arrant fools in nature.

"When blockheads," says a writer who will not be accused of bigotry "rattle the dice-box, when fellows of vulgar and base minds sit up whole nights contemplating the turn of a card, their stupid occupation is in character: but whenever a cultivated understanding stoops to the tyranny of so vile a passion, the friend to mankind sees the injury to society with that sort of aggravation as would attend the taking of his purse on the highway, if, upon the seizure of the felon, he were unexpectedly to discover the person of a judge."†

3. Play for amusement leads to, and perpetuates, the *whole system of gaming for money*.

Very few, if any, learn to play with the design of becoming gamblers. But the progress to this issue is both natural and common. Knowledge of cards is only a polite accomplishment, and an occasional hand no more

\* Life of Mr. Locke, prefixed to his works, page 22. 8vo.

† The Observer, by Richard Cumberland, No. 22.



than mere civility. What was acquiescence in the first stage, becomes choice in the second, and passion in the third. A cent, a sixpence, or a quarter dollar, merely to keep up the spirit of the game, is all that many plead for or allow. The *sum* is indeed too trifling to be an objection: but are they aware of the *principle*? Do not the languor of the game without, and its animation with, the aid of this pecuniary stimulus, very strongly mark its *tendency*? Is not here the commencement of a course which carries the adventurer along, with accelerated step, to deep and fatal stakes? Let it not be said that the sober circles which are the object of these strictures, never permit, and would be among the first to resist, such extremes. They put, it seems, a rolling body on the top of a declivity, set it a-going, and stop it before it reaches the bottom! An admirable expedient! Is there no danger of its slipping through their hands, or of acquiring a velocity which they cannot check? There is a much better method—*Never set it on the declivity at all!* Plainly. Can these moderate and cautious players be sure that none of those whom they train up to what they term *innocent* pastime, shall ever fall in with others who have less scruple? Have they never heard of a youth who received the rudiments of his gaming education from his circumspect friends, becoming, in consequence of this very acquisition, the companion of vile associates, and the victim of their crimes? Have they never heard of an unhappy fair one, initiated in the mystery of the card table *under her father's roof*, being hurried away with the maddening fascination, till her virtue and her peace were the price of redemption for her forfeited purse?

Such things have been, and such things may again be. The very possibility of their recurrence should inspire every one who values honour, truth, and purity, with a detestation of the sports which conduct to them; and impel him to lift up his voice and his example against their introduction or use, in any shape or any circumstances. The amusement which they can afford will be a miserable compensation for a ruined wife or daughter, son or brother, or sister. Considering the snares which beset the inexperienced foot, all the vigilance of parents and friends is little enough to keep our youth, the hope of our land, from error and harm.

It is neither right nor kind; it is wrong, and sinful, and cruel, to fit them for the most profligate company and deeds. Nothing does this more effectually than an acquaintance with games of chance. For there is no dissipated assemblage to which it is not a recommendation. To have the dearest parts of ourselves in a state of complete readiness for the most alluring temptation to the worst of crimes, is, to say the least of it, notwithstanding every safeguard, a most dangerous qualification. Keep them ignorant of cards and dice, and you erect the strongest human barrier against the seductions of gaming. Teach them the art, and that barrier is thrown down; thrown down by your own hands; thrown down to the breaking of your own heart: and when the destruction to which you yourself have been accessory, overtakes your children, you sit down and vent the bitterness of your soul in unavailing complaint. The *benefits* of gaming, none but a villain or a fool will undertake to display! Its mischiefs are palpable, horrible, endless! Its history is written in tears and blood. Its vouchers are the most fell passions of the human heart; and the most fearful excesses of human depravity. And yet, while facts which ought to send alarm and abhorrence along every shivering

nerve, are repeating their admonitions every hour, parents—parents professing themselves Christians, do, both by example and precept, put their own children directly into the gambler's path! And as if the temptations which assault the age of puberty were too few, too feeble, or too tardy, parents themselves anticipate the work of corruption; antedate the progress of sin, and apply their own ingenuity to help in bringing forward their children to a *forced* maturity of vice. We cannot exempt from this censure, any who permit gaming, under whatever form or pretext, in their houses, and who do not discountenance it in their offspring or others subjected to them, by their severest displeasure. It admits not of dispute, that if the orderly and reputable members of society were utterly to discard the game of chance, gambling would soon be destroyed or confined to the spendthrift and the thief. But how can we hope for such a blessed reformation, when, besides notorious gaming-houses, many who figure in the higher classes of society play, and play deep, in their own houses. Could these public and private seminaries of all that is base and abominable, be exposed at one view to the eye, we will not say of a Christian, but of a political moralist, he would almost despair of our country. The rage for play was lately\* so great in the city of New York that public prints ascribed the desertion of the theatre, to the multitude of gambling parties! A rare account of the virtue taught and learned at the theatre, we must own! We ask a plain question. Had cards and dice not been reputable as an *amusement*, could they ever have become so general as a *vice*? And is it to be wondered at, that those places of vile resort, the public gaming-houses, should be crowded with our youth? Is it not a perfectly natural consequence of play among heads of families merely to relieve a tedious hour, that children, apprentices, and servants should pursue the practice further, and at last plunder parents and masters, to meet the demands of the card-table and the billiard room? The number of those fine young gentlemen who have nothing to do; heirs of estates, with pockets full of money; lawyers and merchants' clerks; idlers who, by a sad misnomer, are nicknamed *students*; beaux, whose greatest adroitness is shown in keeping out of the hands of the bailiff at the suit of tailors, and shoemakers, and washer-women; *et id genus omne*, which flock about the gaming-houses, is incredible to those who have no opportunities of observing them. But it is not more lamentable than true that from 9 in the morning till 11 at night, and often much later, these nuisances are attended by a succession of youth. Some spend there the chief part of the 24 hours; and there are always adepts in iniquity to decoy the inexperienced and uncorrupted. Why is the suppression of these enormities so difficult? Why are laws so easily, so openly, and so impudently evaded? One reason is plain—Gaming grows less infamous. It grows less infamous, because respectable people of both sexes game. The number of gamblers is so great, because they are kept in countenance by so many who play only for amusement. Let the experiment be fairly tried. Let the latter give up their *sport*; and we shall soon see multitudes of the former give up their *lust*. The community would speedily be rid of legions of those fiends who now haunt its retreats, and prey upon its strength. That immovable selfishness; that cold-blooded malignity; that hardened impiety; that fell desperation, ready for fraud, for robbery, for murder, or for suicide, which form the character of a finished gamester, impose upon every man a solemn obligation to resist the

\* Written in 1807.—Ed.



gaming system in all its parts and progress. Every man whom the extinction of virtuous feeling has not prepared for adding to the dishonour and the miseries of human life, will perceive the obligation in proportion as he reasons correctly, and applies the discoveries of his understanding to the regulation of his conduct. All our principles on this subject are false and all our deductions from them impertinent, or it follows, that every one who plays at cards or dice is responsible, to the whole extent of the influence of his example in preserving the knowledge and practice of gaming, for all its tremendous effects on body and soul, on property, character, and happiness—on the best interests of his fellow-creatures here, and on their best hopes for the eternal world.



RULES FOR THE HOUSE OF GOD.

Walk softly to your seat.

Spend a few moments in silent prayer. This will solemnize and prepare the heart for a welcome reception of God's truth. The habit of gazing about on entering the house of God, as is the manner of some, is not only indecorous, but tends to dissipate the mind.

In singing, unite with the whole congregation; lift your heart to God in heaven.

Singing is a solemn act of worship to God, in which all should participate.

(Every pew should be amply furnished with Bibles and Psalm books.)

*Position in prayer.* This should be uniform. The uncouth and disorderly practice of some standing, some sitting, and some kneeling, as in some congregations, cannot be too severely censured. The most appropriate and scriptural positions for rebel, hell-deserving sinners, in approaching the great God, are kneeling and prostration; but these positions cannot always be observed, for the following reasons:

1. Pews or slips are often so constructed as to render kneeling very difficult; and

2. The floors of some churches are so completely saturated (often *swimming*) with tobacco juice, it would be extremely dangerous, even for gentlemen (to say nothing of ladies) to kneel during the solemn season of prayer.

Sitting during public or social prayer we deem highly censurable.—Would we approach even an earthly prince in this idle position?—How then, the King of kings—the Lord of hosts? Rise up, then, before God, rise up—close your eyes. “Stand in awe, sin not.” If prayers are what they should be, short, animated, spiritual, and to the point, every one may endure the fatigue of standing.\* No public prayer should exceed ten minutes; five, in most cases, would be preferable. Solomon's prayer on the dedication of the temple, (which, by-the-by, is the longest on record in the Bible,) did not exceed eight minutes. All the examples of prayer given by inspiration are short—very short and *graphic*.

When the text is announced from the pulpit, turn to it in your Bible, observe not merely the passage, but also the connexion. In like manner when the Bible is read, follow the reader.

\* Aged and infirm persons are exempt; they ought to sit.

When a passage of Scripture is cited in the course of the sermon, turn to the place in your Bible.

During the whole sermon let your attention be *fixed*; be unwilling to lose a single *thought*.

When the benediction is pronounced, remain a few moments for silent prayer. Not a pew door should be opened, not a hat, glove or cloak should be taken; not a foot moved. How shocking and unseemly, to see many adjusting their cloaks or over-coats; searching for their hats, canes; opening the doors of pews, &c., during the pronunciation of the blessing! Is not this outrageous, perfectly sacrilegious?

(Why do not ministers train their congregations into better manners?)

In leaving the house of God, go softly, moderately; never crowd the aisles. Some people *rush*, literally *rush* from the sanctuary; scandalous!

In retiring from public worship, never put on your hat till you reach the door.

After retiring from the sanctuary, go home, meditate on the solemn truths; let the seed sown take deep root, bring forth fruit to eternal life—some thirty, some sixty, some a hundred fold.—*Golden Rule*.

PRAYER.—A writer very correctly remarks, God looks not at the oratory of your prayers, how elegant they may be; nor at the geometry of your prayers, how long they may be; nor at the arithmetic of your prayers, how many they may be; nor at the logic of your prayers, how methodical they may be; but the sincerity of them he looks at.

#### THE CALLS ARE SO MANY.

This is one of the most common complaints of those who are called upon to contribute to charitable objects: "The calls are so many," they say. Now, let us inquire into this matter.

1. Are there really so many? Reckon them up. Perhaps they are not, after all, so many as you imagine. Any thing which annoys us, at intervals, is apt to be considered as coming oftener than it really does. When a man has rent to pay, how frequently quarter day seems to come round! But it is not so with him who is the receiver. The calls are not, in fact, so many as you imagine. I asked a wealthy lady once, who thought she gave a great deal away in charity, to keep an accurate account for one year of all she gave away, particularly to the religious charities; (which are those that are most complained of,) and I predicted that she would find, at the close of the year, that her donations had been less than she had imagined. She did so, and at the end of the year came to me and said she was perfectly ashamed to find that she had spent so much and given so little. She found that the calls were *not* "so very many."

2. If the calls are so many, yet do not make that a reason for refusing them all. I fear that some do. But surely that the calls are so many, is no reason that you should not comply with some of them. It is only a reason why you should not comply with *all*. Meet one-half of them generously, if you cannot meet them all. You acknowledge that there ought to be some calls, when you complain that they are so many.

3. If the calls are many, are they more than the *wants*? Ought they not to be as many? Would you have the calls fewer than the



wants? That would never do;—then some wants would never be supplied. Besides you should consider who makes or permits the wants—and therefore the calls—to be so many, lest your complaint casts a reflection on God. If the calls are so many—*too* many, and we must dispense with some, which shall they be? Widows and orphans, and the poor generally, you dare not, as you fear God, except from your charities. Will you refuse the call of the Bible agent, or the Tract agent? Will you withhold from Foreign Missions or from Home Missions, or from both? Or will you say, “We will contribute to send out and support missionaries both at home and abroad, but we will not aid in their *education*?” Let them get that as they can. Let them make their way through the academy, the college, and the theological seminary as they can. And let Sabbath schools establish and support themselves; and temperance agents see, since they are so much in favour of abstinence, if they cannot get along without the staff of life.” For my part, I do not know what calls to except, and therefore I judge the safer way to be to reject none.

4. If the calls are many, the expenditures are more; and we not only spend, but waste, in more ways than we give.

5. If the calls you receive are so many, suppose, in order to avoid them, that you *make* some. Turn agent for some society, and you shall see how much more pleasant it is to make calls than to receive them. We will excuse you from contributing, if you will solicit. But that you would not like at all. “You cannot bear begging. It is the most unpleasant thing in the world to apply to people for money.” Very well; if you decline this branch of the alternative, then do not complain of the other. If you will not turn out and make the calls, you must sit still and receive them. It is the easier part; and you ought to be good-natured when you receive one of these calls—aye and even grateful to the man who comes to you, that he affords you another opportunity of offering one of the sacrifices with which God is well pleased, without going out of your way to do it. Others must go about to do good, but you can *sit still* and do good.

6. If the calls are so many, this importunity will not last long. Not more than seventy or eighty years does it ever continue. If it is an annoyance, you can bear it a few years. In eternity you will never receive these nor any other calls. I knew several rich men whose last calls were made on them in 1833.

Do these calls pester you? They bless others. Yonder is a poor woman reading the Bible which your money paid for. And there is another weeping over a tract which she owes to your donation. And there is a third, blessing the good people that support domestic missions: and there is a heathen mother, who perhaps would have immolated her child, if your contribution had not helped to send her the gospel. Do you hear that young man? How well he preaches? You assisted to educate him. Dear friend, do not complain, but welcome every call; treat all the agents with civility, and do as much as you any way can for the various benevolent objects; for “the time is short,” and all the regret which your liberality will occasion you, I will consent to suffer.

NEWINS.

A GOOD REPLY.—When some objected to Whitefield, that the multitudes who attended his ministry, and experienced its blessings, were of the poorer classes of society, he replied to this objection: “I should think it no scandal (supposing it true,) to hear it affirmed, that none but the poor attended my ministry. Their souls are as precious to Jesus Christ as the souls of the greatest men. They were the poor that attended him in the days of his flesh.”

## Theological Discussions.

[For the Banner of the Covenant.]

### THE RESURRECTION OF THE BODY.

"With what body do they come?"

Human science has for the last half century been rapidly advancing. Scarcely any thing in the reach of mortals has been thought too obscure for her discovery, or too mighty for her grasp. One subject, however, of vital importance to our race, still baffles her most strenuous exertions. The dark chambers of the house appointed for all living, are yet unexplored. The fate of this corruptible, beyond the precincts of the grave is no less mysterious, and doubtful to reason's unassisted eye in the nineteenth century, than it was to the master spirits of former ages. In the prosecution of other inquiries the events of the past, as unerring oracles, foreshadow the distant future. But in this instance the past history, however brilliant, of the now lifeless clay, serves only to perpetuate among the living, the memory of the tenement that now mingles with its kindred dust—it tells nothing of its existence beyond the grave. The church-yard terminates the researches of the speculative philosopher. But "Life and immortality are brought to light in the gospel." "There shall be a resurrection of the dead." But, says the unbeliever, "With what body do they come?" The apostle answers, "God giveth it a body as it hath pleased him, and to every seed his own body." But the infidel will not admit the record of the sacred volume as evidence. How then are his objections to be answered? Whilst both the fact, and the manner of the resurrection, are doctrines purely of Revelation, still any objection urged against them must be capable of refutation by reason, for the Bible reveals nothing that is contrary to right reason. Therefore, we may meet the unbeliever on his own ground, and humbly, yet fearlessly, undertake to demonstrate by the scope of reason alone, the absurdity of any objections he may urge against this most consolatory doctrine of our holy religion. In this essay, we shall notice a few of the most specious of these, and attempt their refutation.

It is objected, that the doctrine that "the self-same bodies shall be raised" is *unintelligible*; for say the objectors, it is an admitted fact that the body is in a state of constant change, and consequently that the individual who dies at an advanced age, has had during life a number of bodies; now it is asked, which of these is alluded to, where it is said that "the self-same bodies shall be raised." This is distinctly answered by our standards, "the self-same bodies which were laid in the grave shall be raised." But it is asked again, why does that particular body constitute "his own body," rather than any of those which the soul had previously inhabited? This objection takes for granted what needs to be proved, and what in itself seems contradictory, namely, that identity of the body is subject to change. But even this unfounded assumption makes nothing for the objector. Our bodies are given us by our Creator. If God takes from us a body which we at any previous time possessed, and furnishes us with another, the body thus taken away is no more *our own*, than if we had never possessed it. Therefore, granting what is assumed in this objection, still it is the self-same body that was laid in the grave, that must constitute, for the reason just alluded to, "his own body," which the apostle asserts shall be given in the resurrection. Neither is it true, that upon the same



principle of reasoning, the body which is separated from the soul at death ceases to be *our own*. So long as we are human persons we *possess bodies*, either organized and united to our immaterial part, or unorganized and *to be* so united. We have no evidence, however, that the fact assumed in this objection is true; on the contrary, we have very strong evidence, that the principle which constitutes the identity of the human body, remains permanent through life and unaffected in death. The objection, however, amounts to a denial of the identity of the human body altogether. The first question therefore to be determined, is the fact of the existence of this identity. Having settled the fact of its existence, the inquiry must be, In what does it consist? If we can ascertain this, we shall then be able at once to determine whether the doctrine that *the self-same bodies shall be raised*, is reasonable and probable, or absurd and impossible. A denial of the fundamental fact, that the body has an identity would inevitably lead to the most ridiculous absurdities. The human person is constituted by the union of soul and body. If either of these undergo any change, the distinct personality thus constituted ceases, and the formation of another different person is the immediate result. But if the body have no identity, it is constantly changing. Therefore, a denial of the identity of the body leads to a denial of the identity of the person, but if we are not the same persons to-day that we were yesterday, if we are not the same through life, all obligation ceases, the foundations of social and civil society are overturned, and our globe becomes a field of blood. The body, the form, has an identity. But in what does it consist? Some interpret "the self-same body" according to Mr. Locke's definition of identity, namely, "That sameness consists in self-consciousness, in the power of considering itself the same thing in different times and places. By this every one is to himself what he calls *self*, without considering whether that self be continued in the same or in divers substances." But this definition, we think, notwithstanding its high authority, is nevertheless incorrect. Indeed it has been consistently employed by a late writer on this subject, in defence of a heresy nearly allied to the infidel objection which we have mentioned. If identity "consists in considering itself the same thing in different times and places," then this identity and the only evidence we have of its existence are so confounded that we cannot conceive of the one as distinct from the other. It is by the exercise of *memory and consciousness* that we discover our identity. A year ago, for instance, I performed a certain action. At the moment of its completion, I was conscious of the fact, that such acts had been performed by me. I now know that I am the identical being who performed that act, but how do I know this? I am now conscious that my memory retains that operation of my *consciousness*, which was at the time the evidence I had of the fact. But according to Mr. Locke's definition these mental operations constitute my identity. The fallacy of this will appear at once by supposing the operation of memory to be suspended, in which case, although it would be impossible for me to establish my identity, I would still be the same person. Therefore, personal identity consists in something distinct from our self-consciousness. These mental exercises, then, do not constitute the identity of the *person*, and much less that of the body which is material and incapable of intellection. When we say, then, that "the self-same bodies shall be raised,"

we do not mean that *some* body in the resurrection shall be united with the disembodied spirit, and that the identity of the saint in heaven will "consist in the power of considering itself the same thing," but we mean that the very same material substance which constituted the sameness of the body in this life through all its changes, shall be re-united in the resurrection with the soul by which it is now animated. If there is a bodily identity, it must be material. It must also inhere uniformly in the same substance. A transfer of identity from one system of atoms to another, involves an absurdity too palpable to escape the detection even of the most credulous mind. Therefore, infidelity itself must be restricted in the examination of this subject, to the following proposition, namely, The identity of the body consists either in the whole of the particles of its composition, or it is restricted to some particular part. Now it is unnecessary to enter into an argument to prove that the first of these positions is incorrect, if we keep in view the distinction between the sameness of the body, and the sameness of its numerical parts. These are constantly changing. But still, so long as the connexion between the vital principle, and the material substance with which it is, mysteriously remains undissolved, the identity of the living person is preserved un mutilated and entire. As we have before proved, this identity of person proves the entire sameness of body as well as soul. Since, then, this sameness of body is preserved amidst all the fluctuations to which its tangible particles are subjected, it is evident that the identity of the body does not consist in all the particles of its composition. By "the self-same body" therefore we may understand, a material substance invisible to us in our present organization, yet remaining permanent and unaffected by all the transmutations of the particles of adhering matters with which it is surrounded. And if this be the meaning of *the self-same body*, is it unreasonable to believe that God shall give "to every seed his own body?" Is it unreasonable to believe that this principle, constituting the identity of the bodies that are in this life composed of extraneous particles of flesh and blood, is a germ from which, in the resurrection, God shall raise our spiritual bodies fashioned like to the glorious body of our Redeemer?



### Romanism.

[For the Banner of the Covenant.]

#### ROMANISM A NOVELTY IN IRELAND.

[Continued.]

3. *Now for the third series of historical facts* which shall bring down our evidence to a still later date, namely, to the invasion of Ireland, A. D. 1172, by the English, and which will prove the efforts which Rome made to gain ecclesiastical ascendancy then. First, we shall quote an extract from one of Mr. O'Connell's speeches, in which he gives us this poetical description of the entrance of the Norman conquerors:—

"It was on the evening of the 23d of August, 1172, that the first hostile English footstep pressed the soil of Ireland! It is said to have been a sweet and mild evening, when the invading party entered the noble estuary formed by the conflux of the Suir and Nore, and the Barrow at the city of Waterford. Accursed be that day in the memory of all future generations in Ireland, when the invaders first touched our shores! *They came to a nation famous for its love of learning—its*



*piety and its heroism.* They came at a period when internal dissensions separated her sons and wasted their energies. Internal traitors led on the invaders, her sons fell in no fight, her liberties were crushed in no battle, but domestic traitors and foreign invaders doomed Ireland to centuries of oppression!"

Such is his description, but who were those "internal traitors?" Romanish priests set at work by Gregory the Seventh, the celebrated and ambitious Hildebrand, for the purpose of subjugating the spiritual and temporal liberties of Ireland, and whose efforts were directed for the achieving of this object through the internal dissensions which prevailed among the princes of Ireland, which they themselves had sown! And who was it *sold* Ireland to the English? The faithful page of history proclaims that it was *Popery*, in the person of her reigning pontiff, Adrian the Fourth, who wrote a letter to Henry the Second of England on this very subject, and accompanied it with the gift of a ring (!) as a pledge of his approbation and affection. (See Rymer's *Fœdera*, Tom. i. p. 15.) We shall now quote the letter, or bull, which was sent with this ring to Henry the Second:

"Adrian the Bishop, a servant of the servants of God, to his dearest son in Christ Jesus, the illustrious king of England, sends greeting and apostolical benediction. The desire your magnificence expresses to extend your glory upon earth and to lay up for yourself in heaven *a great reward*, is very laudable and profitable for you, while as a good Catholic Prince you endeavour to enlarge the bounds of the Church, to declare the true Christian faith to ignorant and barbarous nations, and to extirpate all evil from the field of the Lord, which the better to perform you ask the advice and encouragement of the Apostolic See. In the accomplishment of this work we trust you will have, by the assistance of God, a success proportioned to the depth of counsel and discretion with which you shall proceed, forasmuch as every thing which takes its rise from the ardour of faith and love of religion is most likely to come to a good and happy end. There is indeed no doubt that (as you yourself acknowledge,) Ireland and all other islands which Christ the Sun of Righteousness has illumined, and which have received the doctrines of the Christian faith, belong of right to the jurisdiction of St. Peter, and the most holy Roman Church. Wherefore we gladly sow in them the seed of faith which is good and agreeable to God, as we know that it will be more strictly required of our conscience not to neglect it. Since then you have signified to us, most dear son in Christ, that you desire to enter into the island of Ireland, in order to *subdue the people* to the obedience of the laws and *extirpate the vices* which have there taken root, and that you are also willing to pay an annual pension to St. Peter of one penny for every house therein, and preserve the rights of the church in that land inviolate and entire, we, seconding your pious and commendable intention with the favour it deserves, and granting a benignant assent to your petition, are well pleased that *for the enlargement of the bounds of the Church*, for the restraint of vice, the correction of evil manners and the advancement of the Christian religion, you should enter into that island and effect what will conduct to the *salvation* thereof, and to the honour of God. It is likewise our desire that the people of that country should receive you with honour AND VENERATE YOU AS THEIR MASTER, *provided always that the ecclesiastical rights therein remain inviolate and entire, and reserving to*

*St. Peter and the most holy Roman Church, the annual pension of a penny from every house.* If therefore you think fit to put your design in execution, endeavour studiously to instruct the nation in good morals, and do your utmost as well personally as by others whom you know from their faith and doctrine and course of life to be fit for such a work, that the Church may be there adorned, *the Christian religion planted and made grow*, and whatsoever appertains to the honour of God and the salvation of souls, so ordered as may entitle you to an eternal reward from God, and a glorious name upon earth."

Adrian's letter was written in the year 1155, and his Bull, like many before and since, was the main effect of a league between the Papal and Royal powers, whereby they abetted and assisted each other's usurpations; but he dying before Henry was able to effect his design, the English king obtained another Papal mandate in the form of a confirmatory letter from Alexander III., ratifying the grant of Ireland made him by Adrian, thus colouring his *ambition* by the pretence of *religion*, which hypocrisy was to be equalled by that of Rome, which covered her *vindictive feelings and covetous pride* under the pretence of *reforming the Irish!* But the arch-deceiver, Mr. O'Connell, would not tell us this.

Now after all we have heard about the faith and piety of the island of saints from ancient and modern historians, does it not sound strange in our ears that there should have been a necessity for *planting* and propagating the faith in it? Oh! how anxiously did Rome feel for the *barbarous* people of Ireland, and what a fervent desire filled her *maternal bosom* for their welfare, that they should thus honourably receive the king of England and reverence him as their Lord, and that he should go and *subdue* them to the obedience of the laws!! Is it not clear as the noonday sun that it was the defence which Ireland had made for its ancient national faith that was rankling in the heart of Rome? In the support of this we have the testimony of a papal historian, the additional evidence of two Popes, and the invasion of an English army on their shores, to prove that Ireland was not subject to the See of Rome, but that Henry entered it on the express condition of planting and enlarging the Church, and on the equally express compact of his paying from each house an annual pension of one penny to the Romish See; and do we not further see that it was a most unlawful and vindictive measure on the part of Rome, because Ireland would not allow her superiority in matters of faith and discipline, nor suffer the fetters of foreign supremacy, to be forced on the independence of her native church, to authorize (?) the troops of a Norman prince to enter a country at peace with him, with fire and sword, and that, as she pretended, for the purpose of spreading the Gospel and of annexing Ireland to the boasted universal dominion of Rome!!! Remember also that this was done at a time when Rome was most subtle, rapacious, and powerful, and when the Irish ecclesiastical polity, if not in actual debasement, was in the sorest distress, being wasted by the Danish invasion—then it was that Rome, like a vulture, pounced on her prostrate opponent—then it was that recourse was had to her long faithful favourite, the sword, for the sole purpose (as far as Romanism was concerned,) of obtaining dominion over the Irish church, and of subjugating it to the Papal supremacy, an object which years of disaster and intrigue had not been able to effect.

[To be continued.]



## The Sabbath School.

### SABBATH SCHOOL TEACHERS.

The first duty of a Sabbath school teacher is regular attendance. Nothing but actual necessity, or attendance upon a duty more important than that which he owes to his class and school, can be a sufficient excuse for his absence. The following are some of the evils resulting from a neglect of this duty: (1.) It is evil as an example. The scholars who are taught to regard and observe the instructions of their teacher, will also take notice of and follow his example. If he thinks lightly of the duty of regular attendance, they will do the same. It has also a pernicious influence on other teachers. If one teacher may occasionally absent himself, and leave his class to take care of themselves, or be taken care of by other teachers, why may not another? (2.) The teacher disheartens the scholars. When children devote a good portion of their time through the week to preparation for the Sabbath school lesson, and come on Sabbath morning interested in the lesson, and eager to engage in its exercises, who can tell the chagrin and disappointment with which they must look upon the vacant seat of their teacher? They are like sheep without a shepherd. It is little less than cruel to disappoint their joyous expectations. But this is looking at the evil in its mildest form. When we reflect on the loss of confidence in the teacher which is thus engendered, the carelessness in studying the lesson which it has a tendency to produce, and often disgust at the school and all its exercises, the matter assumes a more serious aspect. Oh how little does the teacher know the amount of evil which may be inflicted on multitudes of souls both for time and eternity by his want of attention to this duty.—*Good Samaritan.*



## Domestic Circle.

### MOTHERS AND CHILDREN SHOULD BE AT HOME IN THE EVENING.

In a tract recently published by the Maryland Tract Society, the following passage occurs. It contains truths that will be responded to at once by every one.

One of the grossest neglects of youth, producing incalculable mischief and ruin, is in the improper spending of the evenings. Darkness was created for quiet; home is the place of quiet. Darkness is temptation to misconduct; suffering the young to be out, when the light of day does not restrain them from misconduct, is training them to it. We have already an abundant harvest of this seeding. Riots, mobs, crimes giving fearful forebodings, are the result of youth becoming fit agents for outrage by running uncared for on evenings. What we see in these respects, is deplorable enough, but what is this compared with what we do not see;—multitudes making themselves miserable and noxious in this world—and what in the world to come?

Parents should look at the truth, that evening pleasures and recreations are often dearly purchased—the price, their own impaired comfort, and the blighted prospects of their offspring. It must be obvious, that in this matter there can be no prescribed rule. There can be no interdict of all evening recreations and employments, yet here is an evil not only destructive to youth, but planting thorns in many paths, and covering many lives with desolation. The reformation demanded must proceed from judgment and conscience, and for this purpose judgment and conscience must be enlightened. Heads of families must learn that the place on earth best adapted to a blessing is—home; and by example and wholesome restraint they must teach this truth to all under them. Especially should home, during Sabbath hours, be consecrated. Sabbath mornings and evenings are blessed indeed, when they gather the family into the circle of converse; and parents and children, masters and apprentices

and servants, in the presence and by the grace of God who has made them and placed them in their respective stations, raise themselves to the exalted level of the truth, that they are invested with capacity and obligation in their respective conditions, assigned them by an all-wise Providence, to help each other onward to honour, glory, and immortality: eternal life. Souls perish in everlasting death; they perish through neglect; who would stand at the judgment of the great day under the imputation of that neglect? Do you say "Not I!"—then think of these things.



### For the Young.

JAMES STEBBINS; OR, THE WAY TO BE HAPPY.

The next night, as James came into the room, his mother said to him, "I shall not inquire whether you have been happy to-day, my son, for it is evident that you have. But before I bid you good night, I wish you to tell me some of the things which have made you so."

"I will commence, then, with the morning," said James. "I started up as soon as I heard my father's voice calling me—and it did not seem half so hard as when I lay and thought about it; so I had time for a fine run in the garden, before breakfast. It was so pleasant, I thought the birds never sung so sweetly before. I did not know it was so pleasant early in the morning."

His mother smiled and said, "The boys that lie in bed till after breakfast, are not the boys that make such discoveries."

"When the breakfast bell rang," said James, "I was right glad to hear it for I had run till I was hungry."

"Did you regain your place at the head of your class?" asked his mother.

"No, mother; George Williams came very near missing a word, and for a moment I was ready to hope that he would, but then I thought of what you said, and that perhaps if he should lose his place, he would feel as bad as I did yesterday, and I was glad when he succeeded in spelling the word. When I went out, I found that one of the boys had knocked my hat off the nail in the entry. I was beginning to feel very angry, but I thought how foolish and wicked it was to get angry for such a trifle.—When I had time to think more about it, I was very glad I did not get angry with him, for I did not think he meant to knock it down. When I returned home at night, I found Lucy was very busy looking at the pictures in my new book. I wished to finish reading it, and was going to catch it from her; but she looked very unwilling to give it up just then, and I thought I would go out to do something else; so I said to her, 'Lucy, I shall want my book when I come in again, and you will make haste and get through with it, w'on't you?'"

"And Lucy said, 'Yes, James;' and when I came back again, she reached out her little hands to give me the book, and I felt very glad I had not snatched it from her."

When James had finished his story, his mother's kind look of approval, and her affectionate kiss, made his heart bound with joy. She went with him to his chamber, and knelt with him to pray that God would still help her little son to conquer all his wicked passions, that he might become a useful and happy man.

I hope my young friends will learn from the story of James, that neither pleasant weather, nor kind friends, nor any other blessings, will make them happy, if they indulge in wicked and angry passions.



THE GOLDEN MAXIM OF SIR MATTHEW HALE.

A Sabbath well spent,  
Brings a week of content,  
And health for the toils of to-morrow;

But a Sabbath profaned,  
Whatsoe'er may be gained,  
Is a certain forerunner of sorrow.



## Poetry.

(Selected for the Banner of the Covenant.)

### THE MAGNETIC TELEGRAPH.

Along the smooth and slender wires  
The sleepless heralds run,  
Fast as the clear and living rays  
Go streaming from the sun;  
No peals or flashes heard or seen,  
Their wondrous flight betray,  
And yet their words are quickly felt  
In cities far away.

Nor summer's heat, nor winter's hail,  
Can check their rapid course;  
They meet unmoved the fierce wind's rage,  
The rough wave's sweeping force:  
In the long night of rain and wrath,  
As in the blaze of day,  
They rush, with news of weal or wo,  
To thousands far away.

But faster still than tidings borne  
On that electric cord,  
Rise the pure thoughts of him who loves  
The Christian's life and Lord—  
Of him who taught in smiles and tears  
With fervent lips to pray,  
Maintains high converse here on earth  
With bright worlds far away.

Aye! though no outward wish is breathed,  
Nor outward answer given,  
The sighing of that humble heart  
Is known and felt in heaven.  
Those long frail wires may bend and break,  
Those viewless heralds stay,  
But Faith's last word shall reach the throne  
Of God, though far away.

## Miscellaneous Communications.

[For the Banner of the Covenant.]

REPORT OF THE SCRIPTURE READER OF THE FIRST REFORMED PRESBY-  
TERIAN CHURCH, PHILADELPHIA.

"Be fellow helpers to the truth."—John.

It is needless in the nineteenth century, to tell professing Christians, that the age of miracles has passed away, and means have been appointed by God, and are to be used with prayer and thanksgiving, in the great work of converting the world lying in wickedness.

Doubtless no human instrumentality, however powerful, is adequate to effect the conversion of a single soul. "Of ourselves we can do nothing,"—yet it hath pleased the King and Head of Zion, in almost every instance, to accompany human instrumentality, by the gracious influences of his HOLY SPIRIT.

From a careful perusal of the history of Christianity, it appears that human effort, accompanied by divine energy, is the plan by which it hath pleased the "Wise God," to communicate the knowledge of the truth to those who sit in darkness, ready to perish for lack of that knowledge whose beginning is the fear of the Lord.

It requires no elaborate argument to prove that this same plan is the means by which God intends to extend the knowledge of himself, not only to the heathen in the lanes and alleys of our large cities, but to those dark places of the earth, characterized as the abodes of horrid cruelty, where the name of JESUS, the *merciful one*, has never yet been heard.

It must be evident to every Christian—nay, "to every *man* whose eyes are open"—that the circulation of the Bible, the establishment of Sabbath Schools, in which the elements of pure and undefiled religion are taught, the assembling of the people for prayer and Christian conference, and the faithful preaching of the Gospel, on the Sabbath, are the only means by which the moral and spiritual destitution, so prevalent, can be removed.

It is but duty to state that in the humble discharge of that office to which the subscriber has been appointed he has had experimental evi-

dence of the truth of this principle, and in order that it may be better understood, the following facts are submitted, which show that He who rules in the armies of heaven and among men, has blessed the efforts made, by giving some degree of success to the inefficient instrumentality employed.

In Buena Vista the prayer-meeting continues to flourish, though some who attended regularly and others who took much interest in supporting it, have migrated to the West, yet notwithstanding, our numbers are increasing. The parents are not only careful to come themselves, but bring their children for the purpose of repeating psalms, which they commit during the week; as the psalm is appointed on the sabbath evening before. More than a dozen children are generally present, several of them not above five years old, and frequently they recite eight or ten stanzas.

It is truly pleasing to state, that with a few exceptions, all the persons who have attended from the beginning, with some who came more recently, have applied for connexion with the church; and nearly all have given evidence, by their punctual attendance on public worship and prayer-meetings, by their attention to family religion and other duties, that the labour expended among them has been abundantly blessed.

The following incidents, selected from many of a similar kind, may give a specimen of our labour and progress:—Visited a man in order to bring him out to the prayer-meeting; found him indifferent about such things; however, he consented to send his children to the Sabbath School. Called on him a second time, and he came to the prayer meeting. From this time we found him friendly to all our meetings. He generally attended, and on one occasion contributed liberally to the cause of missions. He was very anxious that his children should be instructed in the principles of the Reformation. After some friendly persuasion, in which his wife wisely took part, he was induced to attend the public worship in the Hall in Christian street. The last Sabbath morning he spent on earth was in this place, listening to the preached Gospel; there he discovered he was a sinner, and on his way home he expressed, to a pious neighbour, his resolution to turn from the error of his ways, and banish from his lips the inebriating cup, for this was his besetting sin. But alas, his resolution came like the last and brightest flicker of the lamp in the socket ere it goes out for ever—on this same evening he attended the prayer-meeting, and this was the last time he mingled among the living for the purpose of worshipping God in a public manner,—little we thought, that ere half a week would have rolled away, his soul would have passed from earth to the land of spirits; that his name would be no longer numbered among the living, but it was so. When we next heard of him, it was to attend his funeral. It was his desire that his children should be brought up in the principles of our church, and the widow determined not only to comply with his injunction, but to espouse the same principles herself, and was admitted to church privileges at the last communion.

Visited an elderly man and his wife; in a conversation which followed, it appeared he was brought up a covenanter in Ireland, and that many years ago, he immigrated to this country. For some time after his arrival he was so tossed about, that he had not the opportunity of



attending the ordinances of the gospel; and during this time his Christian zeal became blunted, and after a time he became indifferent about his soul's interests. Soon after this he settled down, and then he determined to attend church; he did so, but there he found nothing to awaken him to a sense of duty. The sound of the organ and the light hymn music sweetly fell upon his ear, and served to lull his conscience to rest. However, sometimes the recollection of the soul-awakening Psalm of God's inditing would flit across his memory, and sometimes the deep melodious psalm tune, which he had so often heard in his "father land," at the field communion, in the congregation, or the fellowship meeting would thrill in his ear, but these recollections soon passed away, and careless habit lulled his remembrances to rest. As years rolled away, he became more careless, and finally he abandoned the house of God altogether. He told me that for the last year his foot had not been in any place of worship. Lately he has suffered much affliction, and before I left, we knelt together and presented our supplication at the throne of grace. When I was leaving, I urged him to begin family worship, which he promised faithfully to do. He came to the hall the very next Sabbath, and on the evening he attended the prayer meeting. How pleasing the hope, that God by his Spirit may incline him to return to that fold from which he has so long wandered.

Visited a young married man: found him rising from a bed of sickness. In a short conversation which ensued, I found his mind was softened by affliction. I endeavoured to direct his thoughts to Him who sends sickness as chastisement, and who in his own good time, can restore to health. His wife listened attentively. When I was about to leave him, I inquired if he had a Bible, remarking it would be a source of comfort. But there was no Bible in the house. I inquired the reason, and he told me he was too poor to buy one. I felt this much, but by the kindness of a friend, I was soon able to carry him a copy of the blessed Book, "without money and without price," and never was any thing more thankfully received: he promised to read a portion of it every day. Soon after this, he came to the prayer-meeting, and by untiring exertion, after he recovered his health, he procured clothing decent enough to appear at church, where he was to be seen regularly every Sabbath day. He applied for membership in the church, but ere the communion season came, he had migrated to the West.—We might relate many other interesting incidents, for scarcely a day passes without some occurring,—but doing so, would swell this report too much.

#### REPORT OF THE MOYAMENSING SABBATH SCHOOL.

The Sabbath school is in a very prosperous state. The number of pupils on the roll is nearly 100. They are under the care of a zealous and well qualified band of teachers, 12 in number, 8 being females, and the remainder males. By their punctual attendance, kind and winning deportment, and their personal visits, they have gained the affection and respect of their pupils, as well as of their parents. As many of the children were suffering for want of suitable clothing, the female teachers formed a Dorcas society, which has been the means of relieving much distress.

As the school began to assume a more regular form, it was thought proper to organize a Sabbath School Association, similar to the one already existing in the parent school, with which most of the teachers

had been personally connected, and in leaving which, at the sacrifice of much personal comfort, we feel that they deserve a high encomium. Much of the good order and success of the school, are owing to Mr. Wm. McCartney, who has acted as Secretary since its organization. It is hoped that this interesting institution will receive the fostering attention of the congregation and Sabbath school from which it has derived its origin, and to which it looks for PARENTAL care.

We have experienced the want of some little attractive books for distribution among the children whom we visit, in order to bring them out on the Sabbath. They would greatly assist our progress. They would be a means of gaining the affections of many little wanderers who live in a constant profanation of the Sabbath, and who are too thoughtless and giddy to listen to the most simple arguments; nay, to reason with whom only makes them worse.

We have only been able to give part of our proceedings in this report; the history of our labours in a new field, will appear in the next  
W. S. DARRAGH.

#### BEAUTIFUL LETTER.

We clip the following exquisitely touching letter from the Rochester Daily Advertiser. It is from a blind girl to her friend. Who but a female could write thus?

LAKE COTTAGE, November 25, 1847.

*My Dear Lizzy:*—It is not pleasant to be blind. My *poor eyes* long to look abroad upon this beautiful world, and my prisoned spirit struggles to break its darkness, and bathe again in the pure light of the upper skies. I would love dearly to bonnet and shawl myself, and go forth to breathe the air alone, and free as the breeze that fans my brow. But, as Milton once said to his favourite daughter, "It matters little whether one has a star to guide, or an angel hand to lead." And Lizzy, we must learn to bear, and blame not that which we cannot change. The journey of life is short. We may not stop here long, and sorrow and trial discipline the spirit, and educate the soul for a future life, and those upon whom we most depend we love most. A good English writer says, "Let the heart be thankful for any circumstance that proves thy friend."

Two summers have come and gone since my William died in Rochester. We brought him here and laid him down in the grave to sleep, close by the side of his childhood home, where the quick winds and white waves of Ontario come swelling to the shore; and high above its silvery bosom, clouds, dove-like, are hanging. One moon had hardly waned—the angels came again, and while I slept, darkened my weeping eyes for ever. Oh! Lizzy, was sorrow ever so deep, was misery ever so severe? Hope departed, and an unyielding blight settled on all the joys my heart had wed. "Passing away" is truly a part of earth. It lends a death-like air to our gay enjoyment, and mingles sorrow with our cup of bliss. It stops for ever our happy labours, and frustrates our choicest plans. Those whom we learn to love, die; and the cold earth presses the lips we have loved to kiss, and freezes the hearts tuned to beat in unison with our own. Lizzy, evermore I am blind and a wanderer, but not homeless. I have God, my Father; the angels for friends, and Jesus an "elder brother." The pure home in many hearts, too, are mine—dwellings dearer than all the world beside.

This morning finds me at Mr. Ledger's delightful "Lake Cottage," seated soft among the trees; where Lombardy poplars lift their tufted tops almost to prop the skies; the willow, locust, and horse chesnut, spread their branches, and flowers never cease to blossom. Maggie is my kind amanuensis. Now she reads to me—gives me her arm for a walk. Now, with her harp and tuneful voice, unchains the soul of song; the whole covering all my thoughts with gladness, till I almost forget my "night of years," and live in a land where swell with melody the air, and sorrows and tears are unknown; all joys are less than the one joy of doing kindness. Her smile makes the sunshine of many hearts the cloudless dawning of their new enjoyments.

It is Thanksgiving day, Lizzy, and my thoughts have been wandering back



ward, far over the current of years. Reflection is indeed an angel, when she points out the errors of the past, and gives us courage to avoid them in future. Maggie is reading the Book of Job, and this evening my spirit more than ever looks up in thankfulness to God for the Bible, heaven's purest gift to mortals. It is the star of eternity, whose mild rays come twinkling to the nether sphere; erring man's guide to wisdom, virtue, and heaven. The Bible is the book of books!

In comparison, Byron loses his fire, Milton his soaring, Gray his beauties, and Homer his grandeur and figures. No eye like rapt Isaiah's ever pierced the veil of the future; no tongue ever reasoned like sainted Job; no poet ever sung like Israel's Shepherd King, and God never made a wiser man than Solomon. The words of the Bible are pictures of Immortality, dewdrops from the tree of Knowledge, pearls from the river of life, and gems of celestial thought. As the moaning shell whispers of the sea, so the Bible breathes of love in heaven, the home of angels and joys too pure to die. Would I had read it more when my poor eyes could see. Would more of its pure precepts were bound about my heart, and I had wisdom to make them the mottoes of my life. The world may entertain its ideas of a magnificent Deity whose government is general, but let me believe in the Lord God of Elijah, whose providence is entire, ordering the minutest event in human life, and with a father's care arranging it for the greatest possible good. Yes, Lizzy, when storms gather and my sepulchral way is dark and drear, with no star to guide, nor voice to cheer, my sinking spirit finds refuge in the world-wide sympathies of a Saviour, who did not chide Mary for her tears, and came himself to weep at the grave of his friend.

My dear Lizzy, I fear I have written you too long, and too sad a letter; but, dearest, do not think me melancholy; like all the rest of the world, I have more smiles than tears, more good than ill. Let me thank you many times for your kind invitations to be with you on New Year's day, at your new home, and for your gentle hint that Santa Claus will be there too. Maggie says his majesty will be in the country at that time, and I must stop here; however, I shall be with you, Lizzy; till then, good bye, with my unabated love.

S. H. DE K.

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#### THE FREE PRESBYTERIAN CHURCH OF AMERICA.

This body, recently formed, is composed of certain ministers and elders, formerly in connexion with the Old School General Assembly, who have lately organized themselves into the "Free Presbytery of Mahoning;" and of the Presbyteries of Ripley and Hillsborough, formerly in connexion with the New School. It consists of 13 ministers and 22 congregations. The basis of their organization, as set forth by the Free Presbytery of Mahoning, is, "The Confession of Faith, the Larger and Shorter Catechisms, the Directory for the worship of God, together with the plan of Government and Discipline, as amended and ratified by the General Assembly, at their sessions, in May, 1821,"—along with the following "*Declaration.*"

I. God has made of one blood all nations of men; consequently, all human beings, endowed with rationality, have an equal right to freedom.

II. The holding of human beings as property, is destructive of all the ends for which man was created and endowed with rational powers, and consequently one of the greatest evils that can be inflicted upon human nature, highly immoral, and entirely inconsistent with Christian character and profession.

III. No person holding slaves, or advocating the rightfulness of slaveholding, can be a member of this body.

IV. No Church, Presbytery, or Synod, tolerating slaveholding, or the advocate of slaveholding in its communion, can be a constituent part of this body.

## Editorial.

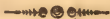
REV. MR. CAMPBELL.

At the date of the last communications received from him, Mr. Campbell was at Peru, Illinois, about to proceed on his journey to Chicago. He has everywhere met with the kindest reception, and his success has far exceeded his expectations. Before this No. of the Banner has been generally distributed among our subscribers, it is probable he will have completed his missionary tour. It is a source of great satisfaction that an opportunity has been offered to the members of our church who have felt so deep an interest in his labours, to see face to face a brother so much respected and beloved. We cannot but believe that the most beneficial results will be found to follow his visit.



### STATE OF THE REFORMED PRESBYTERIAN CHURCH.

From all parts of the country we have been receiving information leading us to believe that the blessing of the great Head of the church is vouchsafed to our beloved Zion, and causing the hope that the time to favour her has at length come. Since our last No. was issued, the *Northern Presbytery* has been increased by the addition of two ministerial members, and the congregations under its care appear to be in a very healthful condition. The *Philadelphia Presbytery* has at present a larger number of members than at any previous time, and general prosperity seems to rest on the churches in its bounds. Accounts received from the *Pittsburg, Ohio*, and *Western Presbyteries*, show that the pleasure of the LORD is prospering in their respective departments of labour. Every where we hear of fields white to the harvest, of doors wide and effectual being opened. In such circumstances how important is it that we cherish a spirit of Christian peace and love among ourselves, and that with one heart and one mind, we go onward in the cause of God and truth. When prospects are so encouraging, will not every one who loves the church endeavour to sustain her operations and to carry forward her enterprises? Let parents consecrate their children to the holy ministry, and use all proper means that this "good work" may be desired and embraced by their offspring. Let the labourers at home be adequately supported, and let the heathen not be forgotten. Let us all devise liberal things, and by liberal things *we shall stand*.



### SO MUCH ON SLAVERY.

The first article in our present number is a part of an address by our sister church in Scotland to the Pro-Slavery churches in the United States. Addressing the *understanding* as well as the *feelings* of those who profess to believe the Bible, and love the LORD JESUS CHRIST, it constitutes a most powerful appeal in behalf of truth and righteousness. We hope all our subscribers will read it attentively, and that they will promote its circulation by showing it to any of their friends who may be willing to peruse it.

We have understood that it has been thought by some that too large a portion of the Banner was devoted to Anti-Slavery articles. It has not been without design that we have given to this subject so much of our attention. No other subject appears to us to require just now more to be kept upon the mind. We look upon it as "*the present truth*." Again, we regard it as especially that part of the testimony of our church in her distinct denominational standing, which most needs to be made known and vindicated. Further, we find the subject so little noticed by the religious periodicals of other churches, even of those who wish



to be considered as the opponents of Slavery: in only one of those connected with the Reformed Churches, do we find any expressions of disapprobation, or any thing calculated to awaken attention to its sinfulness and evils. Happy, indeed, will we be when the time shall come, as come it must, and we hope soon, when there will be no longer any necessity to allude to the subject, except as one of the "old things which have passed away," with the increasing light and love of pure and genuine religion.



#### REPORT OF THE SCRIPTURE READER OF THE FIRST REFORMED PRESBYTERIAN CHURCH, PHILADELPHIA.

The report of the Scripture reader of the First Reformed Presbyterian Church in this city, should be read by all of our subscribers. The experiment, for such it was regarded at its commencement, appears so far to be accompanied with great success. A field of usefulness, which the church has left almost entirely neglected, lies open to the labours of the Scripture reader, who has access to many whom the *officers* of the church cannot reach, and whom even private Christians find it difficult to approach. Without interfering with any of the existing institutions of the church, the Scripture reader can do great good, and in these days, when so little time can be devoted by any except the ministry to such labours, he may do much to supply this lack of service. We hope the time will come when such an agent will be employed by every congregation. The good resulting would be found an abundant compensation for the additional expenditure.



#### CHURCH DEBTS.

In our next number we design to commence the publication of a series of articles on this interesting subject. While we are called upon to "owe no man any thing, but to love one another," there are multitudes of Christians, and multitudes of churches *deeply in debt*. The impediments to active exertion, the injury to Christian love and harmony, and the improper means employed to sustain the ordinances; resulting from such a state of things, are exceedingly great. Our brethren in Scotland having had their attention directed to this subject a few years ago, resolved to make a united and systematic effort to liquidate all the debts of the whole of the churches in our connexion in that country. This effort we are happy to say, has been fully successful, and now not one of their congregations has any such a millstone around its neck. We hope our own Synod, and judicatories of other churches throughout the land, will make a similar effort, and we trust the articles we propose to publish may have a tendency to produce this result. They are from the pen of a highly esteemed minister of another denomination, and having been published some time ago in a newspaper connected with the church to which he belongs, he has kindly allowed us to republish them, with numerous improvements, in the Banner.



#### Ecclesiastical Proceedings.

**ORDINATION AND INSTALLATION OF MR. D. J. PATTERSON.**—On Tuesday, the 25th of April, the Northern Reformed Presbytery held a meeting in the city of Brooklyn, Long Island, at which Mr. D. J. Patterson, who had accepted a call from the congregation recently formed there, was ordained to the holy ministry and installed as pastor of the church in that place. Rev. Dr. McLeod preached the sermon from Isaiah ix. 6—"The government shall be upon his shoulders." The Rev. A. G. Wylie delivered the charges to the pastor and people. The exercises were very interesting, and the prospects of the new congregation are of the happiest character. We are glad to find the church whose organization we recorded in our last number so soon supplied with a most excellent pastor.

**PROCEEDINGS OF THE PITTSBURG REFORMED PRESBYTERY IN REGARD TO THE DEATH OF REV. G. T. EWING.** By the following communication our readers will learn the action of the

Presbytery of Pittsburgh in relation to the lamented death of Rev. G. T. Ewing. While his numerous excellent qualities render his removal the more painful, and his place more difficult to fill it is still a source of consolation that we can ascribe to him such virtues. The very reasons for lamenting his death may tend to reconcile us to his departure:

“WHEREAS a paper from Rev. G. T. Ewing expressing his desire that Presbytery should take his congregation under its especial care during his absence on account of his declining health, was received—and whereas it is ascertained that on his way to New Orleans he departed this life, on the 21st of March, leaving his congregation vacant, his loving wife a widow, and his children bereaved—and whereas the deceased by his courtesy, his highly cultivated mind, and his devotedness to the service of God in the exercise of his ministry, rendered himself not only eminently useful in the ministry, but also endeared to the members of Presbytery. Therefore

*Resolved*, That Presbytery have with deep feelings of sorrow heard of the death of our beloved brother, Rev. Gordon T. Ewing, and that we deeply lament the loss we have sustained.

*Resolved*, That we deeply sympathize with Mrs. Ewing and her children in their sore bereavement.

*Resolved*, That Presbytery laments the bereavement of the congregation of the late deceased Rev. G. T. Ewing, and will endeavour to do every thing in its power, in the mean time, for its supply.

*Resolved*, That the Clerk be directed to forward a copy of the above resolutions to Mrs. Ewing, and also to the congregation of the late deceased Rev. G. T. Ewing, and that they be published in the “Banner of the Covenant.”

*Resolved*, That Rev. T. C. Guthrie be appointed to write an obituary of Rev. G. T. Ewing, and have it published in the Banner.

REV. ALEXANDER CLARKE.—We are gratified to be able to inform our readers that the Rev. A. Clarke, who has been labouring for a number of years with great diligence and success in Nova Scotia, having applied to the Northern Reformed Presbytery for connexion with our church, has been received as a member of that Presbytery, and that a committee has been appointed to visit Nova Scotia and take measures to aid Mr. C. in the interesting field of action in which he has so long stood alone. We hope all needed support will be given to this effort.

### New Publications.

*A Memoir of Mary Jane Graham. Abridged from the Memoirs of Rev. Charles Bridges. Philadelphia: Presbyterian Board of Publication. Pp. 216. 18mo.*

This is the biography of a lady of great natural talents, and finely cultivated mind. The influence of true religion in the formation of her character is presented in a very interesting manner, showing that so far from restraining or crushing the intellectual forms, it tends to produce their noblest and most lovely development. We wish every young lady who can devote time to literary pursuits or benevolent efforts of any kind, would read this little volume. The original work published some years ago, and which we read with great pleasure at the time it was issued, was in some respects prolix and heavy. This abridgment is more suited for general reading.

*Daily Bread, consisting of extracts in prose and verse for every day in the year. Philadelphia: Presbyterian Board of Publication. Pp. 288. 18mo.*

This little book contains selections from Boston, Hervey, Flavel, Willison, Baxter, and a number of other eminent writers, with selections of poetry adapted to the prose; the whole arranged in portions to be read daily throughout the entire year. It is well calculated to benefit any who may read it, and should form an excellent companion on a journey, or in the closet.

*Valedictory Address to the Graduating Class of the Medical Department of Pennsylvania College. By W. R. Grant, M. D.*

This is an excellent address, and the religious tone which pervades it, with the valuable counsels which it gives, renders it worthy of high approbation. It is not often that we find members of the Medical profession giving so much prominence to evangelical truth. We are gratified to learn that the excellent Institution with which Dr. Grant is connected, is flourishing; and we hope it may enjoy a large share of the patronage of the Christian community.

*National Preacher. Original—Monthly. Edited by Rev. J. M. Sherwood. New York: J. M. Sherwood, 120 Nassau street. Pp. 32. 8vo.*

The National Preacher for May has been received. It contains a sermon on the remission of sins, by Rev. Dr. Storrs, and another on the true element of reformation, by Rev. Dr. Marsh; with a short discourse by the Editor. To ministers who desire to avail themselves of the opportunity of ascertaining the sentiments, and benefiting by the writings of some of the most eminent living American divines, this publication will be very valuable, and where the voice of the living preacher is seldom heard, it may serve in some measure to make up the want.

*Sarah Martin. Little Pilgrim. White Lady Slipper. American S. S. Union, Philadelphia.*

These little works possess the excellent character which may be ascribed to all the publications of the Union. The one first mentioned is an interesting biography of an humble, but very diligent, and successful female philanthropist. The second is an entertaining account of a little girl who understood the *pilgrim's progress* literally, and set out on a journey from her own home to the Celestial city: it furnishes an opportunity to show the allegorical character of Bunyan's dream. The last is a short narrative adapted to Western life, showing the evils of disobedience in children. They are all well suited to the young.



## Banner of the Covenant.

JULY, 1848.

## Anti-Slavery.

AN EXPOSTULATION WITH THOSE CHRISTIANS AND CHRISTIAN CHURCHES, IN THE UNITED STATES OF AMERICA, THAT ARE IMPLICATED IN THE SIN OF SLAVEHOLDING, BY A COMMITTEE OF THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH IN SCOTLAND.

"Remember them that are in bonds, as bound with them."—HEB. xiii. 1.

[Continued.]

Such, brethren, are some of the ways, in which, as it appears to us, you are implicated in the sin of slave-holding. We are not ignorant of what you are accustomed to advance in your own vindication. We now well your reasons. We must say, however, the more we examine them in the light of those tests to which they ought to be subjected, we are the more deeply impressed with the conviction that they are utterly invalid, and afford not the shadow of a sanction to the iniquitous, inhuman, and impolitic system, in support of which they are alleged. We crave leave to express ourselves on the following, from among other allegations equally untenable:—

1. Is it alleged that God permitted the ancient Israelites to bring some of their fellow-men into servitude? We readily admit that they were authorized to employ in their service two classes of persons—*native Hebrews*, and *idolatrous Gentiles*. But if any one supposes that this bears the faintest resemblance, or gives the least sanction to the slavery practised among you, he shows that he has not yet studied the benevolent spirit and liberal provisions of the Mosaic code.

With regard to the *native Hebrews*, who are usually, but very incorrectly, represented as enslaved, we must say, that their moral, physical, and political condition was inexpressibly superior to that of the American slaves in the following particulars. 1st, They were not slaves at all, in the proper sense of that term. They were not declared law, nor treated in practice, as mere property. They were employed in a kind of "hired servants"—persons who were engaged by contract, to serve during a specified period, and who were promised wages, payable during the whole currency of their engagement. This is the law: If thy brother that dwelleth by thee, be waxen poor, and be sold\* unto thee, thou shalt not compel him to serve as a bond servant, but as

\* "Sold." The other provisions of the law show that it was not their *persons* that were sold. It was simply their *labour*. Nor was the act of selling performed by a third party who wanted to make gain by an unholy traffic in his fellow-creatures. The most probable opinion is, that his services were sold either by himself, or by the civil magistrats.

an *hired servant*.”\* “Thou shalt not oppress an *hired servant* that is poor and needy: at his day thou shalt give him his *hire*, neither shall the sun go down upon it, for he is poor and setteth his heart upon it—lest he cry against thee unto the Lord, and it be sin unto thee.” Where is the analogy between this and the slave code of Carolina? May not your legislators, when they look at the equity, the humanity, the God-like benevolence of the Jewish statute, blush for the cruel spirit in which they have sanctioned the grossest oppressions, by the unchristian enactments? 2d, The degree of servitude to which the hired servants were subjected, was of divine appointment. He who has a right to deal with his fellow-creatures according to his own pleasure, in the exercise of moral rectitude, was the author of the law under which they suffered restrictions. He proclaimed it from the flaming heights of Sinai. But has the slavery practised among *you* any such sanction? Has the voice of God, at any time, announced to you his permission to make slaves of any class of your fellow-men? Where is the warrant from Heaven for Americans to enslave Africans? for the whites to enslave the blacks? Till such order be produced, you in vain plead the example of the Israelites in your own vindication, and we must continue to hold that the claim you put forth to reduce to slavery persons of African descent, is as utterly groundless as it is grossly presumptuous. 3d, Those Hebrews alone were subjected to the servitude prescribed, who had been convicted of some moral offence. There were, especially, two crimes that were visited with this form of punishment—*theft*,† for which they could not make restitution, and the *contraction of debt*,§ which they were unable to pay. How different the way in which you act! It is not persons who have been guilty of offences deserving punishment at the hand of the civil courts, that you are bringing into slavery, or keeping in it. Were you to seize upon all the incorrigible thieves, and all the fraudulent bankrupts that you could find in the Union, and carry them off to the plantations, to perform the labours you now exact from unoffending Africans, there would be no ground for a charge of injustice. We would rather rejoice in your reviving the spirit of that sacred jurisprudence which was given in the volume of revelation to the Israelites, and which, we have no doubt, will yet furnish, in its great moral principle, the basis of that high judicial code which Christian nations shall enjoy, when God will “make their officers peace, and their enactments righteousness.” 4th, The servitude to which they were subjected was only of limited duration. It could not, without their own consent, last longer than six years, and, in many cases, it came to an end much sooner. That is, on the recurrence of every seventh year, every one who had been obliged to become a hired servant, from whatever cause, was at liberty to go forth to the enjoyment of his original freedom. The law is this: “At the end of every seven years thou shalt make release.” “And if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years, then in the seventh year thou shalt let him go free from thee.”|| What a joyful deliverance! What pleasurable anticipations in the approach of that day that should usher in so welcome a release! When, oh when will

\* Levit. xxv. 39, 40.

† Exod. xxii. 1—4.

|| Deut. xv. 1, 12.

† Deut. xxiv. 14, 15.

§ Levit. xxv. 39.



America proclaim such a deliverance to her injured, wounded, bleeding children! 5th, When the period of their servitude expired, they were not to be sent away in a state of actual destitution. The masters, in whose service they had been spending their strength, and whose wealth they had been contributing to increase, were to be liberal in giving them such supplies as were necessary to meet their present wants, and secure their future welfare! The law is in the following terms:—"And when thou sendest him out from thee, thou shalt not let him go away empty: thou shalt furnish him liberally out of thy flock, and out of thy flour, and out of thy wine-press: of that wherewith the Lord thy God hath blessed thee, thou shalt give unto him."\* What an improvement would be effected in the condition of the slaves among you, were such a law obeyed! Not only would they be treated with much kindness, and emancipated at an early period, but, along with the restoration of their natural rights, they would receive such assistance as would be some compensation for the many wrongs they have suffered, and the many hardships to which they have long been doomed. In one word, the revival of the Mosaic law would be the extinction of slavery.

With regard to the other class whom the Israelites were permitted to employ in their service—we mean *heathen idolaters*—we admit at once that *they* were, in a certain sense, slaves. They are called *bond-men* and *bond-maids*, terms which clearly imply that they were subjected to some degree of bondage. Still the bondage into which they were brought was very different from that in which the negroes among you are still held, in the following particulars. 1, *God himself* permitted the practice among the Hebrews. It was He who spoke to them in these very explicit terms: "Both thy bond-men and thy bond-maids, which thou shalt have, shall be of the heathen that are round about you: of them shall ye buy bond-men and bond-maids. Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they beget in your land, and they shall be in your possession." Nor was this an arbitrary exercise of his will. It was not an enactment at variance with the principles of moral rectitude. It was not a concession to the selfish passions and the sinful prejudices of a barbarous age. We can have no doubt that the kind and degree of bondage which He permitted was, in every way, worthy of his character, and conformable to his express command, which was authenticated by supernatural revelation. But who gave the modern slave-holder the right which he is presuming to exercise? Who authorized *him* to seize upon unoffending Africans, and to make them his mere slaves for life? Could he produce any thing like an order from heaven authenticated by the seal of the eternal Sovereign, his procedure, so far as conformable to that order, could not be challenged. But until he produce such order or permission, we must hold, which we do most firmly, that he has usurped a prerogative which has not been delegated to any creature, and which can reside only in Him who doeth according to his will in the army of heaven, and among the inhabitants of the earth. 2, The bondage to which the heathen were reduced among the Hebrews, was attended with many *signal advantages*. If it involved a measure of restriction on the exercise of their natural rights, it brought along with it a number of important privileges which otherwise they could not have en-

\* Deut. xv. 13, 14.

joyed. Such of them as were admitted members of the commonwealth by the prescribed initiatory rite, were entitled to the sacred rest of the Sabbath, to the reading of the Holy Scriptures, to instruction from the ministers of the true religion, and to the enjoyment of the solemn festivals along with the families in whose service they were engaged. In short, as to religious privileges and civil rights, they were placed by divine appointment, on a footing of equality with the chosen people. But who will allege that the Africans have been reduced to a state of slavery *with a view to their own advantage*? That God has overruled this traffic in such a way as to elevate many of them in the scale of civilization is not denied. That He has made their residence among you, though compulsory, the means of promoting the intellectual improvement, the moral culture, and the spiritual welfare of some of them, we do not question. But on what ground can the least credit be claimed for those who, by violence, originally imported unoffending men, and have since, by force, retained them in bondage so inconsistent with their just rights, and so galling to their natural feelings? It was not the good of the negro they had in view, it was not to bring him under the influence of religion, or to place him within the reach of salvation. Avarice was the ruling passion. Pecuniary interest was the primary object. Tyranny has been the grand instrument. Even at the present moment, whatever be the advantages which some of them derive from living among you, are they not subjected to privations which, as rational and immortal beings, they cannot but feel? Are they not robbed of their civil rights? Are they not deprived of the fruits of their industry? Are they not hindered from having the privileges of the Christian Sabbath, of reading the Holy Scriptures and of worshipping in the same sanctuaries in which other classes assemble? In short, are they not, in the view of the law, mere chattels, which may be sold or bartered, or bequeathed, like the very horses, and cows, and oxen, that carry your burdens, and minister to your pleasure? 3, Those bond-servants among the Israelites were treated with far *greater kindness* than the negroes in modern times. As one instance, it deserves to be remembered, that any one who suffered bodily injury at the hands of his master, was entitled, according to the law, to his freedom. "If a man smite the eye of his servant, or the eye of his maid, that it perish, he shall let him go free for his eye's sake. And if he smite out his man-servant's tooth, or his maid-servant's tooth; he shall let him go free for his tooth's sake."\* Is there any provision like this in the laws of the American States? As another instance, let it be recollected that whenever a servant ran away from his master, he was not to be delivered up by the party to whom he might flee. The law is in these words, "Thou shalt not deliver unto his master the servant who is escaped from his master unto thee. He shall dwell with thee, even among you, in that place which he shall choose, in one of thy gates where it liketh him best: thou shalt not oppress him."† Is there any law approaching this in any one of the slaveholding states?‡ Are slaves who run away from their owners

\* Exod. xxi. 26, 27.

† Dent. xxiii. 15, 16.

‡ What a contrast America presents to Palestine! The Constitution of the United States declares,—“No person held to service or labour in one State, under the laws thereof, escaping into another, shall, in consequence of any law or regulation therein be discharged from such service or labour, *but shall be delivered up on claim of the party to whom such service or labour may be due.*”



in consequence of intolerable oppression, allowed to choose the places of their future residence, and to enjoy the protection of the civil authorities? How different the treatment they suffer! In what a spirit of vindictive malignity they are usually pursued into whatever retreat they may have hastened, and subjected, when caught, to a succession of barbarous inflictions, at the very thought of which humanity shudders.\* Surely it were prudent in the slave-holders never to allude to the Mosaic code, which frowns on every part of their cruel proceedings—never to “come to the light,” in which their evil deeds are held up to merited reprobation.

2. Is it alleged that slavery, though existing among the Greeks and Romans in the primitive ages of Christianity, is *no where condemned in the New Testament*? This is an allegation which, we are aware, is sometimes hazarded. A countryman of our own, a civilian who occupies no mean place in the public eye, has ventured to assert, in presence of a large assembly, “that slavery is a subject on which the New Testament is *altogether silent*,”—that it maintains “*a most expressive silence*.” In this opinion we cannot acquiesce. Even were it true that the New Testament contains no direct condemnation of slavery, it would not follow that the thing is in itself innocent. There were, at the time, other practices which the apostles have not directly condemned; and yet they are allowed, on all hands, to have been enormous evils. For example, the gladiatorial shows, which were exhibitions of shocking cruelty, are not denounced in the epistles; but who would argue from this that they may innocently be revived in modern times? No more ought the circumstance that, in the same epistles, there is no formal denunciation of slavery, to be construed into evidence that the Lord was not displeased with its existence, or that it may be adopted in Christian countries without either committing sin or incurring censure. We trust there are few judges in the land, and few members in any church, who would commit themselves to such an unsound principle. But we do not admit the existence of that “most expressive silence,” which some have so boldly asserted, and others have so loudly cheered. Indeed, from the very genius and tendency of the gospel, we should beforehand have expected that it would very much foster the love and promote the recovery of civil liberty. Jesus came “to preach the gospel to *the poor*, to heal the *broken-hearted*, to preach *deliverance to the captives*, to set at liberty *them that are bruised*.” The apostle speaks of freedom in the most impassioned terms, “The glorious liberty of the children of God;”—“False brethren came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage, to whom we gave place by subjection, no not for an hour;”—“Stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage;” and, from such statements, is it not obvious that a state of bondage is one of degradation and suffering, and

\* Such advertisements as the following are often seen in the newspapers of the South:—“One hundred dollars for a negro fellow, Pompey: he is *branded* on the left jaw.”—“Run away, a negro woman and two children; a few days before she went off I burnt her with a hot iron on the left side of her face; I tried to mark the letter M.”—“Two or three days since, a gentleman in hunting runaway negroes, came upon a camp of them. He succeeded in arresting two of them, but the third made fight; and, being shot in the shoulder, fled to a sluice, where the dogs succeeded in drowning him before assistance could arrive.”

that liberty is an inestimable privilege, to which too great importance cannot be attached, and on which too fervent applauses cannot be bestowed? Let it be remembered, also, that all the evils springing out of slavery are condemned in the New Testament, even in the most explicit terms. Does slavery imply the previous commission of *theft*? Were the ancestors of those who are now held in bondage originally stolen from their country and their kindred, and dragged by violence into the servitude from which only death released them? There can be no doubt that this is condemned. "The law is made for *man-stealers*." Does slavery involve the idea of *robbery*? Have the slaves been robbed of what God has granted them—their natural rights, and their Christian privileges? Surely the New Testament condemns robbery in every form. There is not another crime upon which the Lord has poured the lightning of his anger in more vivid flashes than this. Do the masters withhold from their slaves the fruits of their industry? Do they, in many cases, require of them the most exhausting toils during long hours, and notwithstanding refuse them such an amount of remuneration as equity demands, and gratitude should offer? There can be no question that this is condemned in the New Testament, even in the strongest language:—"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Behold the hire of the labourers, who have reaped down your fields, which is of you kept back by fraud, crieth, and the cries of them who have reaped are entered into the ears of the Lord of Sabaoth." Do the masters also endeavour to obstruct the progress of education among the negroes, and to prevent them obtaining copies of the scriptures, which they may read for themselves? Surely nothing can be more at variance with the whole spirit and scope of the New Testament than this. Nothing does it more clearly reveal than that the good tidings of great joy are to be preached to "all people;" that those who search the scriptures daily are accounted more noble than others who do not; that no higher encomium can be pronounced on any one than that "from his childhood he has known the holy scriptures which are able to make wise unto salvation." In short, every crime, every vice, every abuse, rising out of this odious traffic is condemned in the New Testament. How, then, can it be said that this part of revelation maintains a most expressive silence on the subject? The very reverse is the truth. There is not a page but breathes the spirit of universal liberty. There is not a verse but inspires the hatred of every kind of tyranny. There are no denunciations from the lips of the sacred writers more terrible than those which they hurl, with such fearless intrepidity, against all forms of oppression domestic, ecclesiastical, and political.

3. Is it alleged that slaveholding *is the crime of the state, rather than of the individual*; or that it is so much the sin of the nation as to render those who own slaves almost innocent? We have seen, with much surprise, such a notion advanced by some of your zealous apologists. Indeed, nothing has astonished us more than such assertions as the following, from men whose moral perceptions on other matters are usually very correct:—"How did Wilberforce and his friends proceed against the slaveholders of their day? Not in the cruel way of visiting a *national sin on individuals who might be innocent*. *The sin of slavery is not the sin of individuals so much as it is a national sin. It was not the sin of the proprietors in the West Indies*



ies, but the national sin of Great Britain, that slavery was tolerated in our colonies." Now, to such an opinion we cannot give our assent. It would be most dangerous to the interest of morality to assume the principle, that the moment a State gives its sanction to any system confessedly immoral, henceforth nearly all the blame must be attached to the legislature, the administration, and the general community; while the individuals who have embarked in that traffic, however unholy, must be held as not committing much sin, and as not deserving much censure. Upon this principle, those who bow to the supremacy of the crown of England over the church—a flagrant usurpation in our view, may plead that they are innocent. They may argue that it is only the government who have passed the iniquitous law, and the community who have given it their countenance, that can be blamed. The individual members of the church,—the very ministers who fulfil their functions, and receive their emoluments under that law,—and the most devoted adherents who kneel at the altar and join in the liturgy, are entitled to allege that *they* are committing no sin, and that the whole guilt must be accumulated on the head of that symbolical personage—that supposed surety—the State. We trust that such notions of national morality will soon be discarded on both sides of the Atlantic. We submit that the true theory on this subject is, that any sin which is national under one aspect, is, under another, personal. Even when it has been so sanctioned by the authority of the government, and so supported by the concurrence of the people, as to render it a national offence, the individuals who have allowed themselves to become involved in that offence, are to be considered as proportionally guilty. For example,—the profanation of the Lord's day in our own country is so much countenanced by the laws of the state, the doings of the government, and the practices of the people, as to render it one of our *national* sins; but who, on that account, would say that the *individuals* who engage in any of the desecrations sanctioned by the state, as carrying the mail, running railway trains, &c., are innocent? No, they are not innocent. God reckons them very guilty: and simply on the ground that they are moral agents placed under his law, and responsible for their own actions, they ought to feel that they have incurred his righteous displeasure. In the same way must we estimate the guilt of slaveholding in any country where the odious traffic still lingers. Much must be imputed to the State which has passed so many laws for the regulation of the traffic, and which has hitherto declined taking the necessary measures for its suppression: but much also must be laid at the door of those numerous *individuals* who have, in various ways, and in different degrees, given their actual support. This, we repeat, is the only sound view that can be taken of their position, unless it can be shown that they are enuded of all voluntary agency, and of all moral responsibility. To speak of them as not guilty because the nation is guilty, is to encourage a most mischievous delusion. It is to make them feel, unless their own consciences have sufficient sensibility left to resist the impression, that while they are using their fellow-creatures as mere chattels, selling them, bartering them, scourging them, murdering them, the criminality attaches chiefly to the nation. Would it not be showing more true kindness to them, as well as a more enlightened concern for the interests of morals, to tell them, with all plainness,

that while the nation has her own account to settle with the righteous Judge, they will only deceive themselves if they expect to escape her coming retribution?

4. No less unsatisfactory is the attempt at palliation which is founded on the supposed distinction between *slaveholding* and *slavehaving*. This is a modern discovery, and whether it is destined to survive the occasion that gave it birth, or to sink, like similar abortions, into a premature grave, the lapse of a few years will tell. Meanwhile, we must be allowed to declare our thorough conviction, that though as an object of thought the distinction may be not altogether imaginary, yet it is utterly insufficient, in general practice, to furnish the least apology for the continuance of slavery, or for the countenance which it receives from many of the professed followers of the Saviour. 1st. This distinction will avail only a very small number of the masters. It is avowedly applied by its inventor only to those who are so kind, so humane, so generous to their slaves, that they will not treat them in any respect, as mere property; that they will neither sell them nor barter them; neither withhold from them any one of the temporal mercies to which they are entitled, nor hinder them from enjoying any one of the spiritual privileges which the Redeemer has offered them. These are the only persons who are honoured with the new name of *slave-havers*. But is it not certain that these are only a mere fraction of the class? Is it not as undeniable as the shining of the sun over your southern heavens, that the great majority persist in looking upon their slaves as in every sense mere chattels, and treat them as such whenever this suits their own interests, or gratifies their own inclinations? Why then attach any weight to a distinction that extends the very little relief it can afford only to a very few, and has not the shadow of a bearing on the conduct of the overwhelming majority? 2d, Even those planters whom this distinction avails to a small extent, *cannot feel that they are innocent*. They are still identified in law with the immoral traffic. Let them be as humane and as benevolent—as ready to advance the temporal and eternal well-being of those under them as their warmest apologists represent, still they cannot allege that they have detached themselves from the system which has given them the very position they occupy. They are still constituent members of an unholy confederacy which has been founded on the ruins of man's original rights and God's eternal laws; and the more conspicuous the moral and religious excellences that adorn and exalt their character, they will lend the larger amount of influence to the support and perpetuation of an evil which in their hearts they abhor, and which their practice should assist in sweeping away. 3d. We would ask what is to become of the negroes of a *slavehaver* when he dies? Allow that they have enjoyed a large share of comfort and happiness during his life; that under his judicious and humane superintendence they have presented a picture, not only of submission and contentment, but of gratitude and cheerfulness, what is likely to be their condition when he has been laid in the tomb? They must then pass into other hands: and it is at least possible that their new master may be of a character the very reverse of that of him whose care they have closed amid their sincere regrets, and over whose grave they shed their unavailing tears. What conflicting emotions now rise in their bosoms! While on the one hand they desire to revere the memo-



and venerate the character of a kind-hearted owner, whose face they shall see no more, on the other they cannot repress the bitter regret that he, while living, did not take such measures as might have saved them from oppression when he should have gone the way of flesh.— Nor should it be forgotten here, that the remembrance of the superior treatment and the greater happiness they enjoyed under *him*, can now serve only to render them the more miserable from the harsh inflictions and the many privations they suffer under his successor. Is it not something like puerile trifling to announce, with an air of solemnity, and to welcome amid thunders of applause, a distinction which avails not only a very few, and to a very small extent, but only for a very short period? 4th, We must add that such a distinction goes to subvert the foundations of sound morality. What would be thought of a merchant who, on stolen goods being found on his premises, would attempt to defend himself by saying that he is not *holding* them as articles of traffic, but merely *having* them for his own use? Would any judge have patience to listen to such a plea? Would any lawyer have effrontery to bring forward such an argument? Yet what are the men who now have slaves in their possession but the *resettlers of stolen goods*? Even those who have earned to themselves the new title, which we believe has the merit of having been originated by an eminent linguist in our own country, *slave havers*, are morally nothing better. They may appeal to their private worth and their public usefulness; they may point to the scenes of order and peace, virtue and happiness that are enacted on their plantations; we would affectionately warn them that so long as they retain any of their fellow-men in legal bondage, whatever treatment they may give them, they are accessories to a gigantic system of theft and robbery which has existed for ages, and which, unless put down by the wholesome influence of an enlightened public sentiment, is likely to involve your country in trouble more disastrous, perhaps, than any she has yet passed through.

5. It is sometimes alleged as an excuse for not taking immediate measures for the removal of slavery, *that the moral influence of Christianity is sufficient to break down the system*: that we have only to wait till this influence has been exerted, and the whole fabric will crumble into pieces. Now, we entertain not the shadow of a doubt that the influence of Christianity is as efficacious, when allowed full scope, as is here represented. Before its triumphant progress in former times, other evils of no ordinary magnitude have disappeared, as the mists that hover around the mountains, vanish before the growing splendour of the rising sun. But is that a reason why the lovers of freedom in your vast country should in the meantime remain idle spectators? Are the local legislatures, which have so much in their power, to do nothing in their proper spheres for meliorating the condition of an oppressed race, and wiping away the foulest stain on the national escutcheon? Are the executive rulers, who have the reins in their hands, to sit at their ease, and lie on their soft couches, under the soothing impression that, independently of them, there is a gradual process going forward under the liberalizing influence of the gospel, which will ultimately undermine the foundation and accomplish the overthrow of the system? It is not in this way that wise and enlightened governments are used to proceed in the removal of other evils. War, for example, is an evil which the influence of religion will yet banish

from the earth. We can have no doubt that when this shall have leavened the minds of all classes, from the humblest citizens to the highest magistrates, then peace—that first of blessings to the nations—will have been secured on the surest grounds. But what wise, humane, paternal government would refuse, in the mean time, the use of every effort by which misapprehensions may be explained, and grievances redressed, without an appeal to arms? The nation that would presume to say, let the influence of Christianity be left to do its own work by bringing about universal peace, but in the interval we will give way to the passions from which wars come, and listen to no proposals that may be made for settling, by negotiation, the quarrels that may arise, even though much treasure should be expended, and much blood shed,—such a nation would deserve to be loaded with the bitterest reproaches, for pursuing a course so unprincipled and so injurious. And in like manner we will say that the state which will not adopt active measures for the removal of an evil so monstrous as slavery, but professes to wait till the influence of the gospel has brought about the change, is acting in a manner utterly inconsistent with a due sense of the great duties required from it, and the heavy responsibilities lying upon it, under the eye of Him who is Governor among the nations.—To what extent the moral influence of Christianity is relied on, while suitable legislation is neglected, we have not been particularly informed. But there is one thing we cannot help saying, that those who would leave all to the slow operation of this influence, are especially bound to see that all hindrances to its full application be speedily removed. If they can take their ease for a single day while laws against the erection of schools for the negroes, against putting into their hands copies of the scriptures, and against the full and unreserved preaching of the gospel, continue *unrepealed*, they ought to feel that they are chargeable with a most lamentable inconsistency. On the one hand they are professing to look for a most desirable change from the operation of a moral remedy; and yet, on the other, they are supporting barriers which are designed to prevent that remedy from coming into contact with the disease which it is fitted to cure. What would be thought of the relatives of a patient who, after being offered the only medicine that is adapted to save his life, would have recourse to every contrivance they could use to keep that medicine from him! Would they not be guilty of the basest deeds, and responsible for the worst consequences? Yet similar are the doings of many in America. They are fully aware, they tell us, that the only remedy for the many disorders of the slaveholding states is the influence of Christianity; and yet this they labour to exclude from every crevice in the social fabric, with a jealousy that never slumbers, and an earnestness that never relaxes. No wonder that so little improvement has been effected in the religious and moral spirit of the inhabitants in the South for some time back! No wonder that the suspicion exists—a suspicion which it is painful to cherish—that notwithstanding the length of time that has elapsed since Christianity was introduced by the original settlers, scarcely any advancement has been made, during the last fifty years, in those enlarged and liberal views which would secure genuine freedom and generous treatment to the poor negroes!

6. Is it alleged that *the masters are very kind to their slaves*—that they supply them with food, clothing, shelter, and other conveniences and comforts that render their condition not inferior to that of



thousands of the working classes in this country? We have no wish to deny that such is the conduct of many of the masters. Indeed, they would betray a grievous want of regard to their own temporal interests, not to speak of the higher considerations of humanity and benevolence, if they treated their slaves in a different way, which could not fail to impair their strength and diminish their value. But allowing they were all treated in the kindest manner possible—and you know this is not the case,—would they not feel themselves sadly degraded, inasmuch as they are denied those rights which their Maker has conferred upon them, and which no authority on earth can innocently take from them? What American citizen would reckon his condition tolerable, even under the kindest master, and amid the richest luxuries, if he were placed under a law which doomed him to incessant labour without his own consent, and to arbitrary punishment without any trial, and if no provision were allowed to be made for securing to him the blessings of education, religious instruction, and civil freedom? But is it a fact that slaveholding in any part of your country is the very harmless thing which its supporters would have us believe? Where is the spot on which it exists, without leading to evils, moral, political, and physical, over which every friend of humanity must weep? “Slavery,” says your own General Assembly in the year 1818, “creates a paradox in the moral system; it exhibits rational, accountable, and moral beings, in such circumstances as scarcely to leave them the power of moral action. It exhibits them as dependent on the will of others, whether they shall receive religious instruction; whether they shall know and worship the true God; whether they shall enjoy the ordinances of the gospel; whether they shall perform the duties, and cherish the endearments of husbands and wives, parents and children, neighbours and friends; whether they shall preserve their chastity and purity, or regard the dictates of justice and humanity. Such are some of the consequences of slavery—consequences not imaginary, but *which connect themselves with its very existence*. The evils to which the slave is always exposed often take place in fact, and in their very worst degree and form: and where all of them do not take place, . . . still the slave is deprived of his natural rights, degraded as a human being, and exposed to the danger of passing into the hands of a master who may inflict upon him all the hardships and injuries which inhumanity and avarice may suggest.” Now, how does it happen that these evils uniformly arise wherever the system is carried out, if it is not inherently and essentially wrong? Surely since the streams are always so dark, and so disastrous, must not the fountain be very polluted? Since the fruits are always so bad and so bitter, must not the tree be very corrupt? We hesitate not to aver, that the principle upon which the system proceeds, is not only unjust, inhuman, unscriptural, but it is, in all cases where it is fully developed, the germ of innumerable evils which make millions mourn in fetters which they cannot break, and under burdens from which they cannot escape.

7. Is it alleged farther, that *the negroes are quite contented with their condition*—that they do not wish any greater portion of liberty than that which they at present enjoy? If this allegation were true, the less can be said in palliation of slavery. It would serve to prove that slavery not only gives to rational beings the condition of brutes, but impresses on them the character of brutes—that it virtually extinguishes

the higher powers and the finer sensibilities of the soul. But we do not admit its truth, save to a limited extent. It may be true in regard to those who have very indulgent masters, and who, though they are nominally slaves, are allowed many of the privileges that are usually accorded to hired servants. But can it be said of all others? What mean the repeated efforts they make to escape from the hands of their masters? What mean those fetters with which they are loaded, lest they should run away? What mean those bruises and wounds that confine them to the hospitals, or distress them in the fields? What mean those groans that pass from their bosoms into the ears of the humane around them, and are wafted back to the shores of Africa, whence they themselves or their ancestors were torn away by ruthless violence? We cannot believe, and we will not admit, in the face of irresistible evidence to the contrary, that they feel, in their degraded, depressed, abject condition, any thing like the satisfaction alleged. Nor can we think it at all credible that they are so devoid of a sense of what is due to themselves as to be utterly unconcerned about the recovery of a blessing so important as their *freedom*. Where is there a creature, however mean, that does not prefer freedom? Even the irrational animal that prowls in the desert, or soars to the clouds, loves freedom. The finny tribes that swim in the ocean, and the most abject reptiles that creep upon the earth, love freedom. We know not in the universe of sentient being, a single creature that would not burst away from confinement, and roam at large in its own element, if permitted. And can we suppose that any race of our fellow-men, even though they possess a darker complexion, and wear a coarser costume than our own, are indifferent to freedom? No; it cannot be. Until they have been reduced to the lowest depths of intellectual and moral degradation by the crushing influence of protracted oppression, they cannot put from them a boon so congenial to the instinctive sentiments and the spontaneous aspirations of their own hearts.

8. Is it alleged that *the negroes belong to an inferior race*—that they are naturally very deficient in intellectual power, compared with the other races in civilized countries? Granting, for a moment, that they are an inferior race, will it follow that those who are superior are entitled to assume arbitrary dominion over them? Is it to be maintained that those who are inferior are for that reason alone to be divested of their civil rights, denied the various privileges which their Creator has provided for them, and subjected to the mere will of others who have no authority except what is founded in their assumed superiority? That would be a most unsound principle. It would be the very essence of tyranny. It would be the prolific source of innumerable evils. "Pride, indeed," it has been eloquently said by one of your own divines, "may contend that these unhappy subjects of our oppression are an inferior race of beings, and are therefore assigned, by the strictest justice, to a depressed and servile station in society. But in what does this inferiority consist? In a difference of complexion and figure? Let the narrow and illiberal mind who can advance such an argument, recollect whither it will carry him. In traversing the various regions of the earth, from the equator to the pole, we find an infinite diversity of shades in the complexion of men, from the darkest to the fairest hues. If, then, the proper station of the African is that of servitude and depression, we must also contend that every Portuguese and Spaniard is, though in a less degree, inferior



to us, and should be subject to a measure of the same degradation. Nay, if the tints of colour be considered the test of dignity, we may justly assume a haughty superiority over our southern brethren of this continent, and devise their subjugation. In short, upon this principle, where shall liberty end? and where shall slavery begin?"\* But truth will not allow us to admit that the blacks are *originally* inferior to the whites. Make full allowance for the depressing influence of the very unfavourable circumstances in which they have been placed for successive ages, and you will at once account for a large share of that intellectual deficiency of which they occasionally give affecting proofs. Certain it is the natives of Africa were not always liable to this reproach. Does not history inform us that "this contemned race can, as to intellect and genius, exhibit a brighter ancestry than our own; that they are the offshoots—wild and untrained, it is true, but still the offshoots of a stem which was proudly luxuriant in the fields of learning and taste,"—that Africa "has poured forth her heroes on the field, given bishops to the church, and martyrs to the fires. . . . There we see the negro under cultivation. If he now presents a different aspect, cultivation is wanting. That solves the whole case; for even now when cultivation has been expended on the pure and undoubted negro, it has never been expended in vain. Modern times have witnessed in the persons of African negroes, generals, physicians, philosophers, linguists, poets, mathematicians, and merchants, all eminent in their attainments, energetic in enterprise, and honourable in character; and even the mission schools in the West Indies exhibit a quickness of intellect, and a thirst for learning to which the schools of this country do not always afford a parallel." How unjust, then, to reproach them with an inferiority which would have had no existence, had they been always treated in the way they deserved! How ungenerous to deny them those rights, for the exercise of which, they have become, in some measure, disqualified, only through the influence of a system as impolitic as it is unjust!

9. Is it further alleged that *slavery was introduced into America, and incorporated with its laws by Great Britain?* We do not deny the justice of the charge, nor will we palliate the enormity of the crime. We admit that Britain has much cause to mourn the sinful policy by which she originated and supported so gigantic an evil in her young colonies, now become populous states. But her guilt in carrying so many hundreds of thousands into bondage on territories now yours, will not warrant you, in the face of every sacred principle, and of every generous feeling, to keep their posterity in perpetual servitude. Allege as you will that "slavery is a black, a vile inheritance left to America by her royal step-mother," it will not follow that America is innocent, if she continues the evil. No daughters are at liberty to tread in the steps of an erring, immoral mother. They are bound to judge for themselves. They are responsible for their own actions. As soon as they are capable of distinguishing truth from error, right from wrong, and the paths of virtue from the ways of profligacy, they are under obligations to choose a better course than that she pursued, and to aspire to a higher measure of moral worth than she strove to reach. Permit us to say, that similar is the way in which the promising daughters of this country—the several States—should endeavour to act. Let them blame, in the strongest manner, the mother for the evil example she set

\* Samuel Miller, D. D.

them in their younger days; let them heap the bitterest reproaches upon her for the iniquitous policy she pursued, and the unjust laws she enacted; let them not cease to remind her, even amid the laurels still thickening upon her brow, of the large share she had in fixing the yoke of oppression on that injured race, and of the burning shame which may well crimson her face with its deepest blushes; but oh! let them not impose upon themselves the delusion that they are innocent, if they only retain that "vile legacy" which became exclusively theirs at the era of their independence. Looking to the solemn account which they must one day give to the Supreme Judge, and remembering the noble principles to which they have sworn adherence in presence of the universe, let them cast from them the evils which they have derived from the old world and exhibit a picture of public virtue, honour, and happiness, such as no empire has yet succeeded in furnishing. What a distinction they would secure to themselves, and what a joy they would pour into many families, would they at once and earnestly take measures for breaking the chains that hold in captivity so many of their sable brethren, exiles from their father-land, and yet outcasts from the privileges of the one into which they have been carried!

10. Are any disposed still further to allege, that *but a very short period has elapsed since our own country abolished slavery in her colonies*, and that therefore she cannot with a good grace, reproach the United States with delay in proceeding to take the same step? We admit that our own nation was very tardy in doing an act of equity and humanity to the negroes in her foreign possessions. It was only after many arguments had been urged in public meetings, and many petitions had been presented to the imperial parliament, that she was brought to try the grand experiment. But it cannot be denied that that step was at last taken in a spirit of generosity that did honour to the British empire. With the concurrence of all the branches of the legislature, and amid the applause of all classes of the community, the proclamation went forth from the throne, that "*slavery is henceforth, utterly, and for ever abolished and declared unlawful throughout the British colonies, plantations, and possessions abroad.*" \* Who does not rejoice at the very announcement, so cheering to every one who could sympathize with an oppressed people? What heart is there so cold as not to feel a thrill of exulting emotion at the very thought that on the morning of the 1st of August, 1834, "eight hundred thousand fellow-men and fellow-subjects who, during the previous night, slept bondmen, awoke freemen?" Nor does the deed of their emancipation possess less of moral grandeur in our eyes, from the circumstance that the nation was willing to pay so large a sum as twenty millions sterling, rather than not obtain it. Though, as we conceive, not bound by any principle of moral right to grant compensation to the owners, we feel that our country "was placed on a higher pinnacle of moral elevation," by submitting to this great pecuniary sacrifice, rather than allow so many immortal beings to continue one year longer in unmerited bondage. Forgive us when we say what we feel, that here, amid our many faults, is a precedent worthy of your serious consideration, if not of actual imitation. Blame us, if you will, for having so long turned a deaf ear to the cries of our suffering fellow-men; but oh! do not suffer yourselves to fall into the same error, and incur the same reproach. If we were wrong in our long delay, you

\* Terms of the Act of Parliament.



cannot be right in your present procrastination. For the sake of your own consistency; for the sake of that freedom which you have achieved for yourselves; for the sake of your own honour, upon which no stain should any longer be brought with your own hands; for the sake of that injured race who have natural rights and immortal souls no less precious than your own; for the sake of that religion which breathes a spirit of universal benevolence, and inculcates the principles of universal justice, we beseech you to outstrip us, if possible, in the alacrity with which you hasten to break every yoke, and in the generosity, if necessary, with which you are willing to secure freedom to nearly three millions of your fellow-men. Never will you repent such a proceeding. Britain continues to look back with emotions of gratitude and joy to the memorable day when, by her own hand, the foul blemish was wiped from her statute book. Ever since, her title to the poet's praise has rested on a broader foundation—"slaves cannot breathe in England;" and the bitterness of self-reproach no longer mingles with the joy awakened by the orator's splendid encomium—"I speak in the spirit of British law, which makes liberty commensurate with, and inseparable from British soil; which proclaims even to the stranger and sojourner, the moment he sets his foot on British earth, that the ground on which he treads is holy, and consecrated by the genius of universal freedom. No matter in what language his doom may have been pronounced; no matter what complexion incompatible with freedom, an Indian or an African sun may have burnt upon him; no matter in what disastrous battle his liberty may have been cloven down; no matter with what solemnities he may have been devoted on the altar of slavery; the first moment he touches the sacred soil of Britain, the altar and the idol sink together in the dust; his soul walks abroad in her own majesty; his body swells beyond the measure of his chains that burst from around him; and he stands forth redeemed, regenerated, and disenthralled by the irresistible genius of universal freedom."

[To be concluded.]

## Obituary.

[For the Banner of the Covenant.]

### MEMOIR OF REV. GORDON T. EWING.

The daily periodical press, deeply sympathizing with his bereaved family, has announced that, on board a steamer, March 21st, 1848, on his way from Cincinnati to New Orleans, Rev. Gordon T. Ewing, of Pittsburgh, departed this life. The news, thus circulated, is sufficient to assure us that a Prince in Israel has fallen, and in his death the church has sustained a severe loss. The Pittsburgh Presbytery, of which for several years he had been a highly esteemed and worthy member, at its semi-annual meeting, April 6th, being informed of the mournful event, unanimously passed resolutions of condolence with his afflicted family in their sore bereavement, and with the congregation now vacant by the death of their beloved pastor; and, as a token of respect to the memory of the deceased brother, appointed one of its members to write and publish his memoir. The church owes it as a duty to her living head and Lord, to place on record the labours, the acquirements, and the triumphs through faith of her anointed ones. It is of great importance to those preparing for the holy ministry, to have set before them examples of patience, of industry, and perseverance. Every aspirant after distinction in any of the learned professions, ought

to assure himself that such is attainable only by bringing to the study of his profession, high intellectual and moral attainments, and constant application in his own calling.

In recording some reminiscences of the deceased brother, it is not intended to present a full portrait of his character, but merely to give such an outline as will be sufficient for the purpose of recognising the resemblance. To do justice in delineating a character in which, with rich profusion, clustered the graces of mental and religious refinement, requires not only an intimate acquaintance with the individual described, but also powers of discrimination to which few have attained. The difficulty in description does not arise from the want of harmony between the Divine original and its image impressed in regeneration and developed in the work of sanctification, but from imperfection in our distinctions between the mere incidents and essential properties of Christian character. On the one hand, the amiableness of natural disposition, and suavity of manners, may be mistaken for gracious affections; and on the other hand the absence of these so eclipses the exercise of grace, that its existence is often doubted.

The subject of this memoir from early youth was distinguished for manly, generous, and noble sentiments. In the year 1798, he was born near Maghera, County Derry, Ireland. His parents were respectable members of the Anti-bounty Associate church, and from them he received such a religious training as laid the foundation of his future usefulness and greatness in the church of God. Being the only son of his fond parents, he was consequently the object of peculiar solicitude. In boyhood he gave evidence of possessing capabilities of high mental cultivation, and accordingly he was devoted to literary and scientific pursuits. Having completed his common school education, he was placed under the tuition of Rev. — Brice, the pastor of the congregation to which his parents belonged. Under this refined and classic scholar, in his course preparatory to entering college, he spent four years. In this period, he read an extensive course of classic authors, both in Latin and Greek. But while employed in acquiring an accurate knowledge of ancient languages, the early religious cultivation of his mind began to discover its first ripe fruits. In the eighteenth year of his age, he was brought under strong convictions, by the Spirit of God, and this work resulted in bringing him to a saving knowledge of God reconciled in Christ. He professed faith in Christ, and sealed his covenant in partaking of the sacramental supper. Parental expectations were high in respect to the only and beloved son, and they were not doomed to disappointment. In 1818 he entered the Belfast academic institution; and his whole deportment, both religious and moral, soon attracted the favourable notice of both students and professors. Having in the dedication of himself to God, renounced the Devil, the world and the flesh, he walked in youth, as in after life, humbly and circumspectly in the path of duty. He profited much in his *college curriculum*. In the different departments of science his acquisitions were respectable, but in moral sciences he excelled; and on finishing his course he received the highest honours of the institution.

His ethical inquiries necessarily led him to a contemplation of the different forms of government established for the benefit of the social compact. Though raised and educated in a land of royalty and high sounding titles, yet like many others in similar circumstances, he had



a strong desire to see the working of the democratic principle—a nation governing itself. Before commencing a systematic course of theology, he determined to spend some time in travelling; and having had many near relatives in the United States, and having read of the principles and order of American government, he resolved on making in this country a temporary abode. His original purpose was not to remain permanently in this land, but as soon as he had acquired the knowledge of men and things which he desired, to return to the place of his birth. But circumstances controlled his subsequent movements, so that for many years he was a citizen of our beloved country. In 1822 he arrived in Philadelphia; and soon after his landing, became acquainted with Rev. Samuel Wylie, of south Illinois. At the instance of this gentleman, he accompanied him from Philadelphia to his home, near the ancient town of Kaskaskia. There in company, they opened, and for some time conducted, an extensive classical school. But, alas! the diseases incident to the climate in a short time made fearful ravages upon Mr. Ewing's system, and from their effects he never entirely recovered. Fever and ague prostrated his body, and being of a full or plethoric habit, the malaria issuing from the great American bottom, together with contagious stagnant waters, generated diseases which afterwards destroyed his constitutional powers.

During the time he was employed in the capacity of teacher, he occupied himself in a careful inquiry respecting the scriptural character of the different departments of the household of faith. The church of his birth had no ecclesiastic connexion in the United States, and he therefore felt himself the more at liberty to investigate the whole subject of church communion. His inquiries resulted in a cordial adoption of the principles of the Reformed Presbyterian Church. Calm deliberation brought him to accede to her communion; and to the principles he adopted, and the cause he espoused, he maintained an unwavering attachment through life.

The emoluments of teaching which sometimes turn away from the path of duty respecting the ministry of reconciliation, had no charms for our deceased brother. Several offers were presented to him, which would have caused men of less purity of purpose to have turned aside from the right, and consulted their ease and indulgence in worldly things; but still recollecting that by his own voluntary act he had devoted himself to the service of God in the gospel of his Son, earthly considerations could not shake his purposes. In the autumn of 1824 he entered the Theological Seminary under the supervision of Rev. S. B. Wylie, D. D. To the study of Divinity he brought a highly cultivated mind and a heart burning with zeal for the glory of God. His progress in the proper literature of the institution was both rapid and solid. Before his entry, he was a rare scholar, and in the gratification of his religious propensities he had become, by private reading and study, a sound divine. In the spring of 1825, by the professor he was certified to the Pittsburgh Presbytery as being prepared to be taken under trial for license to preach the gospel of the grace of God. The time spent in the seminary he often spoke of with great delight. For their mutual benefit, the Theological students formed a religious society. Its meetings were held on the Friday evening of each week, and a principal part of the exercises was to detail the religious experiences of the members. Following the plan of Pike and Hayward, they were

strictly tested by the word of God. Searchings of heart and solemn prayer abounded in these assemblies. The talents of our beloved brother had there an appropriate field of exercise. He was an excellent casuist, and deeply versed in the science of mental philosophy and to the edification of his brethren, these acquirements enabled him to resolve cases of conscience, and bring the exercises of Christian affections to the supreme standard of human action.

O cruel grave, where is thy loving brotherhood? One only remained in the church militant. My dear companions had doubtless the star of me in sanctification; and they have entered into the heavenly rest. As covenant dust, preserve thou their bodies till the judgment of the great day. Thou hast opened thy devouring jaws, and their manly forms are for ever hidden from mortal sight. Precious deposite—bodies redeemed from the curse of the law. They shall one day be raised to glory, immortality and eternal life.

His pulpit exercises and examinations on Theology, both practical and systematic, being with great cordiality sustained, he was, on the 9th of May, 1825, in the city of Pittsburgh, licensed to preach the everlasting gospel. But though his qualifications as a probationer for the holy ministry, were considered to be of no ordinary kind, yet having drank deep at the fountains of literature and science, he asked and obtained leave from Presbytery to spend the winter ensuing his licensure in the furtherance of his scientific researches. The time granted was spent in the city of Philadelphia, in attendance on the Theological lectures of Professor Wylie, and also on the course of lectures delivered in the Medical hall of the University of Pennsylvania. While thus employed, he preached sometimes by invitation in the Northern Liberties of Philadelphia. In this quarter of the city a respectable number of families, some of them belonging to the Reformed Presbyterian and others to the Associate church, all of them his early acquaintances from the north of Ireland, pressed him hard to remain in the City—to organize a congregation in connexion with the Reformed Presbyterian church and become its pastor. For prudent reasons he declined the invitation, and in the summer of 1826 returned to the Pittsburgh Presbytery. He preferred Western Pennsylvania as his field of labour.

His probation for the ministry was short. Canonsburgh congregation, then vacant by the resignation of Rev. William Gibson, soon presented him with a unanimous call. After much deliberation and wrestling with God in prayer for direction in the matter of settlement it was accepted; and on the 22d of October, 1827, by prayer and the imposition of hands he was ordained to the office of the ministry of reconciliation, and installed pastor of the congregation. In those solemn transactions, Dr. Black presided—preached the ordination sermon from 1 Corinthians xii. 28—offered up the prayer of consecration, and was first in the imposition of the hands of the presbytery.

During the incumbency of his predecessor many of the members of this congregation had become alienated from one another. It contained men of sterling worth, but discord had in some measure paralyzed their social operations. To restore harmony and Christian co-operation taxed the prudence and wisdom of the young minister. This, however, in a few months was accomplished. Every root of social bitterness was eradicated from this portion of the vineyard of our common



Lord. Between Mr. Ewing and the people of his congregation, mutual confidence, which is the basis of proper action, exerted a salutary influence. His labours of love in family visitations, and in attendance on the bed of sickness and death, gained for him soon the affections and esteem of a grateful people. His pulpit exhibitions were grave, important and substantial. In manner, he was scientific and eloquent. He possessed no talent for loose and noisy declamation, and the application of each discourse was pointed, but mild and gentle. The great success, however, of his ministry, under God, depended on his assiduity in exercising a watchful care over his flock. In order that he might have time to devote to pastoral duties, in visiting from house to house, he denied himself of those pleasures and recreations which are often invigorating to the body; and he often trimmed the midnight lamp in his preparations for the sanctuary.

About five months after his ordination and settlement at Canonsburgh, he was happily united in marriage to Miss Margaret, eldest daughter of Dr. Black. To him this union was truly a blessing. Amiable in her disposition, accomplished, yet plain and unaffected in her manners, and, above all, possessed of deep-toned piety, she was qualified to participate in the joys of her beloved husband, and sympathize with him in his afflictions. At the time of marriage, and for some months after, their sun suffered no eclipse, and Providence strewed their path with the flowers of honour, respect, and happiness. But the day of adversity is set over against the day of prosperity. The people of God are destined to suffer afflictions, so that they may be weaned from the pleasures of earth. The smiles of approbation in the church and the surrounding community, and the pleasures of the domestic circle, could not from our deceased brother avert the hand of disease.

The autumn of 1828 witnessed his prostration. Chills and fevers, his old Illinois complaint of 1823, re-attacked him, and his tall and manly form bowed under their pressure. In vain was resort had to medical prescriptions. With intervals of partial health, his maladies increased, till in 1830, he resigned into the hands of Presbytery his pastoral charge; and, accompanied by his affectionate partner in life, returned to the enjoyment of his native air. The experiment was successful. The means were blessed for his recovery. Though in Ireland the restoration to health was slow, yet in about two years his health was so improved that he suffered but little during the remainder of his stay in the *Emerald Isle*.

As soon as circumstances permitted, he accepted an invitation from the Reformed Presbyterian Church, Londonderry, then vacant, to occupy their pulpit. There he remained for the greater part of his sojourn in his native country. The situation of the city renders it healthy, and the manners of its inhabitants are hospitable and refined. Every thing combined to designate this city as the place of his abode, for the purpose of recovery and the exercise of his ministry; and it is probable he would have remained longer in Ireland, had not divisions in the Reformed Presbyterian church there rendered his situation somewhat uncomfortable.

Some time before his arrival, among Covenanters the subject of toleration had been discussed with much warmth and ability. Men eminent for talents and erudition were ranged on each side of the question.

Those denominated *liberal*, maintained the doctrine of passive toleration, and denied magistral interference in matters purely religious. On the other hand, those imbued with high notions of the exercise of royal prerogatives in religious matters, argued that the *civil power* ought to restrain, by civil pains, the promulgation of "*errors*" and "*heresies*." With this question in its various bearings, the whole church became embroiled, and division was the result. Mr. Ewing endeavoured by every possible means to arrest the dissensions and reconcile the parties, but he laboured in vain. He deprecated the consequences of discussions which appeared to him rather to seek after victory than the promotion of the glory of God, and refused to identify with party discussions. Each side coveted his influence and the exercise of his talents, but his steadfast adherence to original principles, rejecting new glosses, rendered the disputants on each side jealous of his position. What could not be accomplished by flattery, some of them attempted by threats, for the purpose of intimidation. The excitement of parties grieved him much, but did not move him from a peaceful deportment. He longed to retreat from scenes of strife and discord among brethren in Christ; and having in his native land, for some years, enjoyed a state of almost confirmed health, his attention was again directed to the United States.

In 1841 he was again greeted by his Pittsburgh friends. The climate of Ireland had greatly improved his appearance, but he often complained of a want of action on the surface of the body. Coldness of skin and gastritis often succeed severe attacks of ague, and of these, Mr. Ewing was never entirely free from his first attack in Illinois, in 1823, till he finished his course on earth. During his absence from the United States, on the subject of civil relations, the Reformed Presbyterian church had been divided. This unhappy division took place in 1833, and was attended with many unpleasant consequences. Since the division, those who reject the Constitution of the United States as being immoral in its fundamental principles, and denounce the government as being the ordinance of the Devil, are denominated the Synod of the Reformed Presbyterian church; and, on the other hand, those who maintain the Constitution to be moral, and the government to be the ordinance of God, are called the General Synod of the Reformed Presbyterian Church. Crimination and abuse of their more liberal brethren, strikingly marked the writings of the men who denounced the government and citizens of our beloved country. They held up as a model, the civil attainments of the second reformation in Scotland, and maintained that Covenanters in every country under heaven were bound by solemn covenant engagements to reject every constitution of government which did not embrace the attainments of that period. In defence of their position, and to place the matter in a proper light, writers of the General Synod asserted that voluntary citizenship in the United States did not involve immorality—that it was not a breach of covenant engagement—that with all its defects, the Constitution of this confederation is far in advance of the civil attainments of the second reformation in Britain—that instead of citizenship involving a breach of covenant, on the part of the covenanters, his engagements in his public profession bind him actively to sustain our constitution in subserviency to the glory of God—that the Federal constitution is far in advance of any civil organization since the introduction of the Christian dispensation—that its fundamental principles will fa



avourably compare with those respecting civil government asserted in the symbols of the faith of any of the reformed churches.

On his arrival in Pittsburgh, Mr. Ewing had several interesting interviews with prominent men of each Synod; and, after much deliberation, he presented his testimonials of Christian and official standing from the Irish church to the Pittsburgh Presbytery, in subordination to the "*General Synod.*" He calmly weighed the arguments of each department before he decided the question of adhesion. His previous residence for many years in the United States—his acquaintance with our civil order, enabled him to form a correct determination respecting the controversies which had divided the Reformed Presbyterian family in this land.

About the time of his accession to the Pittsburgh Presbytery, a congregation in the 5th Ward of the city of Pittsburgh, then vacant, presented through Presbytery, an invitation to Mr. Ewing to stately supply their church. The petition was in part granted; and so acceptable were his labours amongst the people of the congregation, that in a short time a unanimous call was the result; and on his acceptance thereof, by Presbytery, he was installed their pastor. There he exercised his ministry till the connexion was dissolved by death. For some months before his decease, he was able to perform but little of pastoral duties. He did not, as in former times, fall under chills and fevers, but coldness of skin and want of digestion were the primary symptoms of his disease. Atrophy soon ensued, and presented the body as under its direful ravages. The healing art was laid under contribution to arrest the fell destroyer, but in vain. Remedial agents proved useless in arresting the wasting of the body, or restoring the tone of its prostrate powers.

In former times, the sea air and change of climate had effected for his recovery what medicine could not accomplish; and it was the dictate of duty that he should again try his former experiments. Accordingly, in the beginning of March, accompanied by his ever loving and faithful wife, he embarked on board a steamer for New Orleans, thence intending to make a coasting voyage to New York. The undertaking was right, and the design laudable; but the work of his servant was finished. There was no need of a prolongation of life—he must not any longer be detained in the church militant. For some days, on board the steamer, he appeared rather better than when he left home, but his strength afterwards yielded to the pressure of disease; and one hundred miles above New Orleans, the first point of destination, in the arms of his dear, but afflicted wife, he yielded up the ghost. His latter end was peace. When he found his strength failed, and was fully aware that his latter end was at hand, he greatly rejoiced in the prospect of the heavenly inheritance. Having committed his dear children and wife to the care of their covenant God, in the faith of a blessed resurrection, he slept in Jesus. How interesting to contemplate the death of the righteous—to contemplate the life and the death of those who have been employed in turning many to righteousness, and who in the closing scenes of life, afford ample encouragement to follow the ever-blessed Redeemer. In the all-wise providence of God, and in the midst of a life of much usefulness, he was removed from the vale of tears. He died, aged 50 years and some months.

On the sixth of April, ensuing his death, the widow returned home with the body of her deceased husband; and, on the day following, from

his late residence, it was borne to the place of interment in the Allegheny Cemetery. The clergy, the inhabitants in general, and especially the members of his congregation, manifested great respect to his memory, and condolence with the bereaved family, in the very large attendance upon his funeral. The widow has lost a beloved husband; the children a kind and affectionate father; the congregation a talented, religious, and elevated pastor; and the church in general one of her brightest ornaments. By those who knew him, his name will be had in lasting remembrance. The affections of his late congregation have erected a pillar to the memory of their deceased pastor, more enduring than marble, more refulgent than brass. Their works of love and affection deservedly praise them in the gate. "Blessed are the dead that die in the Lord, from henceforth: yea, saith the Spirit, that they may rest from their labours and their works do follow them." G.

*Bakerstown, May 10th, 1848.*

## Poetry.

### TURN THE CARPET; OR THE TWO WEAVERS.

As at their work two weavers sat,  
Beguiling time with friendly chat,  
They touched upon the price of meat,  
So high, a *weaver* scarce could eat.

"What with my children, cares, and wife,"  
Quoth Will, "I'm almost tired of life,  
So hard my work, so poor my fare,  
'Tis more than mortal man can bear!

"How glorious is the rich man's state,  
His house so fine, his wealth so great,  
Heaven is unjust, you must agree,  
Why *all* to him? Why *none* to me?

"In spite of all the Scripture teaches,  
In spite of all the preacher preaches,  
This world (indeed I've thought so *long*;)   
Is ruled, methinks, extremely wrong.

"Howe'er I look, where'er I range,  
'Tis all confused, and hard, and strange;  
The good are troubled and oppressed,  
And 'tis the wicked seem the blest."

Said John, "Our *ignorance* is the cause,  
Why thus we blame our Maker's laws;  
*Part* of his ways alone we know,  
'Tis all that man can see below.

"See'st thou that carpet, not half done,  
Which thou, dear Will, hast well begun?  
Behold the wild confusion there,  
So rude the mass, it makes one stare.

"A stranger, ignorant of the trade,  
Would say no meaning's there conveyed;  
For where's the *middle*? Where the *border*?  
The carpet now is all disorder."

Said Will, "My work is yet in *bits*,  
But still in every part it *fits*;  
Besides your reasoning's round-about,  
Why, man, the carpet's inside out!"

Says John, "Thou sayest the thing I mean,  
And now I hope to ease thy spleen;  
This world, which clouds thy soul with  
doubt,

Is but a carpet *inside out*!

"As when we view these shreds and ends,  
We know not what the world intends,  
So when on earth, things look but odd,  
They're *working* still the *scheme* of God.

"No plan, no pattern, can we trace,  
All wants proportion, truth and grace;  
The motley mixture we deride,  
Nor see the *beauteous* upper side.

"But when we reach that world of light,  
And view the works of God aright,  
Then shall we see the whole *design*,  
And own the *Worker* was divine.

"What now seem random strokes, will  
there

All order and design appear,  
We shall admire what here we spurned,  
For then the carpet shall be *turned*."

"Thou'rt right," cried Will, "no more I'll  
grumble,

Or think this world so strange a jumble;  
My impious doubts are put to flight,  
For my own carpet sets me right."

## Domestic Circle.

### NECESSITY OF WORK FOR CHILDREN.

There is no greater defect in educating children than neglecting to accustom them to work. It is an evil that attaches most to large towns and cities. Our children suffer from it. The parent considers whether



the child's work is necessary to him, and does not consider whether the work is necessary or not to the child. Nothing is more certain than that their future independence and comfort much depend on being accustomed to work—accustomed to provide for the thousand constantly recurring wants that nature entails upon us. If this were not so, still it preserves them from bad habits; it secures their health; it strengthens both mind and body; it enables them better to bear the confinement of the school-room, and it tends more than any thing else to give them just views of life. It is too often the case that children, provided they spend half a dozen hours of the day at school, are permitted to spend the rest as they please. They thus grow up in the world without a knowledge of its toils and cares. They view it with a false medium. They cannot appreciate the favours you bestow, as they do not know the toils they cost. Their bodies and minds are enervated, and they are constantly exposed to whatever vicious associations are within their reach. The daughter probably becomes that pitiable, helpless object, a novel-reading girl. The son, if he surmounts the consequences of your neglect, does it, most probably, after his plans and station for life are fixed, and when knowledge of one of its important objects comes too late. No man or woman is fully educated, if not accustomed to manual labour. Whatever accomplishments they possess, whatever their mental training, a deduction must be made for their ignorance of that important chapter in the world's great book.—*Bangor Whig.*

HOME.—Make home happy. Study to please and interest your wives and children. Carry to them some natural curiosity, some agreeable book, some useful paper, that will interest them for an hour or two every day. It is a painful sight to witness droves of youths, from the age of fourteen to twenty-one, standing at the corners of the streets on a pleasant evening, using language, to say the least, unbecoming to their age, when they might be agreeably employed at home. Parents do not feel sufficiently interested to make their children happy, and love the domestic hearth better than the public highways. You will always notice that those young men become the best members of society, and are the most useful in the world, who have spent a large portion of their minority beneath the care and influence of a devoted parent's eye. They are preserved from a thousand temptations to which others are exposed, and early learn to practise those virtues which in after life make them respected and beloved.

Make home attractive. Be cheerful, kind and agreeable yourselves. Never wear a frowning brow or utter a cross or angry word before your children. A dull face, a crabbed expression, a peevish, fretful disposition, are entirely out of place, amid the sanctities of home, around the domestic fire-side, in the presence of the happy looks and smiling cheeks of innocent childhood, or more sober youth. Some men have a smile for every place but home—they are mild and gentle every where but among their own household. This is a very great error—we must call it a heinous sin. If there is a spot under heaven that should call out the best affections, the warmest love and the kindest smiles, it is that dear ark, our home.

If parents were more particular to do their duty in this respect, it would have a glorious influence, and tell nobly on the future character of the rising generation.

#### GOVERNMENT OF CHILDREN.

One of the first habits that children form is that of contradicting. This some parents regard with complacency. They scarcely appear to consider it any thing more than the outburst of a free and noble spirit. No mistake, however, could be more perfect. Allow a child at every word or sentence you speak, to vociferate "no! no!" and very soon he will learn to say, "I

wo'n't!" and "I will!" "I sha'n't!" "I shall!" and, in fine, to say and do just as he pleases. The beginnings of evil are to be resisted. If a child evince a vicious propensity or disposition, let that at once be attended to. Do not wait for a more convenient season to correct; nor through a mistaken lenity, omit to correct him altogether. By the time a child can speak, he can obey. That is a false and pernicious sentiment, current to some extent at the present day, which alleges that a child must grow up and be permitted to exercise his own judgment about matters and things before he is corrected. Give it no countenance whatever in your government of children.

Guard against a hasty temper. You may have cause of provocation. Be careful that none discover your anger: especially maintain a firm and quiet spirit in administering reproof, or inflicting a punishment. If you exhibit turbulence, your attempts at reproof and correction will only aggravate the feelings of the child, and render perfectly ineffective all discipline.

Beware of always assigning a reason for every thing you command. Let your child understand that he must obey, because it is his duty to obey. If after having obeyed, he does not understand, *then*, probably, it might not be improper to assign a reason: not, however, until then. Avoid threatening also. This has a very injurious effect on yourself and on your child. It begets recklessness. You will threaten when you do not think what you are doing, and your child will become so familiar, or rather, so used to your habit in this particular, that he will care nothing about it.

Cultivate the love of virtue. Explain and enforce the necessity of serving God. Inculcate the habit of prayer. Pray yourself; teach your child to pray

"Prayer is the simplest form of speech  
That infant lips can try;  
Prayer the sublimest strains that reach  
The Majesty on high."

#### EARLY RELIGIOUS EDUCATION.

Some persons contend that the young mind should be left to grow untaught in religious truth, until it is sufficiently matured to judge for itself. Coleridge and his friends were once talking upon this very subject; one of them maintained that religion should not be instilled into the youthful mind, and Coleridge contended that it should. His friend observed, that the mind should be left alone upon that subject, and in mature years it would of itself assume the right direction. After dinner he walked into his garden, and showed him a spot full of nothing but mustard plants. "There," said Coleridge, "is my fine flower garden." "Flower garden!" said his astonished friend, "Why are they all mustard plants?" "I know that," said Coleridge, "but after a while, some how or other, the mustard will all be rooted out, and we shall have a splendid variety of cultivated flowers!"

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NEVER BEGIN A THING UNTIL YOU HAVE WELL CONSIDERED THE END. As an Eastern prince was riding along with his courtiers, a beggar presented himself and offered, for a hundred pieces of gold, to give his majesty a valuable piece of advice. The king commanded the sum to be presented to him, and received in return the maxim above mentioned. The courtiers were exceedingly indignant at what they considered a barefaced imposition, and desired permission to chastise the beggar on the spot. But the king declared himself well satisfied with his purchase, and ordered the sentence to be engraved on all his gold and silver plate. Some time after, a conspiracy was entered into for the purpose of destroying the prince; and, as he was at that time indisposed, his surgeon was bribed to despatch him with a poisoned lancet. Accordingly, on being called to bleed his majesty, he prepared



to accomplish his design; but happening to cast his eyes on the sentence inscribed on the silver basin which an attendant held, he was seized with remorse, dropped the fatal instrument, and prostrating himself before his injured master, confessed his crime, and named the instigators of this horrid purpose. The king, turning to his courtiers, observed, "Now I hope you will confess that a piece of advice productive of so important a consequence, was cheaply purchased at a hundred pieces of gold."

How many disastrous events, how many heart-rending catastrophes would be avoided, were our undertakings well considered at the beginning! were the probable consequences deliberately weighed, and sage advice attended to! Rashness is more peculiarly the vice of the young, and many a life is spent in misery and bitter repining, because due deliberation was not used at its outset, and proper precautions were not taken to avoid the rocks and quicksands which abound in the ocean of existence.

### Foreign Missions.

#### THE FIELD AND THE LABOURERS.

The following extracts are taken from an "appeal from the Missionaries at the Sandwich Islands on the duty of the present generation to evangelize the world." They present the church's duty in this particular in the most impressive and solemn manner, and we cannot but believe that they will produce a powerful and beneficial effect wherever they are read. It may increase the interest which is connected with them, proceeding from persons on the field, and many of them long and very successfully engaged in the work, to know that they were written just before the very great accessions made to the churches in the Sandwich Islands in 1836.

If we look at the earth geographically, the maps are almost black on which are designated the population of the land and the sea still under the dominion of the Prince of Darkness. For one square mile, with light flashing on it, there are thousands spread with the pall of death. To specify, would be to mention a large part of the proper names of countries, which united, make up the continents, and the names of the islands, which, disunited, are scattered among the oceans. So extensive is the territory, that should the men sent forth, few and short-lived as they are, travel continually, and announce pardon to the guilty, day and night, they could not pass over all the high-ways and by-paths, and search out the habitations of the whole human family. Their voice, should they raise it perpetually as they go, would be the voice of here and there one crying in the wilderness, heard by only a small part of those who have ears to hear, and souls to be saved. The sound of missionaries has not gone into all the earth, nor their words to the end of the world. *It could not go.* It is impossible that the few missionaries from the American churches should convert the world. They could not *explore* it. They could not encompass all the cities, and blow a trumpet around their walls, if that were the means appointed to save them. They could not mention in the ear of every mortal the only name by which we must be saved.

The foreign missionaries from our country are one to six millions of men,\* or two for the population of the United States; and two men

\* While the number of missionaries has increased since this appeal was written, it should be remembered that the population of the world has also been increasing, and probably in a greater ratio, so that the *proportion* remains about the same now as then.

could not preach the gospel to all in that extensive field; many would die without the sight of him who publishes salvation. Now, let lines be drawn over the world at such distances that the voice of one man may meet the voice of another, and let one hundred missionaries travel on these lines and proclaim the gospel; and allow that the population of the territory thus sounded upon should be saved, it would still be leaving millions and millions to perish.

The degradation of the heathen is so deep, the darkness so dense, the number so vast, that 600,000 missionaries sent the present year would be insufficient to afford the present generation any thing like the privileges enjoyed in Christian lands, and it were better still to be born in a log cabin in Maine or Missouri than in the palaces of Egypt or China. For Christendom, were every minister in it removed, would be unspeakably better furnished with the means of grace than the heathen could be with one missionary to every thousand. But several thousand ministers, with a countless number of collateral helps, do not yet convert the people of our favoured land. How, then, if they were in a state of heathenism, should two men convert them, especially if these two were foreigners, with the language to learn, write, and print; and houses to build; and schools to establish and teach; and medicines to furnish; and families of their own to provide for; and the idol gods of a nation to destroy; and a vail of superstition, forty centuries thick, to rend; the horrible darkness to dispel; hearts of stone to break; a gulf of pollution to purify—**A NATION TO REGENERATE!** How can two men do all this? How, then, shall one hundred missionaries convert the world? How a thousand? How a hundred thousand? They cannot.

When six hundred thousand go from the five millions of Christians in Christendom, or from a million and a half in the United States, they will not, all combined, emit more light than may be expected from the morning star of the millennial day. The present missionary operations—to use the language of Mr. Abeel,—“are as child’s play.”—If the great God could despise his creatures, it would be despicable in his sight. A little more than a hundred men to convert a lost world! A band not so large as preach the gospel in the City of New York, or teach schools in New York, or practise law or medicine in New York, or print books or papers in New York; this band has 600,000,000 to supply with teaching, and preaching, and medicine, books and schools, and this is called converting the world! A band of men not sufficient to look after any one department of business, whether ecclesiastical, civil, or literary, in the least state of the twenty-four of our Union, have to look after the temporal and eternal welfare of six hundred millions. A hundred men! It takes more than that to lay a railroad, or dig a canal; more than that to manufacture muskets and powder in times of peace; more than that to man one ship of war; and more than that for any one of the employments of men, from the hall of judgment to the humblest occupations.

One hundred men, or two hundred, or three hundred, or five hundred to enlighten the moral world!! It requires nine thousand men to visit the Pacific ocean, many of whom leave wife and children for voyages of three years, in order to fill the lamps which assist the moon and stars to dispel the natural darkness of the United States. If a valley is to be exalted or a mountain levelled, thousands must gird themselves.—



How, then, shall a few hundreds prepare the way of the Lord, in the deserts of all the earth? Where is the monarch purposing to subdue a neighbouring kingdom, who will feel sustained and honoured with an army of one hundred men, the result of twenty years' enlistment, with an addition of fresh troops of five, ten, or twenty annually?

Can five men from America subdue thirty millions in France? Can one hundred or a thousand subjugate all nations? The army of the aliens, six hundred millions strong—will it bow to one hundred soldiers of Zion's King? The missionary operations are child's play; the light of them a taper; their magnitude, a drop of the bucket; and their weight, the dust of the balance against the everlasting hills. *"If the great God could despise his creatures, it would be despicable in his sight!"*

If we turn a moment from the men, and look at the means to sustain them, the earth is the Lord's, and the fulness thereof. The wealth of the mines is his, and he made it; and he will use it to promote the interests of his church. It is required. The superscription to Cæsar on the coins must be effaced, and a new one be struck for the church. There is no other work so urgent, none so worthy, none in which the interest on earth is more ample, and the treasure in heaven more sure. The wealth of America calls for extended missionary operations,—the support of an army, and not a few spies. The funds of the American Board are as nothing. The treasurer's report being read, no one needs to be told that the work is not done,—that it is not begun. *Two hundred thousand dollars annually!* One's tongue almost utterly refuses to utter it, a sum so worthless, in connexion with an object so magnificent. But on the other hand, the price of earthly ambition, convenience and pleasure, is counted by millions. Navies and armies have their millions—railroads and canals have their millions—colleges and schools have their millions—silks, carpets and mirrors have their millions—tea, coffee, tobacco and rum have their millions—parties of pleasure, and licentiousness in high life and in low life have their millions—and what has the treasury of God and the Lamb to redeem a world of souls from the pains of eternal damnation, and fill them with joy unspeakable? Less than two hundred thousand dollars through the American Board, and some other thousands through other channels. George II. expended in three wars, 157 millions of pounds, and George III. replaced the Bourbons on the throne of France at a cost of above one thousand millions sterling. The revolutionary war cost the United States one hundred and thirty millions of dollars; and intemperance wastes a hundred millions a year; and the great fire in New York destroyed twenty-six millions in a day, the interest of which for twelve months is about equal to the amount expended by the American Board for twenty-five years! And yet the ruins of that conflagration will soon be repaired, and its monument found in the splendid walls now rising from the ashes.

And shall the world be saved with the filings and the dross of the mint; and the old garments men throw from their backs; and the crumbs which fall from their tables? Who that believes that God made the world for Zion, and that the wealth of the sinner is laid up for the just; who that is acquainted with the growing resources of America, and the bliss of giving, can subscribe to the sentiment that missions cannot be greatly enlarged for want of money? Who that contemplates the exposure of our American friends to that covetousness which is idolatry,

and looks at six hundred millions of heathen idolaters, will not pray that missionary operations may be increased ten thousand times; that the gods of silver and gold in the United States may be employed in the destruction of the gods of wood and stone throughout Satan's dark empire, and that this war among the members of the same household may eventuate in the utter extermination of the whole family of lords many, and gods many, and Jehovah be exalted over all.

Truly, the efforts of modern missions deserve not to be compared with the work yet to be performed; and unless the work be increased to a very great extent, the world cannot be saved. Past and present exertions have lessened but little the great multitude who know not God. This is not saying that nothing has been done. The work of a few has been done. But those abroad have not done and will not do the work of many. Their own individual duty is all they can possibly perform and when they do their utmost, a large territory remains to be possessed by the whole army of God. Canaan was large enough for the twelve spies and the ten thousands of Israel also. Jericho was not subdued when Rahab was gained by the mission of two pioneers. The antediluvians could not be saved in one ark, if its doors had been open to all nor were they all drowned by an ordinary shower of rain. The world will not be covered with the knowledge of the Lord as the waters cover the seas, until the men to publish that word, are scattered like rain on all the earth. So long as they remain together, like water in a lake, so long the moral world will be desolate. They must go everywhere; and if the expansive warmth of benevolence will not separate them, and they raise and go on the wings of the wind, God will break up the fountains of the great deep of society, and by dashing the parts together, like ocean in its turmoil, or Niagara on its fall, cover the heavens with showers, and set the bow of hope for the nations; and the desert shall rejoice and blossom as the rose. God is too good to suffer either Amazon or Superior to lie still and become corrupt, and the heavens in consequence to be brass and the earth iron. God is too benevolent also in the arrangements of the moral world, to allow his people to lie inactive; to have here a continuing city while the heathen are dying. The churches cannot afford to convert the world with fifty men and a handful of money. It would be as disastrous to the churches in their present state, as for men to obtain a livelihood without labour. Missions must remove the wealth of America, lest the people die under its pressure. They must rise up and act, or they will perish with very fatness. The ministers must equip for the foreign war, or they will contend with each other, and scenes of folly and shame will distress angels, and mar the beauty, and eat like canker the bosom of Zion.

Brethren and fathers,—the word of God, and the works of God and the providence of God, sound the alarm in the churches, calling them to the holy war, for unto them as a body is committed the conversion of the world. It cannot be done by a few hundred missionaries and a fraction of wealth. NO, NEVER.



[For the Banner of the Covenant.]

## BRIEF PAPERS ON INDIA.—SCRAP NO. III.

Having, in two brief papers, referred to the different appellations of this country, the name of the very peculiar people that at present constitute its chief inhabitants, and to its national boundaries, the objects that would naturally follow are, its climate, soil, productions, &c., but as my design, in these short scraps, is to discuss the character, customs, &c., of the Hindus, I proceed at once to a brief notice of their early history.

Who are the Hindus? From whence came they? When did they emigrate thither? By what means did they possess themselves of this country? As the Hindus themselves have scarcely a single historical statement on record that can be relied on these questions cannot now be satisfactorily answered; and, in all probability, this must for ever remain the case.

That the Hindus are a different people from the aborigines of this country, is quite evident. The barbarous, I might almost say the savage, tribes found in the mountains of India, and in the low castes of the plains, are doubtless the descendants of a people who occupied this country prior to the appearance of the Hindus. In a future paper I hope to give an account of the aborigines of India.

I suppose it is agreed, on all hands, that the Hindus are one of the most ancient nations on earth, and that they had made considerable progress in civilization and in science some centuries prior to the Christian era, is undisputed; but these facts by no means serve as a data by which we may learn the period of their arrival in India. There is good authority for the statement, that the religion of the Hindus was propagated in this country *since* the Christian era. At the time of Alexander's invasion of India, as mentioned by Arrian and other early writers, the prevailing religion was Buddhism and not Brahminism; and this state of things continued for several centuries. There are other historical facts which lead to the conclusion that Brahminism is not of so old a date as Christianity. Whence it seems probable that, less than two thousand years ago, the Hindus were foreigners in the country where, according to their own account, they have held undisputed sway for thousands of ages.\*

Some have supposed that the Hindus, the Brahmins at least, may have come from Egypt. There certainly are some points of resemblance between the Indian priests and the ancient Egyptians. From Genesis xliii. 32, we learn that the Egyptians, like the Hindus of the present day, were strict observers of caste. With the Hindus, as with the Egyptians, the bull is an object of the highest veneration. The brahman receives the honorary title of Misraim, the very name by which Egypt is known in India and in all the east. Other points of resemblance might be mentioned. Notwithstanding, I think there is far more probability that the Hindus, as some of our best writers on India suggest, came from some portion of central Asia, perhaps from the neighbourhood of the Caspian sea. The Persian and other languages of central Asia have numbers of terms in common with the

\* The Hindus gravely tell us, and some of the *wise* men of Europe have believed them, that two lines of their former kings, namely, those of the sun and moon, swayed an undisputed sceptre over India during the whole of the *dwafrar* yug, brazen age, 864,000! An excellent account of the mythology of the Hindus is given in *The History of India*, in Harper's Family Library, ii. 48.

Sanscrit, the sacred language of the Hindus. This is not the case with the Coptic, the modern language of Egypt, which in all probability, bears a strong affinity to the ancient language of that country. Thus presumptive evidence is afforded for the position that the Hindus came from some portion of central Asia, and not from Egypt. Besides, the features of the Hindu countenance are nearly Caucasian.

There is every reason to believe that the Hindus possessed themselves of India as the Mahomedans and English have since done—that is, by conquest. I believe that our best writers on Indian history are agreed that the worshippers of Brahma, Siva, and Vishnu waged a war of extermination against the Buddhists in the early centuries of the Christian era, and that multitudes of the latter were obliged to flee to other countries to escape the slaughtering sword of their conquerors. It may therefore be reasonably inferred, that the Hindus possessed themselves of India in the manner just mentioned. At the present time, a few individuals of a sect called Jain, evidently remnants of the Buddhists, are here and there to be found throughout India. It may be worth mentioning here that India is considered, on all hands, to be the birth-place of Buddhism.

Brahminism, with all its horrid rites, its debasing, demoralizing rites, has thus been introduced into India. What then, even in a human point of view, should hinder the religion of Jesus from being propagated here? When the earth shall be filled with the knowledge of the Lord, as the waters cover the sea, shall not India cast her idols to the moles and to the bats, worship only the true Swaim-bhu, the self-existent God?



Just as our last No. was issuing from the press we received the following interesting communications from India. We hope they will be read with attention; but especially would we call the notice of our readers to the extract from the Journal of one of the native assistants. How delightful is it to find an individual who, but a few years ago, was involved in all the errors and debasing superstitions of heathenism, in its most unholy forms, now announcing salvation by the only Redeemer, to his benighted countrymen! We should regard this as an evidence that we have not run in vain, nor laboured in vain, and feel encouraged to continue and increase our exertions.

EXTRACT OF A LETTER FROM REV. J. CALDWELL, DATED,

Saharanpur, March 6, 1847.

MY DEAR BROTHER,—I have barely time to-day to write you a line or two in reply to your kind and welcome letter of 29th November 1847, which came to hand some two weeks since. I should, my brother, write you a long epistle, giving an account of matters in detail, at this station, but as to-day is the last opportunity for the overland mail, for this month, and the hour for its closing draws near, I must content myself with a hasty note. I hope to write by next month's mail.

The enclosed scrap,\* is like its predecessors. If it serves the purpose of drawing attention to India and the Hindus, my object will be accomplished.

By next mail, among other matters, I hope to send you some extracts from my journal, and some also from the journals of our catechists.

\* The third of a series of papers on India, published in our present No.



I am glad to learn that we are to have a re-enforcement to our mission here, from our own church. May the Lord bring them hither in safety.

Mr. Jamieson, who is now on his way hither, and is expected in a few days, will be associated with me at this station, until the re-enforcement from our own church arrives.

I am thankful to state, that my family and self, with the exception of our youngest child, are quite well. All our native brethren, too, are in good health.

My hands, at present, are more than full. Besides the ordinary duties of the station, I have the superintendence of the building of our new church, which, I hope, will be finished this year. Every afternoon in the week, except Sabbath, is spent by the catechists in addressing the people, and in three different places at the same time. In this I join them as often as I possibly can. I am thankful to state that I am now able to preach in the native language with some degree of fluency.

Mrs. C. joins me in Christian regards to you. Please give affectionate regards to all friends in Philadelphia. The enclosed please forward to Mr. Campbell. Your fellow labourer in Christ,  
J. CALDWELL.

P. S.—The enclosed is an extract or two which one of the catechists has made from his journal. I send it just as he handed it this moment to me.



#### EXTRACTS FROM THE JOURNAL OF A NATIVE ASSISTANT.

*February 7th, 1848.*—Went to Moregunj bridge; asked a person What regeneration meant? He gave no right answer; therefore I was obliged to explain. Afterward, read from a Hindu tract about the judgment day, which related that every person will go to hell or heaven, according to their desert. While I was engaged in addressing people, an old Hindu Sipai said, that both hell and heaven are upon this very earth! I asked, how? He replied, that murderers are hanged, and that thieves are kept in a jail house. I asked him again, Where are we to find the punishment for those whose murder, theft, and every evil work are concealed. He was silent, but another, a mussulman, replied that they will be punished by God himself. Another requested to hear something about the creation of the world. I told him what was written in the book of Genesis. He said, it agrees almost in every particular with the Koran. Another mussulman declared, that Christians do not observe the religion of Christ, but receive what is taught by Satan, who came to them in Christ's form. I spoke to those who were present: You know that Satan is the bitterest foe both of God and man, and it never can be expected that he will teach any thing which is good, but all contrary to it, for he is the author of sin. Every one exclaimed, This is all right. I said to them, it is written in the New Testament, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." I asked, Is this the command of Satan? He replied, No.

*February 8th.*—Went to Moregunj. There was a cow where I wished to stand: in order to make room, I pushed the cow with my staff. A mussulman who was standing by, exclaimed, Do not push her, for she has a soul like you! I told him, that there is a great dif-

ference between her soul and our soul. Our soul is immortal, but her soul is mortal; for us is prepared heaven or hell, but for her is none of these. He said, cow is a clean animal, and afterward it goes to heaven. I inquired, which animals are clean, and which unclean? Answered, swine is an unclean animal. I asked if the camel was clean, for where God said that the swine is unclean, in the same place He proclaimed camel to be unclean? still you eat the one and leave the other while they are both equally unclean in the sight of God! Afterwards another mussulman asked me of what sect I was before? Gave no answer, but asked him to tell what was the religion of their forefathers? He was quiet: but some boys came forward, and one asked, What was the religion of Adam? and another inquired, who was made first? I entreated them to ask one by one; then I will answer your questions; in such haste and tumult you cannot hear me, nor I can you. Now came a mussulman, and said, O ye mussulmans, why are ye standing and hearing him? by hearing him you are made sinners. At this time most of them went away, but for those who were left behind I read the eighth chapter of Matthew.

Went to Nahhasa, and commenced to read Dr. Wilson on Hinduism. By and by came a Hindu, who heard me with attention, but said nothing. After, came some mussulmans. I read for them the third chapter of Romans, which shows that there is none righteous, no, not one. They heard me for some time. One of them went away declaring that God is the author of both sin and good, but the others were confessing that Satan is the author of sin, and God of good. An old mussulman said to me, that all his goods and money were plundered, and he did not know where to find bread. I told him that I do not know any such place, where he is to find bread for his body, but know a place where he will get the bread of eternal life. He inquired, Where is the place? I told him that Jesus is the true bread of life, by feeding upon him we shall never die. He asked again, Is not the Koran the word of God? I told him that there are some good things in it, which agree with the Bible, and we observe them as the word of God; but the rest, we do not observe them, nor know them as the word of God. For instance, Koran and Hindus impute sin to God. This never can be the word of God. Another person requested to hear something about Christ, which was readily done. Then came Mr. Coleman from Moregunj, and talked with the people.

### **Ecclesiastical Proceedings.**

*Meeting of Presbytery.*—The Northern Reformed Presbytery met, in regular session, in Dr. McLeod's church, New York, April 21st, 1848. Among the items of business transacted were the following:

*New Church in Brooklyn.*—The committee appointed at the last meeting, in answer to the petition of sixty-two individuals for an organization in the city of Brooklyn, reported, that the organization had been completed according to the due order. The members had been admitted, three ruling elders ordained, and a call for a pastor moderated. The elders are Messrs. Thomas McBurney, James Smith, and Robert Boggs. The call was addressed to Mr. David J. Patterson, licentiate. It was sustained and presented to him, and, being accepted, Tuesday, 25th instant, was appointed for his ordination and installation, should the way be found clear.



*Reports of Domestic Missionaries.*—Mr. D. J. Patterson reported three months' service in Brooklyn, and Mr. David M'Alcese visitations and supplies to Redfield, Lisbon, Ryegate, &c., &c., in which latter place he had remained for three months—the congregation being desirous for a pastoral settlement. The reports were highly encouraging. Presbytery directed the per diem allowed, to be paid to the domestic missionaries.

*Church Extension Fund.*—Presbytery resolved to increase their domestic missionary and church extension fund by at least one hundred and fifty dollars for the next year, and directed that collections be taken up for this purpose in all the congregations in their bounds, on the first and second Sabbaths of May ensuing.

*Reception of Rev. Alexander Clarke and his People.*—A petition from Rev. Alexander Clarke, of Amherst, Nova Scotia, was presented and read. The following are extracts from the paper:

*To the Moderator and remanent members of the Northern Presbytery, in connexion with the Reformed Presbyterian Synod of North America,*

The petition of Alexander Clarke of Amherst, Nova Scotia, Humbly Showeth, That, twenty years ago, petitioner was sent out as a missionary to these provinces by the Reformed Presbyterian Synod of Ireland,—that in the present field of his labour, petitioner found but one *professed* Covenanter,—that there was not a Presbyterian house of worship in the two counties in which petitioner's circuit lies, nor any suitable place for preaching, at all,—that there were but few of the Presbyterian name, and those, in many instances, unworthy of even the name,—that now there are many stations, four houses of worship, a fifth in progress, other places of accommodation, and nearly two hundred communicants,—that in view of these facts, and aware that petitioner stands *alone*, others wish to press into the field, that without immediate help no one man, in these shaking times, can hold these many posts together,— . . . And that as petitioner's views of *public policy* are in accordance with those of your reverend body,—Therefore petitioner earnestly prays that you will, without delay, take him into your connexion, under your protection, and send him some assistance. And petitioner hereby promises, to follow no divisive courses, but to yield all due submission *in the Lord*. And petitioner, as in duty bound, will ever pray, &c., &c.

ALEXANDER CLARKE.

Amherst, 2d February, 1848.

After due deliberation, Presbytery passed the following resolutions:

*Resolved*, That Rev. Alexander Clarke be admitted a member of this Presbytery on the ground of his own application, as a minister of the Reformed Presbyterian Church, of unimpeached character and standing.

*Resolved*, That this Presbytery deeply sympathize with Mr. Clarke and his people, in the peculiar and trying circumstances of their case, and that they will send them ministerial aid as soon as that can be procured.

*Resolved*, That a committee of Presbytery be appointed to ascertain whether any student of theology, ready for licensure, or licensed preacher of the church, can be procured for the Nova Scotia mission, and that, if a suitable person can be obtained, the committee may request the Moderator to call an extra meeting of Presbytery, for the licensure and ordination of such person.

At a subsequent session, the following paper, from Mr. Henry Gordon, student of the third year, was handed in to Presbytery:

*To the Northern Presbytery of the Reformed Presbyterian Church, of North America, now in session,*

SIRS,—Understanding that a missionary for the province of Nova Scotia, North America, is now wanted, and that application has been made to you, as a Pres-

tytery, for such aid, and hearing myself also of the Macedonian cry from that quarter, (come over and help us!) I therefore most cheerfully and devotedly offer myself to you, as willing to go and labour in that field, whenever you may think it proper to send me, and subscribe myself, yours respectfully, H. GORDON.

Presbytery disposed of the above paper by the following resolutions:

*Resolved*, 1. That the offer of Mr. Henry Gordon be accepted.

*Resolved*, 2. That a committee of Presbytery be appointed to assign to Mr. Gordon the ordinary trials for licensure, and that if he be found qualified, they proceed to license him in due season to preach the gospel, and send him to the aid of the Nova Scotia mission.

*Resolved*, 3. That any two ministers of the Presbytery, with ruling elders, may be a commission, to meet in Nova Scotia, between this and the next regular meeting of Presbytery, for the purpose of ordaining Mr. Gordon to the ministry, if deemed proper, and attending to such other business respecting the church in that locality as may come properly before them.

*Ordination of Mr. Patterson.*—On Tuesday, 25th April, Presbytery met in the city of Brooklyn, and ordained to the ministry Mr. David J. Patterson, installing him pastor of the First Reformed Presbyterian Church there. Presbytery then adjourned to meet in Dr. McLeod's church, New York, on the second Tuesday of October, 1848, at 10 o'clock, A. M.

*Licensure of Mr. Gordon.*—On Tuesday, May 16th, Mr. Henry Gordon was licensed to preach the gospel by the Northern Reformed Presbytery. Mr. Gordon had previously delivered all the usual pieces of trial, and passed, with great acceptance, the regular examinations. He goes to Nova Scotia, we understand, in a few weeks. May the blessing of the Head of the church attend upon him.

From the preceding statements, it will be seen that a highly prosperous state of things now exists within the boundaries of the Northern Presbytery. There is no part of our church which is called upon from time to time to make such large contributions of members to other parts of the body, as have been required from her for years past. Being immediately upon the Atlantic coast, she is continually passing through her bounds the emigrants who seek a home among us, and whose stay is frequently but short. And her country congregations have been almost depopulated by removals to the less expensive lands, and less densely populated regions of the great west. We have heard the pastor of the New York congregation observe, that he could travel to the Mississippi, and be almost every night, if necessary, in the houses of persons who had, at some period, been in connexion with his own church. While, however, the church in the north has suffered largely from removals, she has been not only holding her own, but steadily increasing, and the last year has been marked as one of peculiar revival to her interests. The vacancies, many of which had suffered long from inadequate supplies, have been encouraged and built up; new congregations have been organized, and the missionary field has been more thoroughly cultivated, and yielded larger fruits than at any former period. At all this the friends of the Reformed Presbyterian cause, every where, will rejoice. The work is God's, and his servants may rest satisfied that he is their helper. The church is one, and her heart is one, though its pulsations send the vital streams to the utmost extremities of the body. The brethren in Nova Scotia



are, we think, where they ought to be. They are geographically within the boundaries of the Northern Presbytery; their ecclesiastical sympathies are decidedly with the church in the United States, and they are far more accessible to us than to the trans-Atlantic brethren. Halifax is within forty-eight hours' sail of New York; and about the same time and expense that would be required for a journey from New York to Pittsburgh, could avail for a visit to Amherst and its vicinage. The excellent brother who has been labouring so long alone, to the good people there, desires such a coadjutor as we doubt not he will find in the person of the excellent young friend whom it is proposed to send him. We commend the subject to the regards of the church.



#### ORDINATION OF MR. JOHN SIMMS WOODSIDE.

In view of Mr. Woodside's departure to India, a special meeting of the Philadelphia Reformed Presbytery was held on Tuesday, June 20th, for the purpose of making arrangements in reference to his ordination as a minister of the Gospel. Mr. Woodside having delivered with approbation a piece of trial, his ordination took place on the evening of the day mentioned. The Rev. Dr. Wylie preached the sermon, selecting as his text, Jonah iii. 2. "Arise, go to Nineveh, that great city, and preach unto it the preaching that I bid thee." His discourse, which was very instructive and interesting, had especial reference to Mr. Woodside's expected mission to the heathen. Having been written in Phonographic characters, by Mr. John G. M'Vickar, we have been favoured with a report of it as it was spoken, and we hope to publish the whole, or such extracts as our limited space will permit. The usual questions having been proposed by Rev. Dr. Crawford, a solemn and impressive ordaining prayer was offered by Rev. James R. Campbell, after which an address to the newly consecrated minister was made by Rev. R. J. Black, in which he adverted in an eloquent manner to the trials and difficulties which a missionary might expect to encounter, the duties he would be called on to discharge, and the support on which alone he could depend. The concluding prayer having been made by the Moderator of Presbytery, after singing, the congregation was dismissed with the apostolic benediction, pronounced by Rev. John S. Woodside.

The whole services of the evening were of a very interesting character; and it is hoped that a favourable impression has been made, both in behalf of sound gospel order in the Church of God, and in support of proper efforts made to extend the knowledge of Messiah's name among the heathen.



#### REPORT OF A MISSIONARY TOUR IN THE UNITED STATES.

Rev. Mr. Campbell having been appointed by the Board of Missions of the Reformed Presbyterian Church, to act as their agent during his visit to this country, on his return to this city presented the following report of his labours, which shows how well he has performed the duties assigned to him.

*Philadelphia, June 13, 1848.*

*To the Board of Missions of the Reformed Presbyterian Church:*

DEAR BRETHREN,—Having now returned to this place after a long journey to the West, in discharge of the duties which you appointed me as an agent of the Board to our Churches, I beg to lay before you a report of my proceedings.

At the very commencement of my labours, I was greatly encouraged and animated, and led to hope for complete success in the enterprise, in consequence of one benevolent friend in our church coming forward and voluntarily offering, that in case the two young men were sent to India by our church, he would pay the sum of five hundred dollars towards their outfit, and six hundred dollars per annum for their support in India. This sum of six hundred dollars a year being

the entire amount required from us by the Board of Foreign Missions in New York, for the support of one Missionary, it then seemed reasonable to hope that the remaining part of the outfit, and the salary of one additional missionary would be furnished by the *whole* church, when the state of the heathen and the openings that Providence has made for the spread of the gospel among them, would be fairly and fully presented, and especially as taking the whole number of communicants in our churches at 4000; the additional sum to be contributed by each for this purpose would be only 15 cents per year. The result of this agency shows that our expectations, however sanguine they may have seemed, were not without foundation.

You are aware that the first three months of the winter were spent chiefly in Philadelphia and New York. During that period, however, at the request of Mr. Lowrie, the Secretary of the Presbyterian Board, I spent several sabbaths among the churches in Westchester county, New York. I also visited some Presbyterian churches in Eastern Pennsylvania; and in all these places brought the missionary subject before large assemblies, whose contributions to the Board they are pledged to support, it is hoped will be more liberal than formerly. On the second of March, I commenced my journey to the far West, and have had the pleasure of visiting all the settled congregations in our connexion, as well as many of the vacancies. During my tour West, I also had the happiness of attending two Presbyteries and four communion seasons, and of meeting all my appointments at the very time previously specified. Indeed a kind Providence seemed to favour the undertaking, and in many ways to render my journey propitious. We have certainly much cause to thank God, and to take courage for the future.

The following are the amounts subscribed in my book, and much of which has been collected :\*

|                                                                                                                                                                               |         |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------|
| Cash from Christian friends in Letterkenny and Newtonards, Ireland;<br>and Mr. John Stuart, Manchester,                                                                       | \$43,12 |
| Subscriptions by members of the First Ref. Pres. Church, Philadelphia,<br>(Dr. Wylie's,) \$1167; and by Christian friends of other denomina-<br>tions in Philadelphia, \$423, | 1590,00 |
| Subscriptions by members of Dr. McLeod's church, New York, \$472;<br>and by other Christian friends in New York, \$300,                                                       | 772,00  |
| Subscriptions by the church in Milton and McEwensville, Pennsylvania,<br>(The Rev. Mr. Crawford's,)                                                                           | 59,50   |
| Subscriptions by the churches in Pittsburg, \$245; and by other Chris-<br>tian friends in Pittsburg, \$221,                                                                   | 466,00  |
| Subscriptions by the congregations under the care of the Rev. Mr. Guth-<br>rie, \$300; loss by failure of bank, \$50,                                                         | 250,00  |
| Subscriptions by congregations at Newcastle and Neshannock, (Rev.<br>Mr. Hutchman's,)                                                                                         | 170,27  |
| Subscriptions by congregation at Darlington, (Rev. Mr. Scott's,)                                                                                                              | 100,74  |
| " " Xenia and Massies' Creek, (Rev. H. McMillan's,) 168,00                                                                                                                    |         |

\* In several instances the sums *actually* paid have *exceeded* the amounts subscribed. Mr. Campbell's report gives the *subscription*: in a subsequent report, to be published as soon as possible, the *payments* will be recorded. This may serve to explain any discrepancy between Mr. Campbell's account and the treasurer's acknowledgments. It should also be remembered that this report includes only the sums subscribed as a *special effort* for the *outfit*; in addition, several congregations have already sent on their annual payments for the salaries of the missionary brethren.



|                                                                                           |        |
|-------------------------------------------------------------------------------------------|--------|
| Subscriptions by congregation at Beechwoods, (Rev. Gavin M'Millan's,)                     | 108,50 |
| “ “ Cincinnati, - - - - -                                                                 | 69,00  |
| “ “ Bloomington, Ia., (Rev. T. A. Wylie's,)                                               | 61,15  |
| Subscriptions by congregation at Princeton, Indiana, (Rev. John M'Master's,)              | 96,21  |
| Subscriptions by congregation at Walnut Hill, - - - - -                                   | 37,39  |
| “ “ Eden, Illinois, (Rev. Samuel Wylie's,)                                                | 146,00 |
| “ “ Thorn-Grove, (Rev. J. W. Morrison,)                                                   | 37,37  |
| “ “ Chicago, (Rev. A. M. Stewart's,) about                                                | 75,00  |
| “ “ Duaneburg, N. Y., (Rev. Gifford Wylie's,)                                             | 135,75 |
| Subscriptions by W. Cunningham, family and friends, at Schenectady,                       | 41,00  |
| Cash received from President M'Master and others, at Oxford, Ohio,                        | 12,00  |
| “ from Mr. William Garvin and family, and friends at Louisville, Kentucky, - - - - -      | 105,00 |
| Cash received from Rev. Mr. Harshaw and family, Illinois, - - -                           | 5,50   |
| “ from Miss Cunningham, a little girl in Schenectady,                                     | 2,00   |
| “ from Miss Anna M. Cook, of Albany, proceeds of young ladies' missionary fair, - - - - - | 15,75  |
| Cash received from Mrs. Cook, of Albany, - - - - -                                        | 10,00  |
| “ from Church in Fredericksburg, Ohio, and friends in Ohio,                               | 10,50  |
| <hr/> \$4,633,81                                                                          |        |

To be received from the third church in Pittsburg, (the late Rev. Mr. Ewing's,) say \$150. It was also expected that in some instances considerable sums would be received beyond what was subscribed at the time, so that we may hope that, when all comes in, the sum will be over \$5000. It should be remembered that several congregations in the East have as yet done nothing, and that both in Dr. Wylie's and Dr. M'Leod's congregations, the people, *as a whole*, have not yet been called upon.

In discharge of my duties as your agent, I have travelled in the East 760 miles, and in the Western States 3940 miles; making, together, 4700 miles, and all at an expense for public conveyances, &c., of \$116,-83. Altogether, I have preached and lectured on Missions 74 times, besides sermons on other subjects, addresses to sabbath schools, Theological Seminaries and Colleges, and many of these lectures were more than three hours in length.

I cannot close this report without expressing thanks to *Him*, who, while I have in his providence been called for a time from my chosen field of labour among the heathen in India, has given me so good an opportunity of promoting the missionary cause while sojourning among friends in this Christian land; has granted protection during my journeys, and bestowed so large a share of health and strength for the discharge of important duties that have devolved upon me. If any good has been done, all the praise belongs to God alone. That I have done so little to promote his glory, and the interests of his kingdom in heathen lands, and that I have not improved to better account, the opportunities I have enjoyed of doing good, of extending a deeper religious influence around, and of receiving good of a spiritual kind during my intercourse with dear and excellent Christian brethren and friends, ought to be a cause of deep humiliation on my own part. I have been most warmly and kindly received by all the ministerial brethren, and by all the members of our churches wherever I have gone. With regard to some of them, old acquaintances and friendships were renewed and strengthened. As to others, whose faces I had not before seen, I seemed as a friend with whom they were familiar, as unknown and yet

well known. To one and all, I take this opportunity of returning my sincere thanks for the kind reception they gave me—for the sentiments of affection and respect they expressed to myself personally, and, *above all*, for the deep interest they have manifested in the cause of missions to the heathen. It is this that cheers me, and it will encourage and sustain me in labours to promote the gospel in far distant climes. I am fully convinced, from what I have seen, that there is sufficient Christian principle and missionary feeling among the members of the Reformed Presbyterian Church, not only to sustain the work on the scale at present contemplated, but to extend it far beyond our most sanguine expectations. In order to do this, every member of the church, and particularly the young, should be put in possession, *regularly*, of missionary intelligence; the duty of all to comply with the divine command, according to their ability, in sending the gospel to the heathen, should be brought to bear upon their enlightened consciences, in the ministrations of the sanctuary; all should be required to aid systematically in this, and every cause of benevolence, something on the plan suggested in the April number of the Banner; and above all, and associated with all attempts to extend the kingdom of Christ, prayer, in monthly concerts, and at all other times, should be offered, and then we might reasonably expect the success which all desire.

With great respect, dear Brethren, I remain yours in the furtherance of the gospel.

J. R. CAMPBELL.



#### REPORT OF A VISIT TO THE IRISH REFORMED PRESBYTERIAN CHURCH.

At a recent meeting of the Executive Committee of the Board of Missions of the Reformed Presbyterian Church, Mr. John S. Woodside gave an interesting account of a recent visit to his native land, made in anticipation of his expected departure to India as a missionary. He was desired to furnish a report, in writing, to be published in the Banner. It will be found below, and we are sure its perusal will increase the interest which our readers have, no doubt, already begun to feel towards a brother who is expected shortly to act as one of their representatives to the heathen world. The view it presents of the Irish Reformed Presbyterian Church is very pleasing, and we trust the American churches will give all the encouragement which they can afford to those to whom we owe so much, and who are so nobly endeavouring to sustain themselves.

*To the Executive Committee of the Board of Foreign Missions of the Reformed Presbyterian Church:*

GENTLEMEN,—Having obtained permission from the Professors in the Theological Seminary, to revisit my friends and native land previously to my departure for India, I sailed from New York for England on the last day of February, and arrived again in Philadelphia on the last day of May, having accomplished my entire journey within three months. It would be altogether irrelevant to enter into a lengthened detail of all my public operations during that period. A very brief statement of the manner in which my time was spent, with a few observations upon the condition and relations of the Irish church, will suffice.

Of the above-mentioned time one month was spent on my voyages outward and home; fifty days in Ireland, and the remainder in England,



except the time spent in crossing and recrossing the channel. Aware of your desire that I should see as many of the churches as possible during my visit, I entered upon the performance of that duty immediately after my arrival. On the 29th of March I attended a meeting of the Belfast Presbytery, where I met with a most cordial reception, and was taken under their direction during my stay in the country. Presbytery having learned that I was to remain with them but a short time, made prompt arrangements by which I should be enabled to accomplish all that I proposed. I was thus allowed free access to all their pulpits, and invited to co-operate with them in advocating the schemes of their own church. Being provided with ample sources of information relative to the situation of the various evangelical churches in this country, I endeavoured to bring before the various congregations which I was privileged to address, the state of the missionary operations of the American churches, both at home and abroad. This, with the regular preaching of the gospel, and co-operation with the friends of temperance and Sabbath schools, was the chief public business to which I attended.

In performing this work, both by sermons and addresses, I was engaged publicly twenty-eight times in Ireland, and twice in England. On all these occasions the warmest interest was manifested in the subjects presented, and every where I received the kindest assistance from the ministers with whom I associated. I was delighted to find that all our ministers, and many of the people there were intimately acquainted with the condition of our India mission. This was owing to the interesting lectures which Mr. Campbell had delivered in their several churches during last year. Every person with whom I conversed on the subject spoke in terms of the warmest approbation of these lectures, and not less so of their distinguished author. Their interest in the India mission has not been confined to mere words. Some of them have contributed to its support, and it is proposed to do still more by an annual contribution from all their churches. The circumstances of their own church at the present time demand, on their part, the most strenuous exertions. Beset with difficulties on all hands; suffering under the severe pressure of the times; thinned by an unceasing tide of emigration to this country, and bleeding under the scourge of affliction in the recent removal, by death, of one of their best ministers—the Rev. Dr. Paul, they are nobly contending “for the faith once delivered to the saints,” they are exhibiting a bold testimony against the prevalent errors of the surrounding churches, and exemplifying in their conduct, the great truth which Christians in the British isles have been so long in learning, namely, That the gospel church is a self-supporting establishment,—that she does not require a corrupting alliance with an unholy civil government to secure her permanence,—that the principle of state endowments, by which the British government secures the loyalty of a *servile* church, is utterly repugnant to the genuine spirit of Christianity,—that free, voluntary contributions towards the support of the gospel, form the only just and scriptural means whereby the cause of the Redeemer is to be sustained and extended. In the maintenance of these principles the brethren in Ireland have adopted and acted up to the old theory, that “Example is better than precept.” They have abandoned every thing in the form of compulsion, in requiring contributions to the church. They have given up entirely the system of

renting pews in churches, and depend altogether upon the free action of the individual for the amount which he may be disposed to give. They have adopted the sustentation scheme of the Free Church of Scotland—a scheme which completely recognises the free agency of the people. Various subordinate agencies are connected with this scheme; and so successful has been the experiment, that in a year of unexampled want and distress in Ireland, they have nearly doubled their former annual contributions. The greatest unanimity and harmony of co-operation exist through all parts of the church. If unity be a distinguishing characteristic of the true church, and if love to the brethren be a token of spiritual life, I think I could distinguish both these features in our Irish brethren. But, with all these things in her favour, the position of the church in Ireland is, at the present moment, extremely critical. Existing under a government utterly hostile to the free principles which she inculcates; taxed for the support of corrupt establishments and state-endowed churches; and losing, by emigration, many of her most active members, her resources seem almost drained. Notwithstanding all these things, the native power of Christian principle has hitherto sustained her in every emergency, and I trust that ere long some of the influences which have so long encumbered the progress of reformation principles in the British isles will be removed, and then shall the church shine forth “fair as the moon, clear as the sun, and terrible as an army with banners.”

A word as to our own relation to the Reformed Presbyterian Church in Ireland. I think *we are her debtors*. We receive her ministers, we receive her people; thus what is loss to her is gain to us. But were there no bond of this kind by which to unite us, we are still bound to her by other and higher ties. She exhibits the same gospel. The same great principles of civil and religious liberty for which we contend are dear to her, and have always found their ablest defenders in her ranks. She is as completely identified with us as it is possible she could be, considering the relative circumstances of the two churches. Hence her interests are more allied to ours than those of any other section of the Christian church in the British isles, and should it ever be necessary, (as it may soon be,) that a call should be made upon the American church on her behalf, I am sure it will meet with a response worthy of our people.

Before concluding, I would express my grateful sense of the kindness and marks of Christian affection which I received at the hands of the Irish brethren. The tokens of personal friendship I received, together with the warm interest manifested in the American Church and her missionary operations, I cannot soon forget. They impose upon me increased obligation to be diligent in carrying out the cause which they and you have so long and so nobly sustained.

JOHN S. WOODSIDE.

June 19th, 1848.



#### LATE MEETING OF THE EXECUTIVE COMMITTEE OF THE BOARD OF MISSIONS OF THE REFORMED PRESBYTERIAN CHURCH.

Shortly after the return of Rev. Mr. Campbell from his visit to the American churches, as the Agent of the Board, the Executive Committee held a meeting, for the purpose of receiving his report, and of forming a *decision* in regard to sending out the contemplated reinforce-



ment to India. It will be recollected that the Synod, at its last meeting, authorized the Board, acting by its Executive Committee, to send out Messrs. Hill and Woodside, if it should be ascertained that the church was able and willing to sustain them. As this point could be satisfactorily determined only by a general investigation of the state of feeling on the subject throughout the entire church, the Committee refrained from any action of a decisive character until Mr. Campbell's tour should have been completed, and his report received. Being now presented, it appeared that he had visited all the settled congregations and many of the vacancies, and both in his public addresses and private intercourse had presented the subject to the earnest and conscientious attention of the members of our church. The result was, that the amount needed for the outfit was procured, and that there was reason to believe the annual salaries could also be raised. The committee then proceeded to ascertain the views and wishes of the candidates whose offer of their services had as yet not been definitely acted on. Mr. Woodside, being present, stated, he still desired to devote himself to preaching the gospel among the heathen, and that he felt willing to go out to India as soon as possible. Mr. Hill, by letter, expressed his continued interest in the cause, but desired that his application should not be acted on until there should be some farther expression of the sentiment of the church in regard to his going out. The committee, believing that this delay was not practicable or necessary, resolved to consider Mr. Hill's application as withdrawn, while, at the same time, they expressed great respect for his motives, and a high estimation of his general character. Mr. Woodside's application was accepted, and he was taken under the care of the Board, as a missionary of the Reformed Presbyterian Church. A letter from the Presbyterian Board of Foreign Missions having been read, by which it appeared that Mr. Woodside would be taken into connexion with that Board, in the same manner as our other missionaries, a committee was appointed to make all necessary arrangements in regard to the entire subject. The Executive Committee then adjourned, to meet at the call of the chairman, Rev. Dr. Wylie.

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#### GENERAL SYNOD OF THE ASSOCIATE REF. SYNOD OF THE WEST.

This body held its 8th annual meeting in Xenia, Ohio, commencing its sessions on May 23d. Measures are proposed for an improved management of Domestic missions; and the foreign missionary station in Syria appears to be adequately sustained, while a new mission is to be commenced in Oregon, Rev. Mr. Blain, who has been appointed to labour in that field, having proceeded as far as St. Louis on his journey. The Basis of Union adopted by the convention which met last September, was "referred to the Presbyteries composing this Synod with instructions to take it into careful, prayerful, and deliberate consideration, and report their judgment, (with the votes by which that judgment shall be expressed,) on the propriety of the Associate Reformed church accepting it as a Basis of Union between the Associate Reformed and Associate churches, and to specify, in case it should be accepted, what alterations and modifications it should undergo before its final adoption." A conference was held with the Associate Synod, at the same time in session at Xenia, at which the following resolution was adopted:

1. *Resolved*, That as the Churches represented in this Conference

are of the same parent stock, so are they substantially one, being united in their faith and practice, and in the main contending for the same peculiarities of faith and practice—that we deplore the divisions which have so long existed between us—that we own the good hand of our God upon us in sustaining our respective bodies, and in enabling us to maintain a testimony to his name—that we rejoice in the indications of a desire, and we trust a growing desire, in both bodies, to come together into one—that united as we are in the great leading principles of Christian doctrines, Church order and worship, we should cherish a spirit of forbearance toward each other, and serious inquiry in relation to those matters by which we have been unhappily separated—and that so far as we have attained we would encourage one another to abide by our common profession, and to endeavour to keep the unity of the Spirit in the bond of peace, in hope that He who buildeth up Jerusalem will hasten the day when we shall be visibly one as we are spiritually one in the Lord.

2. Whereas we regard the great difficulty in the way of effecting a union among the Churches represented in this Convention, as arising from the low state of religion among us, giving rise to jealousy, want of confidence in each other, a backwardness to examine into each others' views and explanations respecting the points of difference (real or supposed,) which have kept us apart, as well as hindering the exercise of forbearance with each other—therefore

*Resolved*, That this Conference most earnestly recommend to their respective synods to take such measures as in their wisdom they may judge most suitable for the promotion and revival of practical vital godliness, that we may hope for the influences of the Holy Spirit to bring us to oneness of faith, and we shall consider the adoption of this recommendation by our respective synods as holding out the best hope and the surest pledge to each other, that we are hearty in desiring a union which may be for the glory of him and the promotion of his cause on earth.

Delegates were appointed to unite in the Convention proposed by the General Assembly, (Old School,) to be held in New York in next October. In an "extra judicial conference on the union," it was resolved, That nothing should be included in the testimony of the United Church in which there is no controversy among those who hold the Westminster confession. *Receipts*, during the year, for *Foreign Missions*, \$1637 93, *Domestic Missions*, \$1501 34, *Oregon Mission*, \$533 57.



#### ASSOCIATE SYNOD.

This Synod held its 47th annual meeting in Xenia, Ohio, commencing May 24th. Its action on the *Basis of Union* will be seen by the following resolution:

"Resolved, That though Synod do not concur in every thing contained in the Basis prepared by the Convention of Reformed Churches, yet we agree to hand it down in overture to presbyteries and sessions under our care, with instructions to report to next Synod whether they are willing to receive it, or, if not, what alterations should be made."

A resolution proposed by Dr. Beveridge declining to transmit it to the lower courts, was lost by a vote of 30 in favour, to 31 against. The



general condition of this branch of the church appears to be prosperous. Home Missions are carried on with considerable vigour, and the Foreign mission in Trinidad is to be continued and enlarged. The number of Presbyteries in this denomination is 14, of ministers, 111, of whom 17 are without charge, of licentiates, 10.

The following interesting communication from our respected friend and brother, Rev. J. Nevin, gives a very pleasing account of the death-bed of the venerated and beloved Dr. Paul. How delightful to find that he enjoyed in so abundant a measure the consolations of the Spirit, during his last illness. His case is one in which the promise may be considered as fulfilled, "At evening time it shall be light." We consider it especially instructive, as showing that a public life of earnest, but honest and pure-minded, contending for the truth is not likely to prevent a tranquil and joyful death. The reference in the commencement of the letter, to our young missionary brother, we have reason to believe, is well deserved; in fact it only corresponds with the character he sustained in this country wherever he was known.

EXTRACT FROM A LETTER DATED

*Carnaff, Dervock, Ireland, 16th May, 1848.*

MY DEAR SIR: \* \* \* \* My young friend, John Woodside, who I expect will be the bearer of these lines, during his short stay in Ireland, besides taking to himself a wife, has been making himself as useful as possible by visiting all our congregations, and he has added greatly to the respect in which he has been held. There is reason to hope that he will be a useful labourer in the vineyard of his Master, if he be spared in life.

Amidst the revolutionary convulsions of Europe, and the very great excitement in Ireland, multitudes of topics for the pen of a correspondent present themselves, but there is one event which, as a providential visitation, has been felt far and wide in our own and other churches, to which I cannot but allude. I refer to the death of that great and good man, the Rev. Dr. Paul, of Carrickfergus. I need not tell you that as the champion of civil and religious liberty, he stood foremost in Ireland, in defence of the rights of conscience and of God. The last work from his pen was "A solemn Protest against that infamous system of tyranny and misrule by which one class of men are compelled to pay for the support of another class of men, in opposition to Reason, Conscience, and Religion," a work which has not yet been answered, nor any reply to it yet attempted, so far as I know.

His death occurred on the 16th of March, after an illness of some months. I had the privilege of several conversations with him on his death-bed, and have had my own soul refreshed by his testimony for Christ. Although his illness was occasioned by a paralytic stroke, yet his judgment, and even his memory, were in no apparent degree impaired, and though his tongue faltered a little, his speech was perfectly intelligible. The French Revolution had occurred a few days before my last visit to him. I introduced the subject to him, and he seemed to take a deep interest in it, and said he considered it the downfall of Popery; but his delight was in conversation about Christ, Christian truth and experience. He requested me to repeat to him some of my recent lectures and sermons. He kept his wife and daughters reading the scriptures to him, and he asked frequent questions to encourage them in conversation, and to enable himself and them to feed more on the word of life.

On entering his room on the occasion of my last visit, he expressed his great satisfaction at seeing me. "You do me more honour," said I, "than the Emperor of Russia would do, if he were to send an ambassador to see me, and why? Because you come from a higher court. I look upon you and other Christian friends who visit me as so many ambassadors from the court of heaven, sent to feed me, a weak and unworthy servant, with crumbs." "Yes," said I, "from our Master's table." "True," replied he, "but that is the more honour to you and me."

"It is my wish," said he, "that the friends who remember me in prayer, should join me in returning thanks to the Lord for his goodness to me; and, that you may be able to let them know the ground of my request, I may mention, that whilst I cannot boast of the high-wrought feelings and raptures of some, yet I think I would not be doing justice to myself nor to the Divine Lord and Master, whose I am and whom I serve, if I were to hide it, that I do enjoy a good hope through grace, and that as my afflictions have abounded, so has my consolation. The Apostle says, 'The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.' I would go farther than the Apostle, and would say, That the sufferings of this present time are not worthy to be compared even with the enjoyment of this present time. I think it God's usual plan to compensate for the afflictions of his people by abounding consolation, and I have felt more consolations far more than a compensation for my afflictions. Were I to be restored to health and strength again, on condition of losing my present enjoyments, I would not choose it. My experience has been that of the disciples on the Mount of Transfiguration, 'Lord, it is good for me to be here;' and, like the disciples going to Emmaus, 'My heart has burned within me,' while in converse with my Redeemer. I have often considered myself as already in heaven, and have felt as if this room were a corner of heaven."

When he was informed that some of his brethren, from whom he was separated for years, and for some of whom he had no reason to feign respect, were inquiring anxiously for him, he was much gratified, and desired them to know that he loved them, and that no act of Synod or Presbytery would ever make him cease to love them, and he added, "consider it a proof that I have passed from death unto life, because I love the brethren."

You will not be surprised to hear, after the above statements, that when on a previous occasion I was leaving him to meet his congregation, having asked him if he had any message to send to them, he replied, "Tell them I never felt happier in my life than since I have been confined to bed."

He continued in this happy, heavenly frame of mind until his death. He appeared to suffer but little bodily pain, and calmly and without struggle, fell asleep in Jesus.

Thus died Dr. Paul, a man who has, more than any, in recent times in this country, contributed, by his pen, to check the progress of the Arian heresy, and to promote correct views on civil and religious liberty. "Mark the perfect man, and behold the upright, for the end of that man is peace." With best respects I remain, my dear sir,

Yours, truly,

JOHN NEVIN



## RECENT ANNIVERSARIES.

**THE AMERICAN SUNDAY SCHOOL UNION.**—The twenty-fourth anniversary of this useful institution was held in Philadelphia, on the 6th of May. During the past year its receipts were \$137,468,19, and its expenditures \$137,296,60. In seventeen different states and territories, there were employed, at an expense of \$11,894,04, forty-three missionary colporteurs, by whom 770 new schools were established—over 1,000 others, embracing 11,004 teachers, and 81,808 scholars, were visited and revived—and nearly \$15,000 worth of religious books was distributed for children and youth. Eighty-three new publications, containing nearly 10,000 pages of new reading matter, were issued; of which publications fifty-three were written for the society. Over 150,000 numbers of the Youth's Penny Gazette were published and circulated monthly, or more than 2,000,000 of numbers in the year. Truly this institution cultivates a large field, and in an effective way.

**AMERICAN BIBLE SOCIETY.**—The receipts of last year amounted to \$254,337,18; being an increase of \$49,308,95 over those of the previous year. The society has circulated during the year, 655,066 Bibles and Testaments. This is an increase of 28,196 copies over the circulation of the year previous, and making the total circulation of the society, since its organization, amount to 5,780,095 copies.

**AMERICAN TRACT SOCIETY.**—New publications 63, of which 19 are volumes, making the whole number 1313, of which 231 are volumes: sanctioned for publication abroad, 2303, in about 100 languages and dialects. *Circulated*, 693,303 volumes, 6,957,262 publications, 211,730,285 pages. Christian Almanac, 128,000; American Messenger, upwards of 100,000 monthly. *Gratuitous distribution*, in 72 distinct grants, for foreign missionaries, the army and navy, seamen's chaplains, shipping, lakes, rivers, canals, home and domestic missionaries, Sabbath schools, &c., including tracts drawn by life members, 40,948,459 pages; value, \$7,000. *Receipts*, \$237,296,04; of which \$129,744,31 for sales, and \$105,905,15 for donations, including \$32,912,76 for colportage, and \$12,804,88 legacies. *Expenditures*—total expenditure \$237,155,95. Balance in the treasury, \$140,09.

**AMERICAN HOME MISSIONARY SOCIETY.**—The number of ministers of the gospel in the service of the society, the past year, was 1006, in 27 different states and territories. The number of congregations supplied, in whole or in part, was 1447. The aggregate of labour performed is equal to 773 years. The pupils in Sabbath schools and Bible classes, number 77,000; subscribers to the temperance pledge, 9,000. There have been added to the churches 5020 persons: by profession, 1330; by letter, 2490. More evident tokens of the presence of the Holy Spirit with the missionary churches have been enjoyed than for five years previous. Ninety-six congregations have been favoured with revivals, some of them of great interest and power, and characterized by deep solemnity and stillness. In each, from 8 to 60, and in one case 90 hopeful subjects of converting grace have been reported. The number of supposed conversions, as far as reported, has been 521. In several instances the good work is still in progress. *Resources*.—Balance, April 1, 1847, \$232,70. The receipts of twelve months following, \$140,197,10—making the resources of the year, \$140,497,89. Liabilities of the society for the year, \$148,768,30. Payments, \$139,233,34.

**FOREIGN EVANGELICAL SOCIETY.**—From the report read by the secretary, the Rev. Dr. Baird, it appeared that the receipts of the last year were \$19,488. The expenditures were \$18,445; namely, for the work in Europe, [chiefly in France.] \$11,340; the remainder in efforts to benefit the Roman Catholics in Canada, Spanish America, and other papal regions. The report first gave a brief survey of the society's operations in Canada, New Orleans, Mexico, St. Domingo and South America. The views it gave on the possibility of introducing the scriptures into the Spanish and other papal parts of this hemisphere, were very encouraging. The one was fully come, especially for the great, good work of carrying the scriptures to Mexico and South America. The report next spoke of the society's operations in Europe—Russia, Poland, Sweden, Ireland, France, Belgium and Italy. France has been the theatre of its greatest labours. There the recent success of the labours of colporteurs, evangelists, and ordained preachers, has been wonder-

ful. The new openings in Italy for the Bible were stated to be highly encouraging. The recent revolution in France has broken down every barrier which impeded the work under the late government; and the movement now agitating Europe its centre is destined to open the way for the gospel wherever it is felt. The work now to be done in France, it appears, is immense, and that the help of Protestant Christians in this land is greatly needed by the brethren in that country, who, like all other classes, are suffering from the universal prostration of business, and the ruin of capitalists.

**PRESBYTERIAN BOARD OF EDUCATION.**—The number of candidates on the roll during the year was 377. The amount of funds collected during the year was \$31,078.36, making, with the balance of last year, the total amount of available funds \$38,296.90. The number of candidates was 26 less than it was last year.

**PRESBYTERIAN BOARD OF DOMESTIC MISSIONS.**—The number of missionaries in commission during the year has been 460. More than 1200 congregations and missionary stations have been supplied with the gospel by the missionaries. The missionaries have laboured in 25 of our states. Much itinerant labour has been performed, and precious fruit has been reaped. There has been added to the churches, so far as reported on examination, about 2000 members; by certificates 1500. Sixty new churches have been organized, and about 100 church edifices have been built or finished. The number of Sabbath schools reported as in actual operation, exceeds 700, with more than 5000 teachers, and 3000 children; and addition not less than 500 Bible and catechetical classes. *Funds.*—The whole amount of funds at the disposal of the board during the year, has been \$67,922.00. The balance on hand at the close of the year is not far from \$9,000. *Church Extension.*—During the year, appropriations have been made to aid 52 congregations in building or in finishing houses of worship; and, in addition, six congregations have been aided in relieving themselves from long standing and oppressive debts, making the whole number of congregations aided 58. The congregations aided are in 18 of our states. Forty of these congregations are in the west and south-west, and 18 are in the middle and southern states. The whole amount of funds received for this object during the year, has been \$6,112.59.

#### AN INTERESTING FACT.

We find the following interesting fact recorded in the Presbyterian Treasurer for June. Like the use of Voltaire's press, at Fernoy, for printing the scriptures it is an illustration of the control of an overruling Providence, defeating the secret plots as well as open assaults of all the enemies of the church, and making the scene of their hostility the witness of her triumphs.

"On May 14th, 1848, a Presbyterian church was organized by the Presbytery of New Brunswick, in Bordentown, New Jersey, in the building in which Thomas Paine lived, about half a century ago, and in the very room in which he wrote 'The Age of Reason.'"

#### Editorial.

#### THE REINFORCEMENT.

The account published in a preceding part of this No. will serve to show that but one of the persons whose offer to go out to India as missionaries was approved by Synod at its last meeting, and to which the attention of our churches has lately been so much directed, will now be sent on that mission. As, however, Mr. Campbell proposes to return to the field of his former labours, the number originally contemplated will be sent out, and the mission continued in its previous numerical strength. It would have been desirable to have had it increased, but the course which the subject has taken, seems to show us plainly what is the path of duty. While one of the respected and beloved brethren, who originally offered himself for this great work, declined for the present to engage in it, we accord to him in the fullest manner the acknowledgment of our belief that he has acted conscientiously, and that he has done what he thought would be most conducive to the interests of the church; and should he not at any future time



be employed in the missionary work abroad, his abundant and successful labours in times past at home, give us reason to believe that his services in our own land may, with the divine blessing, be eminently useful. Believing him worthy of all confidence and great respect and affection, we hope he will every where be "received with gladness, and held in reputation."

REV. MR. CAMPBELL.

The report of his missionary tour, published in our present No., will show that this beloved brother has indeed been in labours most abundant, while in this land. His brief absence from the scene of missionary exertions has not been spent in repose and relaxation from labour, but has been devoted to constant and severe exertions in behalf of the holy cause which is so dear to him. His visit has proved very delightful to his friends, and exceedingly useful to the Church, and we hope he will receive in his own soul an abundant recompense for his work of faith and labour of love.

COMMUNION SEASONS.

Communion seasons are frequently times of refreshing to the Church, both in regard to the increased developement of the spiritual life of her members, and also the additions made to her numbers. We are thankful to be able to mention, for the general encouragement of those who desire the prosperity of Zion, that the communions recently held in the Reformed Presbyterian churches in this city, have been blessed with such evidences of divine favour. The 2d Reformed Presbyterian Church, under the pastoral care of Rev. Wm. Sterrett, had an accession of thirty-five; the 3d Church, Kensington, under the charge of Rev. R. J. Black, received more than forty, and the number added to the 1st Church was about sixty. All these persons gave satisfactory evidences of their fitness for admission to sealing ordinances, as far as the officers of the church could judge of their real character. While the majority were persons who had previously been in connexion with other branches of the church of Christ, in this or distant lands, an unusually large number now for the first time made a profession of their faith. Some of these, the young, who had been brought up in Sabbath Schools, or received in the family circle, from godly parents, instructions in divine truth, and whose early piety gave joyful hope of great future usefulness. Some were aged persons who had long neglected the one thing needful, but had been awakened from their lethargy by the earnest preaching of the truth, and, as perishing sinners, fled for refuge to the hope set before them in the gospel. Others were persons in the prime of life, of both sexes, strong for work in the Redeemer's vineyard. All of these afforded such good reason to believe that the Divine Spirit had drawn them, as to lead to the grateful exclamation, "What hath God wrought?" Such blessings call for deep gratitude, and should encourage greater diligence in the service of Him who is the best of Masters.

TRAVELLING.

This is the time of year when many of the inhabitants of the city leave their homes to breathe, for a short time, the pure invigorating air of the country, and recruit their strength, wasted by the toils and bustle of business. In the new positions which they may occupy, all such who are the disciples of the LORD JESUS CHRIST, should not forget their duty to their omnipresent, omniscient, and holy LORD. They should not leave their *religion* behind them, as if it were a mere matter of *business*, or an irksome burden from which they delighted to be free. In private and in public they should attend with punctuality to their obli-

gations as professors of religion; having, in the one case, increased leisure, and in the other, being able to exert a new and more extended influence for good by their example. The Sabbath should witness their presence in the house of God, such a church being selected as may tend most to promote their spiritual improvement. They should give their encouragement to religious observances in the families of which they become inmates; and by expressive silence, or a forbidding manner, or by more pointed reproof, if it should be necessary, discountenance the profanity, or sneers, or unholy conversation by which the Christian, when among strangers, is so often and so deeply pained. Much too may be done by distributing, in an unostentatious way, religious tracts and books, and often a single remark, of a kind and serious character, may have a very happy influence. Christians every where should be like their Divine Master, going about doing good.

### Obituary.

DIED, on the seventh of May last, in the sixtieth year of her age, RACHEL, wife of DORRANCE B. WOODBURN, a ruling elder in the Reformed Presbyterian Church in Bloomington. Mrs. Woodburn was a native of South Carolina, and in infancy was recognised as a member of the church of Christ. By those who were most intimately acquainted with her she was always regarded as a sincere and humble Christian. About twenty years ago, she removed, in company with her family, to this place, where she has maintained a walk and conversation becoming the gospel of that Saviour whose religion she professed. She has left behind her, both here and in the south, many friends to mourn her loss, as well as a large family—afflicted sorely by the dissolution of those ties which bind a wife to her husband and a mother to her children—yet not repining at the dispensations of a wise and good God, who doth all things well, knowing that to the godly to die is gain.

### New Publications.

*The Everlasting Kingdom: a Discourse on the Mediatorial Dominion of Jesus CHRIST.* By John Black, D. D., Pastor of the First Reformed Presbyterian Church, Pittsburgh. Pp. 32. 18mo.

It appears, by a notice prefixed to it, that this discourse was delivered at the request of a number of persons among whom there existed diversity of opinion in regard to the perpetuity of the mediatorial office. Dr. Black, standing in the front rank of the theologians of Pittsburgh, and indeed of the whole land, was applied to for an expression of his views. The present discourse was the result. As might be expected, from the character of the author, it is a most able production—presenting the scriptural doctrine on the subject with great perspicuity, and sustaining every point by the most conclusive demonstration. The discussion covers two topics, namely, the *nature* of the mediatorial dominion, and its *duration*. Under the former, we find some valuable and very seasonable remarks on the authority of the Redeemer over the *church*, and also over the *state*, which we design to transfer to our pages as soon as possible. The whole discourse is worthy of wide circulation and attentive perusal, and we hope all who can procure a copy will do so. It should be in every family, as a standard for reference, on a subject very interesting, but little understood.

*The Boy and the Birds.* American Sunday School Union. Pp. 222. 18mo.

This is a delightful little volume, which will fascinate the youthful reader; and while it communicates interesting and valuable information about the feathered tribes, inculcates important religious truth. A number of birds are represented as conversing with a little boy, giving him, in answer to his simple inquiries, information about their forms, habits, &c. We have seldom met with a book in which we think, a child would feel more interested.

*Information for the People.* By Robert Sears. New York: Robert Sears. Pp. 530. 8vo.

This work consists of a large number of short articles on a great variety of subjects. The wood engravings are numerous and well executed. The tendency of the entire work is excellent, and it forms an admirable repository of useful knowledge, presented in a very attractive form. It is emphatically a *family book*, and should be in every household.



# Banner of the Covenant.

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AUGUST, 1848.

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## Anti-Slavery.

AN EXPOSTULATION WITH THOSE CHRISTIANS AND CHRISTIAN CHURCHES, IN THE UNITED STATES OF AMERICA, THAT ARE IMPLICATED IN THE SIN OF SLAVEHOLDING, BY A COMMITTEE OF THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH IN SCOTLAND.

“Remember them that are in bonds, as bound with them.”—HEB. xiii. 1.

[Continued.]

Such are the observations we take the liberty of offering on the reasons many are in the habit of assigning for palliating and prolonging slavery. Perhaps on giving the subject a fuller consideration than it has yet received from you, you may be ready to say—“We admit the system you have assailed is, in many things, indefensible. We deplore its evil consequences. We would rejoice in its utter abolition. But what can *we* do? While the legislatures of the several States decline interfering, with the view of putting an end to the evil, what measures can *we* adopt?” Brethren, it would be presumptuous in us, living at such a distance from your territories, and unacquainted probably with circumstances well known to you, to decide positively what ought to be done. We wish to sympathize with you in your difficulties. We would give due credit to the aspirations of benevolence even when they do not afford actual relief. Permit us, at the same time, to ask, do you not, on this question, greatly underrate your influence on public sentiment? Is it not in your power, by the propagation of sound principles, and by the maintenance of a correct practice in the various relations you occupy, domestic, ecclesiastical, and political, to lend more help than you are giving to the cause of emancipation? You well know what a beneficial influence was exerted by your ancestors in bringing about your national independence; and we are fully persuaded that you yourselves might again put forth, through approved channels, such an energy as would accomplish another revolution not less glorious—the deliverance of your sable brethren from their present thralldom.

1. Might you not issue a *fuller testimony* than you have yet borne against slavery? It will not be denied, that it is competent to all churches, in whatever countries they have been organized, to testify in a judicious and discreet, yet firm and faithful manner, against the errors and the evils that prevail around them. “Ye are my witnesses, saith the Lord.” Such a practice, no doubt, may have the effect of giving offence and provoking irritation, but what then? The followers of Jesus, if true to the cause they have embraced, are taught to expect persecution; nor are they kept in ignorance of the gracious reward which awaits them in a future

state. "And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles." "Blessed are they who are persecuted for righteousness' sake; for theirs is the kingdom of heaven. Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake."

2. Might you not emit a judicial declaration in favour of the essential rights of the negro population? You cannot rescind the bad laws which the supreme power has enacted; you may not be able, by any arguments you can employ, to persuade your legislators that they ought forthwith to expunge such laws from the statute-book: but you are able, and as churches you are competent, to declare what are the rights, conjugal, parental, filial, and political, to which your African brethren are entitled. Nor would such a declaration, if couched in calm and dignified terms, and circulated among the higher and more influential classes, be without a good effect. Often when liberty has lain prostrate under the iron hoof of tyranny, has religion come forward from the retirement in which she loves to dwell, and, as an angel of mercy, mitigated the sufferings she could not, by a direct agency, remove. It was while the Covenanters of Scotland, imbued by the spirit of Christianity, were giving utterance to the wrongs of an oppressed people, and asserting the rights to which they were entitled, that the reign of terror, near the close of the seventeenth century, was brought to an end, and the dawn of a better day rose to dispel those clouds from which only the bitter storms of persecution had descended. In short, warmer friends, more eloquent advocates, or more valiant defenders of freedom were never found than in the bosom of the Reformed Churches in Europe.

3. Might you not easily adopt measures for giving, at least, some of the slaves and their children, a considerable amount of elementary education? \* *That*, surely, is a privilege which they ought not to be without, a day longer, in a country so eminently favoured as yours. You are proud of your liberal institutions—of your rising universities—of your flourishing schools for the children of the white inhabitants; and yet there are living among you, at the present moment, nearly three millions of a different colour, few of whom have been taught to read any language. Why allow this grievous wrong to remain so long unredressed? Why should those who are specially intrusted with the diffusion of the gospel among all classes, and whose success depends, to a large extent, on the rising generation being educated, hesitate to provide schools for the blacks? Are you afraid of persecution? That could not last very long. Were any considerable number of you unanimously, zealously, and with Christian decision, to engage in this good work, your enemies would very soon stand abashed, the weapons would drop from their

\* "We recommend," say your own General Assembly, in 1818, "we recommend to all the members of our religious denomination, not only to permit, but to facilitate and encourage the instruction of their slaves in the principles and duties of the Christian religion; by granting them liberty to attend on the preaching of the gospel, when they have the opportunity; by favouring the instruction of them in Sabbath schools, whenever those schools can be formed; and by giving them all other proper advantages for acquiring the knowledge of their duty both to God and man. We are perfectly satisfied that, as it is incumbent on all Christians to communicate religious instruction to those who are under their authority, so the doing of this, in the case before us, so far from operating, as some have apprehended that it might, as an excitement to insubordination and insurrection, would, on the contrary, operate as the most powerful means for the prevention of those evils."



hands, and the blood-thirsty designs, which some may have conceived, would fail. But even should they proceed to try a war of extermination against you, having recourse to imprisonment, banishment, confiscation, and death, such unjust, inhuman, impolitic doings, could only hasten the overthrow of the system they are meant to support. The blood of one martyr shed in so good a cause, would evoke a storm throughout the Free States and throughout the nations of Western Europe, that would shake the entire system to its foundation. There might, at the moment of its execution, be a burst of fiendish joy from some of the planters; but that burst would be the knell of death to the monster that has so long sucked the blood and rejoiced in the groans of an outcast, an oppressed, an injured people.

4. Might you not, like some churches in your own land, make slaveholding a censurable offence? Might you not pass a resolution, that henceforth those who hold property in their fellow-men, shall not be received into full communion, and that as to those who are already members, they shall be dealt with in a kind and conscientious manner, with the view of persuading them to abandon a traffic so incompatible with the spirit and principles of Christianity? Might you not adopt this course? Be assured your churches will never rise to the high position they should occupy, nor possess the moral influence they should exert, till they have courage to purge out this mighty evil. So long as it is permitted to find a refuge in the sanctuary, either from interested motives, or from false delicacy, it is a stain which no tears can wash out—a plague-spot under which the spiritual life must languish—a moral leprosy on account of which the most friendly churches, having a regard to their own safety, will continue to feel themselves under the unpleasant necessity of keeping at a distance from you.\* Are any ready to allege that slaveholders were permitted to remain in the apostolic churches? We at once answer that, “before this argument can be admitted as conclusive, it must be shown that the servitude which the inspired apostles are alleged to have connived at, was the same in all its essential elements with the slavery of modern times; that if it were even proved that a temporary forbearance was exercised in the primitive church toward Christian men who held property in their fellow-men, it would not follow that the same indulgence should be extended to them in the present day, any more than toward those who would revive all the rites of Judaism, which, for a time, were suffered in the apostolic churches; and that if the men who have reared up this system, under the clear light of the gospel dispensation, and who employ their combined energies to uphold and defend it, cannot be reached by the discipline of the church, it would follow that slavery may be introduced and

\* It must be very mortifying to Christians in America, to find their churches called by eminent citizens, the “*bulwarks of slavery*.” Yet is it a fact that this is no groundless charge. The Rev. Albert Barnes says, “There is not vital energy enough, there is not power of influence and numbers enough, *out of the church*, to retain it. Let every religious denomination in the land detach itself from all connexion with slavery, without saying a word against others; let the time come when, in all the mighty denominations of Christians, it can be announced, that the evil has ceased with them for ever; and let the voice of each denomination be lifted up in kind, but firm and solemn testimony against the system, with no mealy words, with no attempt at apology, with no effort to throw the sacred shield of religion over so great an evil, and the work is done. *There is no public sentiment in the land—there could be none created—that would resist such a testimony: there is no power, out of the church, that could sustain slavery an hour, if it were not sustained in it.*”

established, and indefinitely extended, in our own country, or any other country, by the members of Christian churches, while the authority which Christ has left in his church, and which takes cognizance of wrong and injustice in every other form, is altogether precluded from dealing effectually with this one form of outrage and oppression, which is confessedly one of the most flagrant and atrocious which man can inflict on his fellow-man." \*

5. Might you not give greater encouragement and assistance to the project of colonizing Africa with liberated negroes? † We are well assured that the "Colonization Society," which has this for its object, has already done immense good, and promises still more magnificent results. "Events," says one of your own journals, ‡ "are now in a rapid course of development, which demonstrate the profound wisdom and foresight of the originators and early promoters of the colonization of the coloured race of our country on the coast of Africa. The scheme itself, which was regarded by many as worse than Utopian in its character, and which not a few always met with the smile of incredulity or the sneer of contempt, is now proved to be not merely practicable, but a *successful* experiment. Colony after colony has been formed: they have each out-lived and surmounted the dangers of infancy and childhood, and are now, with the strength of manhood, about to enter on a career of independence and freedom which will secure them a name, and, we doubt not, an honourable place among the nations of the world. Recent arrivals from Liberia furnish the gratifying intelligence, that the inhabitants of the colony have given their approbation to the suggestion, to declare themselves an independent nation; and delegates are to be chosen in the different towns and settlements of the colony, in February, to assemble in convention, in order to deliberate and to form a constitution for the government of the country as a distinct and independent community." "In this establishment of a free and Christian commonwealth on the coast, destined to enlighten and redeem the continent of Africa, we have" (we quote from a writer of eminence among yourselves) "a powerful motive to benevolent action. An unhappy and injured population of African descent is in the midst of us. Duty requires that they be raised to the rank of man; of this elevation they are capable; but remaining amongst us, ages must roll by ere it be attained; and perhaps when those ages should have passed away, it might be found impossible. What, then, is to be done? . . . We may say, that by the removal of such as are emancipated to the shores of Africa, the land of their fathers, a free state may be established, and a flourishing church planted. Each emigrant from this land will, to the native tribes, be a missionary of religion, morals, civilization, order, and liberty." §

\* Resolutions by Synod, July, 1845.

† We find the General Assembly of 1818 issuing the following recommendation: "We recommend to all our people to patronize and encourage the Society lately formed for colonizing Africa, the land of their ancestors with the free people of colour in our country. We hope that much good may result from the plans and efforts of this Society. And while we exceedingly rejoice to have witnessed its origin and organization among the holders of slaves, as giving an unequivocal pledge of their desire to deliver themselves and their country from the calamity of slavery, we hope that those portions of the American Union whose inhabitants are, by a gracious providence, more favourably circumstanced, will cordially and liberally, and earnestly co-operate with their brethren, in bringing about the great end contemplated."

‡ Southern Churchman.

§ African Repository for June, 1847.



6. Might you not advance the cause of emancipation by a judicious use of the elective franchise, which you feel no scruple in exercising? Is it not in your power to return representatives who would employ their utmost efforts for the improvement of the laws regulating slavery? If you continue to choose men who have a direct interest in the continuance of the system, and whose inveterate prejudices dispose them rather to rivet the fetters than unloose them, what good can you expect? But if you endeavour to find out men of enlarged views, of liberal principles, and generous feelings—men who pity the negroes under their many wrongs—men who would not shrink from their duty even amid the threats of popular violence—men who would dare to “do justice and love mercy,” whatever reproaches might be cast upon their characters, and whatever attacks might be attempted on their persons, then would you render an invaluable service to the cause of your oppressed countrymen. Nor should the delusive excuse be indulged for a single moment that the electors in the churches are but a minority. How often have a minority been sufficient to turn the scale at a contested election. Let the lovers of freedom be only sincere, honest, intrepid; let them be only zealous, prudent, persevering; let them only think what consequences would follow from the choice of “able men; men fearing God, loving the truth, and hating covetousness;” let them resolve, in the strength of promised grace, that neither the clamours of the mob, nor the insolence of the masters, shall move them from their high purpose; and they will succeed to a larger extent than they may anticipate, in returning a body of legislators who will not rest till the last fetter is broken to pieces, and the last groan has died away into hymns of thanksgiving.

7. Might you not make more frequent and more earnest application to the supreme power of the States, on behalf of the slaves? You are accustomed to say that you yourselves have no authority to alter any of the existing laws, how much soever you may deplore their injustice, their inhumanity, and their impolicy. This is quite true: but as citizens of the empire you have the privilege of *petitioning* on any subject, and on all occasions. Why not avail yourselves of this constitutional right on behalf of an oppressed race? Why not urge your reasonable wishes and your strong arguments on the attention of your representatives, who have the necessary authority to make whatever changes you may show to be proper, and who, we will add, are bound to take immediate steps for the redress of grievances over which humanity mourns, and for the introduction of improvements which enlightened benevolence implores, and stern justice demands? Nor should you despair of success, whenever you act with vigour. If aristocratic Britain raised her voice within the walls of Parliament to such a pitch as compelled her representatives to wipe away, by one stroke, the deep stain of colonial slavery, might not republican America speak to the legislatures of the slave-holding states in still louder accents, and never cease her thunder tones until the foul blemish has been washed out by one decisive deed, securing a full recognition and a final triumph of those principles which alone can give to states a lasting prosperity, and to statesmen an immortal renown?

There is one thing more of very solemn importance to which we cannot help alluding—we mean the *efficacy of prayer* to that good and gracious Being who is the ultimate source of the deliverance desired. He is not an indifferent spectator of the wrongs and sufferings which the negroes are enduring. He does not turn away his ear from the inter-

cessions offered on their behalf, nor hold back his hand from the measures employed for their present and eternal well-being. He is "a refuge for the oppressed." From his throne in the heavens he looks down upon the earth "to hear the groanings of the prisoners, to loose those that are appointed to death." What an encouragement to believing, earnest, unceasing prayer! You lament that you are hindered by the present state of your laws, from doing all for them you would wish. May we say, so much greater is the obligation you are under to invoke the merciful interposition of Him whose arm is omnipotent, and whose resources are inexhaustible,—of Him whose power can frustrate the devices of the oppressors, and whose smile is sufficient to crown with success the efforts of the humane. In supplications to Him we would join you. While we protest against rulers who have given the sanction of law to practices at once unjust and inhuman, we would carry our appeal to that blessed Potentate who presides in mercy over your highly privileged land, and who promises that He will hear the prayers that are offered for its advancement in freedom, in happiness, and in true glory. "Arise, O Lord, and plead thine own cause!" "Let the sighing of the prisoner come before thee, according to the greatness of thy power!"

Praying that you yourselves may enjoy large supplies of grace, and mercy, and peace, from God our Father, and from the Lord Jesus Christ,—We are, dear Brethren, yours affectionately and faithfully,

|                           |              |
|---------------------------|--------------|
| PETER MACKINDOE, D. D.,   | } COMMITTEE. |
| ANDREW SYMINGTON, D. D.,  |              |
| WILLIAM SYMINGTON, D. D., |              |
| STEWART BATES, D. D.,     |              |
| THOMAS NEILSON, A. M.,    |              |
| JOHN GRAHAM.              |              |



### Romanism.

[For the Banner of the Covenant.]

#### SUPPORT OF THE ROMISH CLERGY IN IRELAND.

My object in writing on this subject is, to give your readers an idea of the mode in which the Roman Catholic priesthood obtain a support from the population of Ireland connected with their church.

1st. On Christmas day and Easter Sunday a public collection is generally taken up in every parish chapel for the support of the priest. I will mention some of the incidents that occur during the time of the collection. When the first part of the mass is concluded, the parish priest stands upon the altar platform, holding in his hand a list of his paying parishioners, while one of the said parishioners sits on one of the steps leading to the platform, holding a hat for the purpose of receiving the priest's *dues*. The priest begins to call the roll thus: "Patrick Casey! are you there, Mr. Casey?" "Here, your Reverence." "Come up here, Mr. Casey!" (Mr. Casey makes his appearance.) "Many a happy Christmas to you, Mr. Casey!" Casey makes a low bow, and drops some money into the hat, which is duly announced by the collector: and in case the priest is pleased with the amount, he addresses Casey thus: "I thank you kindly, Mr. Casey, I would not doubt you—you were always good and liberal towards your priest, and it was kind for you—your father was so before you." His Reverence continues to read the list, in this manner; lauding those,



of course, who are emptying their pockets to fill his hat, until he comes to an absentee, when something like the following takes place: "Thady Hallagan! are you there, Thady Hallagan?" (No answer from Thady.) "Mr. Thady Hallagan, this is not the first time you were absent, nor is it the first time you have drank your money, instead of paying your priest. If you do not come to me before next Sunday, I will denounce you from this altar; so I now warn you, Thady, not to bring my tongue on you! for, if you do, I warrant you you'll not be the better of it for twelve months!" (Here a cross is affixed to Thady's name, as an absentee.) On the following Sunday the absentees are called and denounced publicly from the altar; and such is the dread the people have of this public exhibition, that the priest often succeeds in exacting dues from creatures who have not a rood of ground, and who are among the most wretched and squalid of mankind.

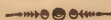
2d. The priests derive a large emolument from public funerals. In case the deceased be a rich person, (for if he happen to be a very poor person, there is no mass said for him,) a large number of the neighbouring clergy assemble for the purpose of chanting high mass, for the repose of his soul, for which they are well paid by the relations of the deceased person. But, at public funerals, the parish priest generally gets the most money, and that by means of the following device. Before the corpse is taken out for interment, it is considered indispensably necessary, in the minds of the people, to put some *blessed clay* into the coffin. The clay is blessed by the priest's reading a few words of Latin over it, and sprinkling it with holy water. Whatever might have been the original object of this blessed clay, it is supposed by the people to possess the virtue of sanctifying the corpse and preventing its being polluted, in case of admixture with the bodies of heretics. After the priest performs the process of blessing the clay, he calls upon the people to come forward and contribute money, and get masses said for the repose of the soul of the deceased. This appeal, which is made to the sympathy of the people, and particularly to those of the deceased's friends, is always liberally responded to. But it sometimes happens that the priest is not pleased with these contributions. And it often occurs that the irritable functionary disposes of the holy clay by casting it into the fire, instead of putting it into the coffin.

3d. Priests are also paid for baptisms, confessions, and anointing. The charge for baptism is, two shillings and sixpence to three shillings and four pence. With regard to confession-money, it amounts to a considerable sum, as every adult in the parish is obliged to confess his sins once in the year, when each communicant is obliged to pay one shilling, and some more, according to their means and worldly circumstances. For anointing the sick, some priests charge two shillings and six-pence, others, three shillings, and some five shillings. And this is so rigidly enforced that, when money is lacking, many are suffered to die without the benefit of the clergy.

Much is also obtained by private marriages. Suffice it to say, that the poorest cannot get married without paying an enormous sum. There are many other ways by which money is extorted from their blinded followers, such as reading offices for the sick, blessing boats, saying masses for sick cattle, &c. And here it may be well to inform

your readers of the manner of holding a *month's mind*. It is as follows. After the deceased is buried one month, a number of priests assemble for the purpose of chanting high mass for his repose. A coffin is prepared for the purpose, which is covered over with a black pall, over which their Reverences sing high mass, sprinkling the empty coffin occasionally with holy water, as well as the persons assembled, and for this solemn mockery each of their Reverences pockets one sovereign!

Such are some of the means adopted by the Romish priesthood for the purpose of obtaining a livelihood from the people, who are kept by them in an awful state of mental and intellectual vassalage. How exactly are they described by the apostle when he says, "but there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of, and through covetousness shall they, with feigned words, make merchandize of you." 2 Pet. ii. 1, 2, 3. Here is an exact picture of the Romish priesthood. Surely popery is a money-making concern. It has been ingeniously wrought and devised by the father of lies, for the purpose of imposing upon the feelings and sympathies of human nature, and it is eminently calculated to deprive men, not only of their money, but also of their immortal souls.



## Practical Essays.

### THE SABBATH.—TO FARMERS.

"Yes," says a farmer, "working in the manufactories on the Sabbath is wrong, and ought to be stopped. But what shall be done in time of HAYING? The weather has been bad, and much hay is out. For a number of days it has been rainy: the Sabbath comes, and is a fair day. What shall be done? Shall the farmers rest, as on other Sabbaths, attend public worship, and let the hay lie; or shall they go into the field, take care of the hay, and secure it?" *Let them rest, attend public worship, and perform the appropriate duties of the Sabbath.* Let them be contented with what hay they can secure in six days. "Six days thou shalt labour," and in them, saith Jehovah, "do all thy work." "Remember the Sabbath day, and keep it holy; in it do no work." God makes no exception for haying-time.

"But it may rain on Monday, and the hay be injured, perhaps spoiled." That is true. It is also true, that a man may be sick on Monday, and he may die. If he does not work on the Sabbath, he may not be able to work at all. On the other hand, it may not rain on Monday, and the man may be alive and well, and better fitted to work than he would be, should he labour on the Sabbath. Or, if it should rain on Monday and Tuesday, and his hay be injured, or even spoiled, that is no good reason why he should work on the Sabbath. God did not say, 'Thou shalt not do any work except in haying-time, or unless it is likely to rain on Monday, and men have no right to make that addition. He that addeth to the word of God, or taketh from it, will fall under his curse.

Men have no right to gain any more property, or secure any more in their ordinary business, than they can by keeping the Sabbath day holy. In that way they can get all that they need, or have any right to possess.

But it is said, "If a house is on fire, you will allow a man to put it out. If visited with a sudden and unexpected inundation, which threatens to sweep



way his house, you will allow him, if he can, to secure it, though his family might flee from it, and thus not lose their lives, if it should be carried away." These are sudden providences, against which no foresight or prudent care during the week can guard. They do not come under the head of *ordinary business; and what is done must be done at the time when the providence occurs, or not at all. This is known.* Very different is it with the tending or the getting in of hay. That is a part of a man's regular employment. There is no certainty that, if he does not do it on a particular Sabbath, he cannot do it at all. Facts show that it ordinarily may be done on other days, and as well done; nay, that, in the long run, it may be better done, and often more may be secured by *not* working, than by working on the Sabbath. It is, on the whole, better for this world as well as the future, *not to violate this day.*

A number of men, at one time, had mowed a large quantity of hay. For several days it had been rainy. The Sabbath came, and was a remarkably pleasant day. One man stayed at home, opened his hay, took care of it, and in the afternoon got it into his barn. His neighbours did nothing of the kind, but went as usual with their families to the house of God. On their return, one of them met the man who had been getting in his hay, who expressed his regret that his neighbours should be so superstitious as to go off, and leave their hay exposed to be again wet. He said that he had been more wise, and had secured his. "Now," said he, "it may rain again on Monday, and you not be able to get in yours." That was true. His neighbours knew it. But they concluded to leave that with God. One thing was certain, that it would not rain without good reasons for it. Another thing was equally certain, that, if it should rain, and the hay be injured, and even spoiled, that would not be so great an evil as to do what they knew to be wrong. Monday came, and it rained. It rained also on Tuesday and on Wednesday. Thursday was remarkably pleasant. All who had hay out went busily to work. Friday was fair and also Saturday. All the hay that had been out in the rain was thoroughly dried and housed. The Sabbath came. The first part of it was pleasant. In the afternoon a cloud arose, looked dark and scowling. It extended and moved on towards the barn into which, on the previous Sabbath, the man had put his hay, and where he thought he had "secured it." The lightning darted here and there, and by and by went down into the barn. "I knew," said a man who was near, "that it struck, from the feeling. I started up and ran to the window, and the smoke was issuing from the barn. They rang the bells, got out the fire-engines, and did all in their power, but they could not stop the fire. They saw that the barn must go. Nor was that all: his neighbours' barns on each side were so near that it seemed impossible to prevent them from being burned. But as the flames burst out, and the sparks began to fly, the rain poured down in sheets, which, with the engines, kept those barns so perfectly drenched with water that neither of them took fire, and the Sabbath-breaker's barn was burnt out between them." "Six days shalt thou labour and do all thy work." That man did not gain any thing by disobeying God, nor did his neighbours lose any thing by obeying him. There is that gathereth at a time and in a way that is not meet, and it tendeth to poverty. Men are dependent upon God, and in the keeping of his commands there is great reward. Regard to his will about the Sabbath, as well as other things, is profitable.

But it may be **HARVEST-TIME.** Grain may be scarce, and a man may need all he has for his family. If it is cut, and is dry, and on the Sabbath it looks likely to rain, shall he not get it in, and thus preserve it for his family? What saith Jehovah? "*In earing time and in harvest thou shalt rest.*" He knew that the temptations to break his law at this season of the year would be strong; and that if he said nothing in particular about it, men might make this exception, and think that the case was so peculiar that they might

do that part of their work on the Sabbath. He therefore set the matter at rest, by explicitly saying, "In eaning time and in harvest," as well as at other times, "thou shalt rest." Besides, if a man works on the Sabbath to secure his grain, when it is going to rain, it is by no means certain that he will succeed. Jehovah told his ancient people that, if they should desecrate the Sabbath, he would kindle a fire which should not be quenched. He can at any time do this. Sometimes he does do it; and not unfrequently in connexion with the breaking of the Sabbath.—JUSTIN EDWARDS.



REVERENCE FOR AGE.—In our *young* country there is a lesson to be learned, against which every thing which surrounds us militates. That lesson is: Reverence for Age. We do not mean to speak of reverence for ancient truth, or of discriminating respect for ancient institutions; though in abolishing old *errors* there is danger of attacking old *truths*, and in condemning venerable abuses, venerable excellencies may be injured. In all things it becomes us to be wise and cautious, and in nothing more than in making innovations—for all change is not reform. That reverence for age of which we would particularly write to-day, is shown in respect for the rights, the preferences, and even the prejudices of our fellow-creatures, who have reached the period when even the grasshopper is a burden. In the infirmities of age, the weakness of decay, the burden of disappointment—for advanced age is under its best aspect too often labour and sorrow—the aged have weariness enough and vexation enough, without the addition of the cold disrespect or even the grudging and half-conceded deference of youth.

The hoary head, says the wise man, is a crown of glory, if it be found in the way of righteousness. To be in the way of righteousness does not suppose unerring wisdom in the details of this world's intercourse; nor even does it imply perfect correctness in the minutiae of Christian fellowship. The adage that times change and men change with them, finds an exception in the case of those who are too old to relinquish old habits and early views. They cannot see the propriety of abandoning the customs and observances to which a long life has wedded them—which have become a part of their nature, and an element in their being. It is unkind, then—and if the disposition be forced to an extreme, it is *unchristian*—to compel them to relinquish, or to treat with disrespect peculiarities which have been all their lives a part of their character. It is, in effect, telling them that they have lived in vain. Of course there are many changes which grow so manifestly out of the alteration of the circumstances of society, that even the aged concede their propriety, and consent to their adoption. When, however, despite of this, they lament over the departure of the "good old times," we must not laugh at their attachment to the days of their strength, or betray any slight of their opinions. Be pitiful—says the Apostle—Be *courteous*. To whom should we be more courteous than to those who were men and women before we drew our first breath: to whom should we be more grateful than to those who, ere we came upon the stage of action, were the conservators of the rights and privileges in which we rejoice?

And even when it cannot be said that the hoary head is, according to Solomon's declaration, "a crown of glory," there is room for the greater exercise of Christian charity. The good book which supplies maxims for all exigencies, says, "Rebuke not an elder, but entreat him as a father." It will but harden those grown old in sin for the young to assume over them the *haughty* aspect of teachers; and it will not win them to Christ to approach them with superciliousness. And in many things, much as we may think them in the wrong, they may be nearer the right than their younger brethren;—certainly so, if their juniors are deficient in *charity*,—one day, unless death intervene, the young must become old. They must submit to all the inconveniences which they see the aged suffer. They will then covet



ference and kindness. As they would in such case be done by, so must they do. If they would receive kindness and support in the hour when they most need it, let them earn the right to this favour by-and-by, by conferring it now, "while they have time."

[For the Banner of the Covenant.]

### Gleanings.

*The Family.*—If there are any joys on earth, which harmonize with those of heaven, they are the joys of a Christian family. When the snow-flakes fall fast in the wintry evening, and the morning winds rattle at the windows, what is so delightful as to see the happy little ones sporting around a blazing fire! Look at that little creature in her night-dress, frolicking and laughing as if she never had known, and never would know a care. Now she rolls upon the carpet, and now she climbs the chair, and now she pursues her older sister around the room, while her little heart is overflowing with happiness. Who does not yet the pleasurable emotions with which the parents look upon this lovely scene!

But let us look at the man who makes his home but a boarding-house where he may eat and sleep. His wife is merely his house-keeper. His children are necessary evils, to be kept out of the way as much as possible. To-day he is at the bowling-saloon; to-morrow he is at the billiard-room; and the next day he is till midnight at the whist-party. He is a jovial companion and greets his associates with an air of carelessness mirth, as though he never knew a sorrow. But in truth, he is a poor pitiable victim of disquietude and depression. His jokes are forced. His smile is unnatural. It is even by constraint that he retains the semblance of good nature. See him at home—how petulant and irascible! The least annoyance to his mind is like the spark to the powder. His children, while they flee from his frown, imbibe his spirit from him as he rises in the morning, gloomy and cross. The poor creature hardly knows the meaning of the word *enjoyment*. This is a man of pleasure! He will not obey God's law because it will disturb his happiness! Wretched man! He is the victim of his own sins. He is serving Satan here, and Satan rewards him as he does all his disciples, with the painfully forced semblance of joy, but with a harassed spirit and prospective destruction.

Lord Chesterfield was such a man. He spent his whole life in the pursuit of pleasure, and yet happiness continually eluded his search. Listen to his candid confession:—"I have seen the round of business and pleasure, and have done with all. I have enjoyed all the pleasures of the world, and consequently know their futility, and do not regret their loss. I appraise them at their real value which, in truth, is very low; whereas those who have not experienced, always overrate them. They only see the gay outside, and are dazzled with the glare. But I have been behind the scenes. When I reflect upon what I have seen, and what I have heard, and what I have done, I cannot persuade myself that the frivolous bustle of the world had any reality. Shall I tell you what I bear this melancholy situation with the meritorious resignation and consistency which most men boast? No, sir! I really cannot help it. I bear it because I must bear it whether I will or no. I think of nothing but killing time the best way I can." What a comment is this confession upon what is generally called *worldly pleasure*!

The dying scene of such a man is a fearful commentary upon his miserable life. He lies upon his dying bed, annoying all around him by his

irritability. The retrospect of the past affords him no pleasure, and the future is filled with fearful forebodings. And there he lies brooding sullen silence upon the present pains, with no consolation in respect to the future. He dies and is forgotten. But O! this is not the end of his history. Judgment is before him, and eternal retribution succeeds. The imagination shrinks from following him into those regions.—*Job's "Path of Peace."*

*To Think.*—A lady had written on a card and placed in her garden house, on the top of an hour-glass, a beautiful and simple stanza from one of the fugitive pieces of John Clare, the rural poet. It was at the season of the year when the flowers are in the highest beauty:—

“To think of summers yet to come,  
That I am not to see—  
To think a weed is yet to bloom  
From dust that I shall be!”

The next morning she found pencilled on the back of the same card

“To think when heaven and earth are fled,  
And time and seasons o’er;  
When all that can die, shall be dead,  
That I must die no more!  
Ah! where shall then my portion be!  
How shall I spend eternity!”

Let Diotrephes say, “It is good for me to have the pre-eminence.” Let Judas say, “It is good for me to bear the bag.” Let Demas say, “It is good for me to embrace the present world.” But do thou, O my soul, say with David, “It is good for me to draw near to God.”

#### PARALLEL.

##### MOSES.

Fled from his country to escape the hands of the king.

Was bid to return; for the men were dead that sought his life.

Refused to be called the son of Pharaoh’s daughter.

By Divine power overcame the magicians.

Confirmed his religion by many signs and wonders.

Promised a holy land.

Fasted forty days on Mount Sinai.

Supplied bread in the wilderness.

Walked through the sea on dry ground.

Caused the waters to go backward.

His face shone when he came from the Mount.

By prayer, cured Miriam of the leprosy.

Appointed seventy elders over the people.

Sent twelve men to spy out the land.

Interceded for transgressors, and caused an atonement to be made for them.

Instituted a passover, when a lamb was sacrificed, none of whose bones were broken.

Promised another prophet.

##### CHRIST.

Was conveyed into Egypt, to avoid the hands of Herod.

Arise, take the young child; for the kings are dead which sought his life.

Refused to be made king.

Overcome and cast out evil spirits.

Confirmed his religion by many miracles.

Promised a better country, that is heavenly.

Fasted forty days in the wilderness.

Fed five thousand with a few loaves and fishes.

Walked on the sea, and enabled Peter to do so.

Rebuked both the wind and sea.

In his transfiguration his face shined as the sun.

By his word, healed divers lepers.

Appointed seventy disciples.

Sent twelve disciples to visit all nations.

Was our intercessor and atonement.

Was that paschal lamb; not a bone of him was broken.

Promised another Comforter.



But the greatest similitude was in their being lawgivers, which no prophet was, besides Moses and Christ. Search the records of universal story, and see if we can find a man who is so like to Moses as Christ is, and so like to Christ as Moses was. If we cannot find such a one, then we have found him of whom Moses in the law and the prophets did write, "Jesus of Nazareth, the son of Joseph."—*Dr. Jortin.*

[Selected for the Banner of the Covenant.]

## THE INFIDEL ON HIS DEATH-BED.

The writer of this was called, about mid-day, to visit a young man in the last moments of life. He was a professed infidel, and refused any spiritual aid, or the services of a minister. On entering the room, the scene was truly awful. The young man was dying. Near the bed sat his widowed mother and sisters. He was struggling to hide his fears, and to appear calm and collected in the conflict with death. As I approached him, the window was slightly opened to admit sufficient light; he turned towards the window, and as his eye for a moment rested on me—it was only a moment, however, for he as quickly turned away with his face towards the wall—he seemed determined to prevent my conversing with him. I took his hand, he withdrew it; I asked him to look at me, and talk about his latter end; he groaned and hid himself beneath the bed-clothes. Again I held his hand, and by gentle force turned him towards me. His countenance was intelligent, and his features good; his appearance indicated twenty or twenty-one years of age.

"Shall I pray with you, my friend?"

"No, no," said he; "I don't believe in prayer."

"Shall I read a portion of God's holy word?"

"No; Oh! don't worry me; I don't believe the Bible. Why add to my sufferings with such things? I tell you I am an infidel, and all I ask is to be let alone."

"Do you know you are dying, my young friend?"

"Yes, I know it well enough—I never shall see that sun rise or set again—I wish it was over—I wish I was dead—I wish you would leave me—I did not send for you—mother, mother, send this man away, it is useless to talk with me."

"O! my boy," cried the almost heart-broken mother, "do listen to the word of truth. You will soon be beyond its reach—you are fast hastening to the judgment. O! my child, it is a fearful thing to meet God unprepared."

Her sobs choked her utterance. I knelt by his side, and prayed for God's Spirit to bring the wanderer back. He rolled and tossed in his bed, and constantly interrupted me during prayer. I then read from the Bible such verses as I thought would lead his mind to right reflection. He hid his face, placed his fingers in his ears, and begged me to desist, and groaned so audibly as to alarm those in the room. After several ineffectual attempts to get him into conversation, I rose to leave the room. As I passed towards the door I grasped his hand, and said, "Farewell, my friend." He raised his eyes towards me, and seemed to be willing to listen.

"Suppose," said I, "we were on board a ship together, and in some violent storm the ship was wrecked—I had secured a plank, and as I clung to it for safety, refused to let you take hold. What would you think of me?"

"Think of you," said he, "I would think you were a selfish wretch

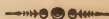
"We have been wrecked—here" (pointing to the Bible,) "is the plank on which I rest; the billows of death are riding over you; and will you lay hold before it is for ever too late? Before you is the shoreless ocean of eternity; the voice of mercy may yet be heard. Turn to me, for why will you die? Your infidelity is no security for such a storm. Think of your Saviour—O! look to him as your only star and your only sure support."

He kept my hand; the tear started in his eye; his whole soul was centred in the gaze of agony.—"It is too late, too late; there is no mercy, no hope for me; I am lost, for ever lost!"

Before the sun had set, his soul was in eternity—gone to the audit.

At twelve years of age, he left the Sabbath school, commenced his apprenticeship, associated with infidelity, and drank the poison. At twenty, summoned to the bar of God, without a ray of light to cheer the darkness of the valley of the shadow of death.

Young man, think of this sad story; flee from sin to holiness and to God.



### Miscellaneous Communications.

COMMUNICANTS IN THE CHURCH AT SAHARANPUR, NORTHERN INDIA.

*Philadelphia, 23d June, 1848.*

MY DEAR BROTHER,—The following is a list of the communicant members in the mission church at Saharanpur during my time there:

| <i>Natives.</i>   | <i>East Indians,</i> | <i>Missionaries,</i> |
|-------------------|----------------------|----------------------|
| Daniel Wells,     | James Powell,        | J. Caldwell,         |
| Elisha Swift,     | John Powell,         | Mrs. Caldwell,       |
| T. W. J. Wylie,   | Mrs. Powell,         | J. R. Campbell,      |
| Samuel B. Wylie,  | Mrs. Bradford,       | Mrs. Campbell,       |
| Gilbert M'Master. | Mrs. Petrie,         | James Craig,         |
|                   | John Coleman,        | Mrs. Craig.          |
|                   | Francis Shaviel.     |                      |

Changes have since taken place, by death, removals, and suspension. Mr. Craig has died; Mrs. Craig has left the mission. John Alexander was suspended. Francis Shaviel dismissed. Daniel, Elisha and Gilbert are labouring at Lodiana and Sabbathu. But, on the other hand, additions have been made by the reception, on certificate, of John Gabriel and the wife of Samuel Wylie, and by the baptism of the wife of Theodore Wylie, John N. McLeod, and Samuel Wylie. Also, Mr. and Mrs. Woodside will soon join the mission. So that the state of the church will now stand as follows:

| <i>Natives,</i>  | <i>East Indians,</i> | <i>Missionaries,</i> |
|------------------|----------------------|----------------------|
| Theodore Wylie,  | John Coleman,        | J. Caldwell,         |
| Wife of ditto,   | John Gabriel,        | Mrs. Caldwell,       |
| Samuel B. Wylie, | James Powell,        | J. R. Campbell,      |
| Wife of ditto,   | John Powell,         | Mrs. Campbell,       |
| John N. McLeod,  | William Powell,      | J. S. Woodside,      |
| Samuel Wylie,    | William Bradford,    | Mrs. Woodside,       |
|                  | Mrs. Petrie.         |                      |

Still a day of small things with us, but we trust better times are not far off. Pray for us, that the word of the Lord may have free course and be glorified with us, as it is with you.

Your affectionate, Christian brother,

J. R. CAMPBELL.



[For the Banner of the Covenant.]

CORRECTION.

Our excellent missionary brother, Rev. J. R. Campbell, speaks in the last number of the Banner, of the present number of communicants in the Reformed Presbyterian church, and estimates it at four thousand. This, we are satisfied, is entirely too low. In 1844, the number published in the history of the churches in the United States, was four thousand five hundred. At a subsequent period in the same year, the statistics, though but imperfect, presented to General Synod, made it over five thousand. After a careful examination, we are persuaded that now it is say six thousand. We are, and always have been, indisposed to this "numbering of the people," for it is by the power of truth, and not the power of numbers, we hope for success in the exhibition of Reformed Presbyterian principles—still when the numbering is done, it need not be under-estimated. The increase of numbers will strengthen our good brother's argument for Foreign Missions. It is some half a century since the Reformed Presbyterian church was established in the United States. Before another half century, no doubt there will be far more than six thousand Christians in Northern India.

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**IMPORTANT DECISION.**—*The Sabbath a Day of Rest.*—The case of Specht vs. the Commonwealth has at length been decided by the Supreme Court of Pennsylvania, now in Session at Harrisburg:—The following are the facts of the case:—The man Specht, who is one of the sect of Seventh Day Baptists, was indicted in Franklin county for working on the Sabbath, and fined by the Court. He appealed from the decision, in order to test the constitutionality of the law under which he was fined. Judge Bell delivered the opinion of the Supreme Court, affirming the proceedings of the Court below, and establishing the constitutionality of the law.

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**Ecclesiastical Proceedings.**

**ORDINATION OF MR. H. GORDON.**

On the 2d July, the Northern Presbytery of the Reformed Presbyterian church met in the city of Brooklyn, and ordained to the ministry, Mr. Henry Gordon, designating him a missionary to Nova Scotia, in pursuance of the request of Rev. Alexander Clarke and his people, for additional ministerial aid.

The sermon and charge were delivered by Rev. Dr. M'Leod, from Romans xi. 13,—“I magnify mine office.” Questions and ordination prayer by Rev. A. G. Wylie. Concluding prayer by Rev. D. J. Paterson. Benediction by Rev. Henry Gordon. The ordination was, in connexion with the sacramental solemnity, held for the first time in the Reformed Presbyterian church, Brooklyn; being on the evening of the communion Sabbath. A crowded and highly interested audience waited with patience on the exercises, and a very evident impression for good was made. God is reviving his cause, let his people rejoice. Mr. Gordon set out at once for his field of labour. His outfit was provided by the Ladies in connexion with Dr. M'Leod's church, New York, of which Mr. Gordon had been a member.

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**THE ENGLISH ESTABLISHED CHURCH.**—A foreign correspondent of the National Intelligencer says:—“The Established Church is undergoing the ordeal of very searching and astounding statistics. The income of the clergy of the establishment is said to be upwards of 10,000,000*l.* per annum; whilst that of the clergy of all Europe, independent of Great Britain, is only about 7,000,000*l.* The arguments based upon and deduced from such statements are not favourable to the recipients of this immense revenue.”

## ORGANIZATION OF FOURTH REFORMED PRESBYTERIAN CHURCH, PHILADELPHIA.

At the spring meeting of the Philadelphia Presbytery, in May last, a petition was presented by a number of the members of the Fairmount Congregation to be set as a separate congregation. The request was granted, and the Rev. J. A. Crawford and Mr. W. Montgomery, as a commission of Presbytery, organized the new congregation on the evening of the 10th of May last, under the name of the Fourth Reformed Presbyterian Church, Philadelphia. At the recent meeting of Presbytery, a unanimous call was presented for Rev. Dr. Crawford, which was sustained as regular, and an early day appointed for his installation.

## LICENSURE OF MR. GEORGE LAMB.

At a recent meeting of the Reformed Presbytery of Philadelphia, Mr. George Lamb, having delivered the usual pieces of trial and sustained the customary examination, was licensed to preach the gospel. Rev. J. A. Crawford having requested supply for his pulpit in consequence of sickness, Mr. Lamb was appointed to preach in place for four Sabbaths, after which he is to go to the Western Presbytery. We hope his services may prove acceptable and useful, and that the blessing of the Most High may ever rest upon him.

**CHURCH IN PRUSSIA.**—A commission, nominated by the Prussian Minister of Worship, has published a scheme of regulations relative to the mode of forming the provincial Synods which are to nominate the Deputies to the General Synod. This plan, which seems intended to test public opinion, gives the ecclesiastical franchise to every male citizen of twenty-four years of age. The proportion of laymen would be much greater in the Synods than that of ecclesiastics. But the scheme would give, for the General Synod, about eighty-nine ecclesiastics among two hundred and thirty members, considerably more than a third. These two points are much contested in a protest published by MM. Tholuck, Julius Muller, Herzog, and Hupfeld, Professors of Theology at Halle. Other protests are spoken of. Moreover, it appears that Westphalia refuses to send deputies to a General Synod.

The Reformed Pastor at Konigsberg, Detroit, an ultra-rationalist, and suspended before the "transaction," has been restored to his office on the demand of the French Reformed Church, of which he was pastor. Such incidents as this show how much ecclesiastical rule in Prussia has been modified by recent political events.

**STATISTICS.**—The General Synod of the Associate Reformed Church of the West embraces *thirteen Presbyteries, one hundred and eleven ministers, two hundred and forty-three churches, and sixteen thousand communicants.*

The Associate Presbyterian Church, embraces *fourteen Presbyteries, one hundred and eighteen ministers, two hundred and thirteen churches, and fifty thousand communicants.*

The Associate Reformed Synod of New York consists of *five Presbyteries, forty ministers, and four thousand five hundred and sixty-four communicants.*

## Missionary Intelligence.

## DEPARTURE OF MISSIONARIES.

The Rev. J. R. Campbell and Rev. J. S. Woodside, having completed the necessary arrangements for their departure to India, left this city on Saturday morning, July 29th, for Boston, at which place they purpose to embark. The public farewell meeting was held in the First Reformed Presbyterian Church on the preceding Sabbath evening, when their instructions were delivered by the Corresponding Secretary of the Board of Missions of the Reformed Presbyterian Church, and addresses made by the Missionary brethren and Rev. Drs. Cuyler, H. R. Wilson, and Wylie. The service was deeply interesting, the audience large and attentive. In our next number we hope to publish full accounts of this and several other meetings connected with the same event. While our readers are perusing these lines our brethren with their families are probably on the mighty deep. May He who rules both by land and sea have them in his holy keeping, and carry them safely to their desired haven, and, while on the ocean, may the Divine Spirit bless their labours and influence, to the eternal benefit of these who are with them in the ship.



# Banner of the Covenant.

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SEPTEMBER, 1848.

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INSTRUCTIONS ADDRESSED TO REV. JAMES R. CAMPBELL AND REV. JOHN S. WOODSIDE, IN VIEW OF THEIR DEPARTURE TO INDIA AS MISSIONARIES. DELIVERED AT A PUBLIC MEETING HELD IN THE FIRST REFORMED PRESBYTERIAN CHURCH, PHILADELPHIA; ON THE EVENING OF SABBATH, JULY 23, 1848.

REVEREND AND BELOVED BRETHREN,—The time appointed for your departure to your distant field of labour, among the heathen, has now drawn so near, that the *present* is probably the *last* opportunity which we shall enjoy of meeting with you in a public and official manner. We avail ourselves, therefore, of this solemn and deeply interesting occasion to express to you, for ourselves personally, and on behalf of the entire Christian community which we represent, our interest in your welfare, and our ardent desire for the success of your labours, and at the same time, to tender to you such instructions in reference to your conduct and operations as the position we occupy may seem to render suitable, while, also, we direct you to those sources of encouragement and support which may serve to sustain you in the very arduous and responsible, but most honourable and benevolent work in which you propose to engage.

You are aware, dear brethren, in some degree, of the deep concern which we feel in all your operations. The spirit of genuine Christianity is always a spirit of benevolence, and in proportion as men have been under its influence, have they endeavoured to promote the temporal and spiritual welfare of their fellow-beings. There may, indeed, be difference of opinion in regard to the *means* to be employed, or the *measure* to which the efforts made should be prosecuted, but it would be hard to find any one who claims to be a Christian, and yet avows himself an opponent of missionary exertion. We are thankful that the existence of a spirit of genuine religion throughout our own church is manifested by the interest which is universally felt among us, in regard to this great cause—an interest of which the most satisfactory evidence is afforded by the large amount which has been contributed to sustain it—an amount greater, in proportion to the number of our communicants, than in any other church, so far as known to us. We say this in no spirit of vain-glorious boasting, but simply to impress upon your minds, beloved brethren, the reflection that the cause to which you are devoted, is one in which we feel, as a church, a deep and pervading interest. We wish you to know that you are objects of the most earnest solicitude—that we often think of you, and pray for you, and that we always desire to hear from you. Feel then, dear

brethren, that you are connected with us by a tie of the most holy and tender character, and while you may be absent from us in body, consider yourselves present with us in spirit, and ever one with us in heart. One of you has been long engaged in missionary work, and is now a veteran in the consecrated host. Both while he was in India, and during his brief visit to this land, he has received well merited evidences of our deepest regard and warmest love. The other of you has yet upon him the dew of his youth, but from the affection and respect which his entire conduct during his intimacy with us has excited, from the important position which he has been called to occupy, and from the fond hopes which we entertain in regard to his future career, he too is dear to our hearts, an object of our anxious concern. Both of you, as well as your estimable coadjutor, the Rev. Joseph Caldwell, at present in the field in India, are brethren beloved in the Lord, highly honoured for your work's sake, as well as for your own sake. The whole of our church looks to you with earnest desires for your happiness, and for your successful prosecution of the great and holy enterprise which she has committed to your care.

It is proper, therefore, dear brethren, that we tender to you such instructions in regard to your labours and behaviour, while you are engaged as missionaries, as we think will express the desires and views of the church which we represent. An arrangement having been made with the Board of Foreign Missions of the Presbyterian Church, by which they have, with great kindness, consented to take you under their care, placing you on the same footing as their own missionaries, and assuming the direction and management of the particular details of your labours, we refer you to the officers of that Board for instructions on these subjects. Your ecclesiastical relationship remaining unaffected, no principle or practice to which you are conscientiously attached is abandoned. The experience of that Board in conducting missionary operations, being so much larger and more extensive than our own, and the high moral character of the members who compose it rendering them worthy of all confidence, we feel great pleasure in placing you in this position. In time past the arrangement has been found to work well, and we anticipate only good in time to come. Indeed we feel rejoiced to be able to co-operate with any sister church in this glorious work, and we feel indebted and obliged to the Board of the General Assembly for the liberality, confidence and respect which they have uniformly manifested in their intercourse with us. We consider it a happy evidence, that though we are separated from each other in our ecclesiastical position, we yet serve the same Master, partake of the same Spirit, and may hope to enjoy, at last, the same glorious inheritance.

Saharanpur, which is the place where you propose to labour, is a city of Northern India, situated in latitude  $30^{\circ}$  N., and longitude  $78^{\circ} 30'$  E., about 100 miles N. of Delhi, the ancient capital of Hindustan, and 130 from Lodiāna, in the immediate vicinity of the Himalaya mountains. The population, consisting, with scarcely any exception, of native tribes, is about 85,000. As in other parts of India, idolatry has prevailed here in its most debasing and cruel forms, and the sensual, demoralizing doctrines of the False Prophet of Mecca, have many votaries. Nearly twelve years have now passed since our first missionary reached that place, and it may prove interesting for a



few moments to contrast its religious state at present with its condition at that time. When first visited, the gloom of moral darkness which rested upon it was unbroken by a single ray of light, and while a thousand tongues loudly proclaimed the praises of imaginary deities, not one voice was heard to name the only Saviour. In the course of a few years two other missionaries from our church were sent out to the same place, and united with the beloved brother who had preceded them in proclaiming salvation by the crucified Redeemer. Of these, one dear brother yet remains, and at present bears alone the burden and heat of the day, prosecuting the work with great energy and perseverance. The other rests from his labours, though his works yet follow him. A life of humble and unobtrusive piety and consistent holiness, was accompanied by a single-hearted devotion to the cause of the Redeemer, and persevering labour in his service. He was called away in the prime of life, and in the meridian of his usefulness. We cannot murmur, since we have good reason to believe that to him to die was gain; and we feel sure that he is now more useful in the service of his Saviour than he ever was, or could have been on earth. We rejoice that he laboured not in vain, and we are thankful that from the united efforts of all missionary brethren, blessed by the HOLY SPIRIT, without which all human exertions are in vain, the wilderness has begun to blossom as the rose, and some first fruits have been gathered as the earnest of a plenteous harvest of immortal souls. A number of the heathen have given evidence of genuine conversion, and have been organized into a regular congregation. One church has been erected on the mission premises, and another is in progress in the heart of the city. Instruction in religious and secular knowledge has been communicated to a large number of youth, by means of Boarding and Day Schools. Parts of the Bible, and various religious works have been translated and widely circulated. The gospel has been preached to many thousands of idolaters, and the bread of life cast in great abundance upon the waters. It is true that all which is yet accomplished, is but a beginning, and may appear comparatively small, but we believe that important inroads have been made into the dominions of the Prince of Darkness, wide breaches already opened in the citadel of error, and influences put into operation which will soon produce consequences of the most pleasing character. Even in view of what has been already accomplished, we cannot but exclaim, "What hath God wrought!" and we feel that we ought to thank God for the past and take courage for the future.

The removal by death of our beloved brother Craig, led our Board to appeal earnestly to the members of our churches for some right-hearted man who would be willing to go forth to the heathen world, take up the fallen standard, and fill the place which had thus become unoccupied. The call was heard, and two young men in the Theological Seminary offered themselves for the solemn service. They were both, as far as man could judge, well qualified by their natural endowments, and by the possession of the graces of the Divine Spirit, to engage in the work. The question of sending them was left to be determined by the practicability of supporting them. The call for the necessary means was warmly urged by our zealous and indefatigable brother Campbell, who had been obliged to withdraw for a season from his field of labour in India, in consequence of the illness of his beloved

consort, and who devoted his time whilst with us, not to self-indulgence and repose, but to severe and unremitting labour in the service of the church. His efforts were crowned with surprising success, and a liberality and zeal displayed far surpassing all our hopes. One of the candidates desiring to remain till after the meeting of Synod, the other only is now to be sent out in company with our beloved senior Missionary. The necessary arrangements for their departure having been completed, we are now assembled, Christian brethren, for the purpose of giving them our parting counsel before we bid them a long, and perhaps a final farewell.

Addressing you, therefore, beloved brethren, as the representatives of our General Synod, we proceed to give you such instructions as we think suitable to express the views and wishes of the church from which you receive your commission to preach the gospel. And,

*First*, We would refer to the *general object of your mission*. It is to make known to perishing sinners the way of salvation by the LORD JESUS CHRIST—your great work is to *preach the gospel*: stating in simple language, yet with earnestness and solemnity of manner, the great doctrines of redeeming grace—the sinful and guilty condition of the whole human family—their utter inability to renew their hearts, to expiate their sins, to procure eternal life—the sufficiency of the atonement of the LORD JESUS CHRIST, and the application of that atonement by the HOLY GHOST—the nature and necessity of saving faith, the duty of a life of holiness, and the blessed hope which the gospel presents to those who believe on the Son of God. These great doctrines you will make known to all as you have opportunity, not confining your instructions to the stated and formal exhibitions of the pulpit, but preaching by the way-side, in the streets, and market places, by the banks of rivers, and in short, wherever you can obtain any who will listen to your message. You will imitate in this respect the practice of the early heralds of the gospel, the example of our Saviour himself.

While, however, your teachings should have reference especially to religious truth, you will endeavour, to such an extent as may seem judicious, to communicate instruction in other departments of knowledge. In the land where you design to labour, the systems of philosophy and natural science in general acceptation, are derived from their sacred books. By showing the former to be false, you overthrow the authority of the latter, and thus remove one great obstacle to your success. Nor should you forget that the proper contemplation of the works of creation and providence is calculated to lead the heart to God, and to increase man's usefulness and happiness. In the entire absence of any institutions where such knowledge could be obtained, you may, with great propriety, engage in communicating it. For this purpose you have been furnished with a valuable collection of apparatus, which we trust you will so employ as to advance your main object, which is to bring sinners around you to the knowledge of the truth as it is in JESUS.

In regard to the *persons* to whom you are to address your instructions, we would remind you that your commission authorizes and requires you to preach the gospel to *every creature*. None are to be excluded from fear, or prejudice, or dislike. But we would especially recommend you to direct your efforts to the *young*. Great prominence



has been given to this department of labour in the past history of the mission, a course warranted by scriptural authority, and attended with the happiest results—let, then, the young be your especial care—by day schools and boarding-schools bring them into regular and frequent communication with yourselves, and withdraw them as far as possible from the influence of the heathen society by which they are surrounded. Endeavour to make them understand the Scriptures, habituate them to a life of Christian holiness, and communicate to them such evidences of your regard as will serve to show the benevolence of Christianity, and to attach them to yourselves personally. Select from them such as appear most promising, to be trained for usefulness as assistants in the mission, and if qualified, to take part with you in the gospel ministry.

But you will not confine yourselves to *oral* instruction. The printed page may reach many who can never hear your voice. Employ, therefore, a suitable portion of your time in preparing works for the press and distributing them as may be judicious. The Scriptures have already been translated into many of the native languages, and we hope you will scatter far and wide the precious seed of divine truth. In some of the languages used in your vicinity the *whole* word of God has not as yet been published—we trust you will use your influence to hasten its completion until every one may read for himself the wonderful works of God. We are glad to find that so many of the sacred songs of the inspired collection have been translated in a metrical form, and we hope that a suitable version of the entire compilation will be soon made accessible. We are also glad that the Confession of Faith and the Shorter Catechism have been published in the native languages, and we hope such others of the symbolical books of our church as may be adapted to the capacity of the people, and their attainments in Christian knowledge, will from time to time be added. Dissertations and treatises of larger or smaller size, on religious, scientific, or literary subjects will, we hope, not be forgotten. The press is the great lever by which instrumentally to move the world—you must use it as a kind of substitute for the gift of tongues, availing yourselves, as far as possible, of the facilities which it affords to you.

You will not forget, dear brethren, that the church is a regularly organized society, her members duly ascertained, her officers properly constituted, her institutions carefully maintained, her laws conscientiously administered. Already the elements of Presbyterian order have been introduced in the organization of a church, and the constitution of a Presbytery. You will be careful to adhere to the forms and practices of the church in this land with which you are connected, as far as may be practicable and judicious in your peculiar circumstances. As soon as possible, “ordain elders in every city,” where you may establish a Christian church, and invest in due order with the office of the ministry such as you may think qualified to discharge its functions. Inculcate upon the members of the churches the duty of self-denial and benevolence, and while you are careful to let them see that you seek not *theirs*, but *them*, refrain not from stating and enjoining the obligation under which all men necessarily are placed of honouring God with their substance, and contributing as the LORD has prospered them for the support and extension of the gospel. It is our earnest desire that the churches formed among the heathen, should not only present a bright example of Christian purity and holiness, but also illustrate the comprehensive, universal

benevolence of the Christian system. We wish to find them, therefore, supplying their own officers and teachers, and sustaining the ordinances among themselves; and still further, furnishing some who shall preach Christ crucified to those who may be at the time still more destitute than themselves, and thus aiding in the fulfilment of the injunction resting on the *whole* church wherever found, to teach *all* nations.

In making these suggestions, respected brethren, we are truly happy to be able to add, that we believe we are recommending to you no new or untried plans; we are only calling upon you to prosecute the same course as that which has been in times past so successfully followed. While, therefore, we may be mentioning only what has been already done, we think it proper by doing so to testify in this way our approbation, and to express our desire for its continuance.

You must be fully aware, beloved brethren, that your comfort and success in the work in which you are about to engage will depend very much on your own *personal deportment*, and to this, therefore, we would, in the *second place*, direct your attention. You go to the heathen, not to spend your time in ease and self-indulgence, not to accumulate wealth, not to escape the restraints of Christian influence and civilized society, but to spend a life of toil and self-denial in the service of the LORD JESUS CHRIST. You are eyed men. The heathen will quickly notice any inconsistencies between your character and your profession. The sincere followers of the Redeemer from Christian lands who may witness any misconduct will be deeply grieved and wounded, while the irreligious around you will regard you with contempt, and find in your failings a reason for unhallowed exultation. Above all, the eye of God is upon you, and you are surrounded by a great cloud of heavenly witnesses. The church at home also cannot fail to learn what are your movements, and how must Zion be wounded if her representatives and messengers prove unworthy of their position. We charge you, therefore, to be careful in regard to your entire deportment. Let your lives be lives of deep-seated, heart-pervading, all-controlling *piety*. Let your religious duties, whether public or private, be attended to with conscientious regularity. Be frequent and fervent in prayer, study carefully the word of truth, and daily walk with God by faith. Let your conversation be in heaven. Be denied to all ungodliness—abstain from all appearance of evil. Let not your superiority above the degraded heathen which your greater advantages cannot fail to cause, ever lead you to indulge any feelings of arrogance or pride. Be truly humble, and like your blessed Master, let each of you be among them as one that serveth—feel that you are not to be lords of CHRIST's heritage, but examples to the flock, and ever preach not yourselves, but CHRIST JESUS the LORD, and yourselves their servants for JESUS' sake. Be patient amidst all the privations you may experience and the afflictions you may endure—in all your trials remember that God has said HE will never leave you nor forsake you. Be not discouraged if you see not immediate or very speedy results arising from your labours. “Be patient until the coming of the LORD. Behold, the husbandman waiteth long for the precious fruit of the earth, and hath long patience for it until he receives the former and the latter rain—be ye also patient and establish your hearts”—be industrious in the improvement of your time, arranging systematically your various duties and rigidly adhering to your plans—form your pur-



poses with deliberation and great prudence, but when made do not abandon them hastily, but give any experiment you may be led to make, a sufficient trial, remembering that in your position especially, *perseverance* is almost essential to success. Cherish towards each other a spirit of pure and holy love—seek each other's sympathy in times of sorrow, and each other's counsel in times of doubt. Forbear with each other's infirmities, and cordially co-operate in all that may be calculated to promote not only the general good, but the happiness or usefulness of any of the brethren. Let no alienations of affection or division of counsel separate you from each other, and thus detract from your influence and diminish your comfort. Live in peace, and the God of love and peace shall be with you. In short, brethren, be diligent in business, be fervent in spirit, be always serving the LORD.

In your new abode you may expect, dear brethren, to be brought into contact with the followers of the Redeemer of other sections of the church; it is proper, therefore, in the *third* place, that we should advert briefly to your intercourse with brethren of other religious denominations. Recognise then, we would say, the principle that though there may be *many branches*, there is yet but *one vine*. Remember that the unity of the church arises essentially from the connexion of all her members with their living Head; wherever, then, you find any one who loves the LORD JESUS CHRIST in sincerity, regard him as a brother. While there may be points of difference which may separate you in your ecclesiastical organization, feel it to be your duty and your privilege to co-operate with the disciples of CHRIST with whom you may meet in every good work. In such cases as may render it proper, maintain your own peculiar views with candour and firmness, but treat with Christian courtesy and love those who may differ from you. Let the superiority of your religious creed be manifested by its influence, making your lives more holy, your labours more abundant, your entire characters more Christ-like.

Your relationship to the church at home, is the last point to which we would request your attention. Should you be spared to reach your destination, you will be, dear brethren, separated from us by a distance, according to the course of your journey, exceeding the world's circumference, yet you will not forget that we are united together in heart, and that we are also *one* in ecclesiastical communion. You are still members and ministers of the Reformed Presbyterian church; the Presbytery to which you will belong forms a constituent part of our General Synod. It is not likely, indeed, that we will often have the pleasure of seeing you personally in any of our church courts, but your absence may be in some measure supplied by your written communications; we desire, therefore, that you will be careful to send *reports* of your proceedings to be submitted to the Synod at its stated sessions, and we would also wish that there should be a free interchange of views on any subjects of interest to the cause of CHRIST; you will also feel the importance of keeping the church at home well informed in regard to your operations, and for this purpose will forward letters and journals with such other documents as may be suitable for publication. Correspondence with the ministers and members of the church generally, is also to be regarded as an important part of your work, tending to keep alive our interest in your movements, and thus by its reflex influence promote the welfare of the heathen

among whom you labour. We are glad that the monthly concert of prayer has been long since established in your mission church, and we hope it will be kept up with great regularity. How delightful the reflection that your prayers and ours are blended together at that hallowed season before the throne of grace in heaven. And while, brethren, we assure you of our unceasing prayer for your success, we charge you not to forget us in your petitions—pray that the church at home may be kept pure—that her boundaries may be extended—that her zeal may be increased—her liberality become greater—her efforts more comprehensive, more persevering, and more vigorous. Let the light which we are endeavouring to throw upon benighted India be reflected home again—let us bear one another's burdens—let us be helpers of each other's faith.

You are engaged, beloved and respected brethren, in no common work, and you need no ordinary strength. If every gospel minister must cry out, "Who is sufficient for these things?" how much more must *you*! You are laying the foundations—you are planting the seed—an error *now* may be difficult to amend, and may be attended with very injurious and even fatal consequences. You are to be placed in the midst of the heathen; far separated from those hallowed influences which tend so much to cherish devotional feeling, and keep us near to God. You will find the impure religion of the heathen tending to corrupt your hearts, and to render sin more familiar, and perhaps less hateful; feel then, dear brethren, your need of divine support, let your sufficiency be of God. You have the promise of the Saviour's presence, you have the assurance of the SPIRIT's accompanying influences. Hardships, privations, discouragements, and afflictions you may expect to encounter, but they will all be light if you cast your burden on the LORD. Your God whom you serve is able to deliver you. He says to you, "Fear not, for I am with you; be not dismayed, for I am your God. I will strengthen you; yea, I will help you; yea, I will uphold you by the right hand of my righteousness." You are independent of immediate results, for it is the *faithful*, not only the *successful* servant who receives the crown. You may labour, and other men may enter into your labours, but yet both he that soweth and he that reapeth will rejoice together. The ultimate triumph of the truth is certain, and you may be sure that, though you may not live to see it, the whole earth shall be filled with "the glory of the LORD." "Messiah must reign until he shall have put *all* enemies under his feet." The developments of divine providence lead us to think that the time is near at hand when the Gentiles shall flock into the church as the doves to their windows, and nations shall be born in a day. Bright prospects are before you, and though your lips may be sealed in death, and your bodies may be mouldering in the grave before the results of your labours are developed, if you have lived for CHRIST, you cannot have lived in vain. As you now go forth bearing precious seed, you may be weeping, but yet you shall assuredly at the last come again rejoicing, bringing your sheaves with you. Go then, beloved brethren, in the strength of the LORD God—may you win many souls to CHRIST—may you do great things in his cause, and when you have fought the fight and finished your course and kept the faith, may the LORD, the righteous judge, give each of you the crown of unfading glory.



## Missionary Intelligence.

### FAREWELL MISSIONARY MEETINGS.

The departure for India of our missionary brethren, Rev. J. R. Campbell, and Rev. J. S. Woodside, with their families, naturally excited a deep interest in the various congregations of our branch of the church in this city, and also, we are happy to be able to add, among several of our sister churches, especially our Associate, and Associate Reformed brethren. Numerous and exceedingly agreeable and edifying meetings were thus occasioned, of which, however, our limited space will permit us to give only a very brief account.

From the intimate connexion which the missionaries had sustained to the Sabbath Schools of the churches with which they had been connected, the teachers and pupils of these schools were desirous to express to them their respect, affection and confidence, as well as to unite with them in religious exercises, and receive instruction from them in regard to that great and good work to which they were about to devote their lives. The Kensington Sabbath School Association held a meeting on the evening of Monday, July 17th, at which a copy of Lardner's *Credibility of the Christian Religion*, in ten volumes, a very valuable work, was presented to Mr. Woodside, who had been connected with the school since its organization. Mr. Pearson, on behalf of the Association, made an interesting address, to which Mr. Woodside responded in a very feeling manner. Some remarks were then made by Messrs. Montgomery and Steenson of the congregation, who were followed by Messrs. Hill and Wylie. We have received a full account of the proceedings, but, to our great regret, we are unable to find room for its publication.

On the evening of Thursday, July 27th, the Sabbath School Association of the First Reformed Presbyterian church held a meeting of a similar character. In the name of the Association, with which both of the missionaries had been connected, the superintendent of the school, Mr. G. H. Stuart, presented to Mr. Campbell a pair of gold spectacles, a case of mathematical instruments, and a beautiful and ingeniously constructed inkstand, and to Mr. Woodside, a valuable gold watch; after which, a collection of interesting and useful books was presented to Mrs. Campbell and Mrs. Woodside. Addresses were made by the missionary brethren and others who were present, and a deep interest appeared to be excited in the large audience who were present on the occasion.

Several meetings were also held for Sabbath School children. At one of these, persons were present from eight different schools, forming a very large and most delightful assemblage. Some of the philosophical apparatus purchased for the use of the mission schools in India was exhibited, and addresses were made by a number of ministers present. At a meeting on the following Sabbath with the pupils of the School of the First Reformed Presbyterian Church, an opportunity was afforded to all the pupils and teachers to obtain a parting grasp of the hands of the beloved missionaries.—It was a most interesting occasion, and the exercises so solemn and impressive, that we cannot doubt that an influence of the most favourable character was exerted. When these children arrive at the period of active life, what may we not expect from the impressions made by such meetings?

The general farewell meeting was held in the Eleventh Street Church, on the evening of Sabbath, July 23d. After singing, and prayer by Rev. Dr. Cuyler, the Corresponding Secretary of the Board read the instructions to the missionaries, which are to be found in another part of this number. Addresses were made by the missionaries, who were followed by Rev. Dr. Cuyler, Rev. Dr. H. R. Wilson, and Rev. Dr. Wylie. After prayer by Dr. Wylie, and singing, the meeting was dismissed. The audience was large, and appeared to feel a deep interest throughout the whole of the services.

The missionaries took their departure from this city on Saturday, July 29, in view of spending the following Sabbath in New York. Special arrangements having been made with the officers of the steamboat Sun, a large company assembled on board that boat, to accompany them to Burlington. During their passage up the river, devotional exercises were conducted, and addresses made by a number of ministerial brethren and others, the whole services being of the most impressive and affecting character. At Burlington, Mr. and Mrs. Campbell, with many tears, bade farewell to their two sons, whom they have left in this country, and to the large number of Christian friends, who had gone thus far with them to express their deep interest in their welfare and usefulness. During their short stay in New York, several interesting meetings were held, of which we have received the following account.

#### FAREWELL MEETINGS IN NEW YORK.

On Sabbath, July 31st, a farewell meeting of our missionary brethren and their families was held in New York. Rev. Mr. Woodside preached, in the morning, in Dr. M'Leod's church, and Rev. Mr. Campbell in the afternoon. At the close of the sermon, Dr. M'Leod delivered an address to the missionaries, assuring them of the continued interest taken in them and their work, by the Reformed Presbyterian church, New York, and, in the name of the congregation, commending them to God. Mr. Campbell responded in the name of the missionaries, and at the close of the service, hundreds bade them farewell.

At the request of several ministers of the General Assembly, and others, another meeting was held, in the evening, in Dr. M'Elroy's church. A large audience, composed of missionary friends from other congregations, and many clergymen, was present. The meeting was opened with prayer by Rev. Dr. M'Leod, and addresses were delivered by Hon. Walter Lowrie, Dr. M'Elroy, Rev. Mr. Rankin, Rev. J. R. Campbell, and Rev. John S. Woodside. The meeting was one of great interest, and an impression, powerful for good, evidently made.

The last meeting was held in the house of Dr. M'Leod, on Monday, between the hours of 10 and 12, M. It had been announced that it would be purely devotional, and the apartments were crowded with friends who had appeared to take leave. A delightful and chastened hour was spent in prayer and praise. All felt it good to be there. The fountains of the heart were opened, and many a petition ascended to the throne, in behalf of the departing friends. God will hear the prayers of his own prompting. In the afternoon the missionaries and many friends set out for Boston, where they remained till the morning of the following Thursday.

On the morning of their departure from Boston, a meeting was held



in the Ladies' parlour of the hotel at which they were lodging, and another on board the vessel. Both were deeply affecting. Every heart appeared to be touched, and with fervent supplications and strong faith, the beloved missionaries were committed to the care of the great Watchman of Israel, and to the guidance of his HOLY SPIRIT. The following account is taken from a Boston newspaper, with some slight modifications and corrections.

From the New England Puritan.

#### SAILING OF MISSIONARIES.

MESSRS. EDITORS,—Your insertion of the following notice may be gratifying to some of your readers.

On Thursday, the 3d inst., the Rev. James R. Campbell, his wife and two children, accompanied by the Rev. Jno. S. Woodside and lady, sailed from this port, in the ship *Dolphin* for Calcutta. Mr. Campbell has previously laboured as a Missionary in Saharunpur for above eleven years. He returned to Philadelphia in October last for the benefit of Mrs. Campbell's health, to leave his two sons, Thomas and James, (of the ages of 12 and 10 years,) for their education, and to reinforce his missionary company.

These brethren, together with the Rev. Joseph Caldwell, (who has been the assistant of Mr. Campbell for the last six years, and has now charge of the station in his absence,) belong to, and are supported by the General Synod of the Reformed Presbyterian Church in this country. They have an auxiliary connexion with the board of Foreign Missions of the Presbyterian Church, and act as a Presbytery subordinate to their own synod. The missionary spirit of this synod is worthy of imitation. Numbering about 34 settled congregations, its members support three foreign missionaries, with their families and helpers—and as an evidence of their zeal, (many of them living in rural districts, and remote from markets,) on a visit from Mr. Campbell, they contributed about five thousand dollars for his present outfit.

As a token of their fraternal regard, about fourteen persons from Philadelphia and New York, "accompanied" the Missionaries "to the ship."

On Thursday morning, for nearly two hours, religious exercises were conducted, by the above persons, and other friends residing in this city, in one of the parlours of the Merchants' Exchange, previous to their embarkation. The exercises were commenced with a brief address by the Rev. Jno. N. McLeod, D. D., of New York, who presided, and was followed in prayer by the Rev. Jno. C. Lowrie, assistant secretary of the Presbyterian board of New York—by the Rev. T. W. J. Wylie, Corresponding Secretary of the board of missions of the Reformed Presbyterian church—George H. Stuart, Esq., a ruling elder from Philadelphia, and by the Rev. Alexander Blaikie of the Associate Reformed Presbyterian church of this city.\*

At intervals the company joined in praise, singing in the metrical version from the second Psalm.

"Ask of me, and for heritage  
The heathen I'll make thine;  
And, for possession, I to thee  
Will give earth's utmost line."

\* We would take the opportunity to express thus publicly on behalf of the missionaries and the board, our acknowledgments of the kind attentions of Rev. Mr. Blaikie of the Associate Reformed Church in Boston.

And from the 23d Psalm ending,

“Goodness and mercy all my life  
Shall surely follow me:  
And in God’s house, for evermore,  
My dwelling-place shall be.”

A brief address of the most affecting nature, was then given by the senior missionary, after which the junior one followed. The exercises were then closed by the apostolic benediction, pronounced by the Rev Mr. Campbell.

While the larger number of the friends, “sorrowing, most of all, that they should see their faces no more, accompanied” the missionaries “to the ship,” and there took their final “farewell,” others availed themselves of the opportunity of returning by the steamer which towed their vessel to the bay. The final parting of Messrs. Wylie, Stuart Darragh and M’Leod, Jun., (who were of this party) from them, was one of deep emotion.

Different portions of scripture were read and observations made. A portion of the word of God was then sung from the 91st Psalm.

“He that doth in the secret place  
Of the Most High reside,  
Under the shade of him that is  
Th’ Almighty, shall abide.

“I of the Lord my God will say,  
He is my refuge still;  
He is my fortress and my God;  
And in him trust I will.

Assuredly he shall thee save,” &c. &c.

Then the apostolic benediction closed the worship in which beloved friends had engaged, and which they hope to resume in heaven.

The Dolphin, with her officers, passengers, and crew, (in all, twenty-one souls,) now stood out for the Atlantic, and the returning steamer soon rendered the distance too great for vision to her sorrowing passengers who had bidden these heralds of the cross “God speed.” May we not hope that some of the fifteen souls with them in this ship, these “servants of the most high God” may be instrumental in “showing the way of salvation;” especially as the senior member was an instrumentality honoured of Christ, on his former voyage to Calcutta, in the conversion of a part of the crew with which he then sailed.

A colporteur, with a basket of books and tracts, on his errand of benevolence, reached the ship just at her departure, and added much to the interest of the moment. “Casting his bread upon the waters, may he find it after many days.”

[Com.]

It will be pleasing to our readers to learn that the ship Dolphin, in which our brethren have sailed, is an excellent vessel, having the character of a safe and rapid sailer, and affording unusually good accommodations for so long a voyage. The captain and crew appear to be kind and obliging as well as skilful, and all the circumstances attending their departure seemed to be of the most auspicious character. Our brethren anticipated a very pleasant voyage, and hoped to have opportunities of much usefulness on board the ship. We trust the prayers of all our readers will be constant and fervent in their behalf, and that we may soon be able to announce their arrival at the port of their destination.



## EXTRACT OF A LETTER FROM REV. J. CALDWELL.

Saharanpur, June 7th, 1848.

DEAR BROTHER STUART,—Your kind and welcome communication of March 24th came duly to hand a day or two ago. I thought, when I wrote to Mr. Wylie, in March last, that I should certainly write to Philadelphia in April again, but from some cause or other, my writing has been postponed till this time.

Instead of my fourth scrap on India, please accept the enclosed few notes of a short missionary tour. I shall, probably, send you some extracts from my home journal one of these days.

You express a wish that I should write much oftener than I do. Well, I think, myself, I ought to write a little more frequently; but, these days, I really have so much business on hand, that I scarcely know whether I would be justifiable in spending a larger portion of my time in writing home. I think I mentioned, in my last letter to you, that I had commenced the building of our Hindustani church. The superintending of this building, which, of itself, is almost enough to occupy one's whole time, has been superadded to my other numerous duties. I am thankful to state that the building is now nearly erected, and part of it roofed. The rains have set in, this season, one whole month earlier than usual. On this account, I have had considerable anxiety about the unfinished building. Very heavy rains have already fallen, but the building has sustained little or no injury yet. Notwithstanding, should a continuous rain of several days occur, as is frequent in this country during the rainy season, the walls, while in their present state, might receive considerable injury. "We must hope for the best" in the case. The whole building, inside and outside, is to be plastered with lime and mortar. Were the outside once plastered, the walls would be quite secure against rain. I hope that within a week from this, I shall have all the outside work finished. The site of our new church, I must repeat, is one of the best that could be obtained any where, either in the city or its suburbs. It has, to be sure, cost considerable to fill it up to a proper height. The spot being just on the bank of a small stream, was some 10 or 12 feet lower than much of the surrounding ground. The foundation walls, therefore, of the building had to be built proportionably high, and both inside and outside of them, earth filled in to a height corresponding to the ground in its immediate vicinity.

I am grateful to state that matters, generally, at the station are prospering. The English school, it is true, is not in a very flourishing condition, and I believe this is owing, in part at least, to the fact of a number of the lads who generally attend our institution, keeping back until the school is opened in our new church, near the city. The orphan lads, to whose number one has been added since I last wrote, seem to be still getting on about as well as could be expected. The native brethren are all in good health, and are moving on as heretofore. Preaching is performed by me as hitherto, in Urdee, twice on the Sabbath, and on Wednesday evenings our prayer meeting in the same language, is still held weekly; nor must I neglect to mention our Bible class in Urdee, held, as hitherto, each Friday, and continues as interesting as before. The two young men of the former Orphan Institution, Theodore Wylie and Samuel B. Wylie, still prosecute the study and

translation of McDowell's Bible-class manual. I spend as much of each day as I can command in the study of the native languages. Although I am able to preach, with some degree of fluency, in Urdee, and I believe am generally understood, yet I consider it my duty to make still farther progress in the acquirement of that language, and also of Hindi.

I am rejoiced at the prospect of brother Campbell bringing with him two other brethren to labour here. May the Lord protect them all till they reach India.

My family and self are quite well—thanks to our heavenly Father. Mrs. C. joins me in kind, Christian affection to yourself, Mrs. S., and all our Philadelphia friends.

Your affectionate brother in Christ,

J. CALDWELL.

#### NOTES OF A MISSIONARY TOUR, FROM SAHARANPUR TO DELHI, AND RETURNING.

December 7th, 1847. *Aba*. A small town. Left Saharanpur yesterday accompanied by one of our catechists, Theodore Wylie, and arrived at this place a little before dark last evening. My route to Delhi lies along the bank of the Drab canal, and is furnished with a *staging bungalow* at the end of each march of twelve or fifteen miles, in which we may make a temporary stay with considerable comfort.

Enjoyed a favourable opportunity this morning of preaching to a number of the inhabitants of this place. My audience, however, consisted chiefly of Mahomedans, who generally attend the preaching of the gospel with the view of opposing it. After my address, one of this class commenced to offer their usual arguments against Christianity. "God," said he, "cannot be a father. He is immaterial; he is Light of light, and it is highly sinful to speak of him as of a material being. Why then do you teach that God is the Father of Jesus Christ?" I endeavoured first to set him right on the subject of Christ's Sonship, and then to correct his opinion respecting the Divine essence. "You allege," said I, "that God is immaterial. This is entirely correct. But then you say 'God is Light;' which, as you understand the phrase, declares Him to be *material*; according to your own argument you are mistaken on this subject." The Mahomedans constantly urge, that they consider all attempts to represent God by any thing material, as gross idolatry; and yet no expression is oftener in their mouths in their discussions with missionaries, than "Allah nur hai"—God is Light. This expression, in the sense of the apostle, is one of the most sublime ever uttered; but as the poor ignorant Mahomedan understands it, it is erroneous in the extreme, for he takes it in its literal acceptation.

December 8th. *Berkheri*. An insignificant village. This morning I had for an audience a group of Hindus who paid the closest attention to my discourse. One man, after I had finished my address, intimated that God had made us like himself. This gave me an excellent opportunity of explaining to him and the crowd around, the Scriptural doctrine on this subject. It is quite remarkable, that some of the doctrines of Scripture are occasionally, as if by accident, hinted at by the natives here, in their intercourse with the missionaries. A



few weeks ago, while on my way to our annual meeting, I was one day, as usual, preaching to a crowd in the bazaar of a small town, when an individual in the crowd, of his own accord, introduced in pretty plain terms, the doctrine of *original sin*. Some of our modern Pelagians might have been put to shame by that unenlightened heathen. His view was, not that we are sinners simply because we are the offspring of sinful parents, but that we are *involved in the guilt of our first father's transgression*. How the man came by this piece of knowledge, I am unable even to guess. I merely state what came under my own observation on the occasion referred to.

*Bhainswal*. A small town. Was prevented from entering the town this morning to preach, the whole place being surrounded by water in some places to the depth of several feet. I however met with a good number outside the town, to whom I preached for nearly an hour, and humbly hope not altogether in vain. My audience again attentive. They intimated that they were severely dealt with by Providence. Some lake or other piece of water in their neighbourhood had burst its bounds, flowing down round their town, and almost cutting off their communication with the surrounding country. This had been the state of things too, for some months. I endeavoured to improve the subject of their calamity to their spiritual advantage. The Lord grant that they may not be cut off from the means of salvation.

*Baranth*. A large town. I feel thankful for the excellent opportunity I enjoyed this morning, of making known the way of salvation to a large crowd of people at this place. On my way into the city, having to pass by a native manufactory of sugar, I stopped to inquire something about the process. This brought a number of people around, to whom my catechist made quite a sensible address on the general subject of salvation through Christ. Having reached the bazaar, my catechist made a second short address, during which a large crowd collected. I endeavoured to improve the occasion, by instituting the inquiry, "Where shall salvation be found?" "Will washing in the Ganges," I asked, "remove our guilt?" "Shall we be made holy by visiting Hindu shrines?" "Will worshipping idols save us?" My audience listened attentively to all I had to advance against their mode of worship. I next endeavoured to point them to the Lamb of God that taketh away the sin of the world. O may some of them at least, believe on him to the saving of their immortal souls.

*Sabbath—Daula*: a considerable town. Yesterday evening, on my way hither, I had the pleasure of meeting brother and sister Morrison, who were on their way up the country. Having met them on the march, our interview was necessarily confined to a very short time. The few minutes, however, which we had to spend together were well improved. Spent a couple of hours to-day in the bazaar, quite profitably, as I trust. My catechist having made an address to the crowd, of some length, I commenced to read to them the account of the giving of the law on the Mount Sinai, and then spent a considerable time in explaining and enforcing the subject. I afterwards took occasion to animadvert on the character and conduct of some of their duties, which was taken in good part by all except one man, who seemed disposed to enter into disputation. He intimated that as obedience to the officers of the government of the country was obedience to the government

itself, so worship of the inferior deities was the same thing as worship of the Supreme Being. It was, of course, an easy matter to meet his objections.

*Monday*—Same place. I enjoyed another excellent opportunity, this morning, of making known the way of salvation to a large crowd, most of whom had never before heard of Jesus, the Saviour. After my catechist had finished, I addressed them on the subject of Christ's incarnation. Near the end of my discourse, I was surprised by hearing a respectable-looking Hindu intimate that their brahmins lead them astray from the way I had just been showing as the only way of salvation, and which he admitted to be the right one. I replied, that their brahmins, being their religious guides, ought to direct them to the true God, and that if they did not, they were, of course, much greater sinners than the common people, who were, generally, like blind men, groping their way to their home—they wished to reach their Heavenly Father's house, and surely it was the bounden duty of their spiritual guides to lead them thither, at least to teach them the way thither. When leaving the crowd, I overheard an individual remark on the propriety of worshipping the Creator as I had told them.

*Katanli*—A pretty large town. Spent a few days in Delhi with Mr. Thompson, Missionary of that place, and am thus far on my way homeward. My journal, which I generally write daily, has been neglected for some days past; indeed I had but little to record, having made very rapid marches from Delhi to this place. Arrived so late this evening that I was unable to accomplish any thing in the bazaar; but this is the less to be regretted, as I shall, if spared, spend to-morrow here, (the Sabbath.)

*Same Place*.—A good number, this morning, listened first, for a short time, to my catechist, and afterwards to myself, while the fundamental doctrines of grace were made known to them. After I had finished, an individual inquired of me how long Hindustan had been inhabited. His object appeared to be to intimate, that since this country had been inhabited for so many thousands of years, and the Hindu religion being co-eval with the people, must of course be true. The Hindus, when contending for the truth of their religion, almost invariably adduce its antiquity as an irrefragable proof of its divine character.

*Muzaffarnagar*.—A much larger audience than usual attended the proclamation of the gospel, this morning, at this place. By almost the whole of the crowd, too, a serious attention was paid. Before declaring to them the only way of salvation, I, as I have frequently done before, asked whether their Brahma, their Siva, or their Vishnu, could redeem us from sin, and its awful consequences. Amongst other evil deeds recorded in their Shasters of those three deities, called by them *triden*, I referred to the story of their going, with the worst design, to the house of Anasupa, the wife of Atri Muni, and one of the most virtuous of women. It appears that they all three assumed the disguise of mendicants, and went to this lady's door begging alms. She came out to offer them food, which they refused, and at the same time stated that she must undress herself and serve them up a dinner, or they would go off without giving her the opportunity of acquiring



merit by bestowing charity on holy men, as they were. Anasuya, alarmed at hearing this, took her husband's leave, and proceeded to comply with their wish; but, just as they were about to sit to dinner, she took a little water and sprinkled on them, when they instantly became little children, "and were greatly ashamed." Having fed them, she put the whole three to sleep in a cradle, nor were they released till their wives came and most importunately interceded for them. "How," cried I, "can such gods save you, or can your idols grant you salvation?" One man endeavoured to bring forward the old apology for idol-worship. He alleged just what the papists offer as an apology for the use of images in their church—that they were needed to aid their devotions! O may the time soon arrive when they shall cast their idols to the moles and bats, and worship the true and living God.

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QUESTIONS.—For you, my reader, are they—young or old, rich or poor, male or female. I wish to have you answer them, if you can.

1st. Are not the six hundred millions of heathen, who are perishing in ignorance of the gospel, famishing spiritually?

2d. Is the famishing of the soul less lamentable than that of the body?

3d. Are not those six hundred millions famishing for the bread of life, dependent on us, who have it, for a supply of it?

4th. Has not our Lord Jesus Christ told us to supply them with it?

5th. If they are as truly dependent on our sending it, as on his providing it, should not we be as willing to devote our lives to carrying or sending it, as he was to devote his to providing it?

6th. If we refrain from many expenditures which fashion demands, that we may do the more to save them, will it cost us more than it did him, to leave heaven, and go to the manger, the garden, and the cross, to save men?

7th. If we refrain from many expenditures for which taste pleads, that we may be able to do more for them, shall we do more than he did for us, when he took the form of a servant, and subjected himself to contempt and insult, and a public execution with criminals?

8th. If we even deny ourselves some comforts and conveniences, for their benefit, shall we be going farther in self-denying benevolence than he did?

9th. Was he more benevolent than he would have us be?

10th. Would it be more painful for us to refrain from many expenditures which fashion demands, and for which taste pleads, and even deny ourselves many comforts and gratifications, for the sake of giving them the gospel, than it would be for them, if we should not give it, to "have their part in the lake that burneth with fire and brimstone?" (See Rev. xxi. 8.)

11th. If it would not, then is it not our privilege and duty thus to refrain and deny ourselves?

12th. Would you not be more Christ-like, more happy, and more useful, if you should do it, than you would be, if you should not?

13th. Will you do according to your answers?

[CH. OBS.]

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#### MOVEMENT AMONG THE ITALIAN CLERGY.

We quote the following from "*Eco di Savonarola*," of last month, which cannot but be interesting to every Protestant, as it is a most significant sign of the state of feeling in Italy, as to Clerical Celibacy. "He that hath ears to hear, let him hear." "We have heard, by letter, that there are upwards of fifty priests in Italy who intend to leave the Church of Rome, if the Pope will not permit them to take lawful wives. God grant that this example may be followed by that portion of the ecclesiastics who have not been plunged into the darkest criminality by the law of celibacy." On this important announcement, the *London Patriot* makes the following remarks: "The Pope cannot

grant his priesthood this freedom. He cannot change the system of Romanism, and, therefore, we must understand that an appeal to him in this case would be merely a matter of form; but that his necessary refusal might be taken as a grievance, and made the fulcrum on which to rest a movement for Ecclesiastical Reform. Whatever be the proposal of these Italian priests, it may be hailed as another symptom of the disorganization of Popery on the Continent, and is, at the same time, a challenge and an encouragement to the friends of Italy to pour into that country a constant stream of evangelical instruction. No time should be lost in taking advantage of this opportunity."



## Theological Discussions.

[For the Banner of the Covenant.]

### SCATTERED THOUGHTS ON ZION'S PROSPECTS.

"*By whom shall Jacob arise? for he is small.*" This language, expressive of unbelieving despondency, ought never to pass the lips of the child of God; but when used in view of the pardoning mercy of God in Christ, and under a persuasion of the all-sufficiency of our Almighty Father, as giving utterance to earnest, confiding expostulation of soul at the throne of grace in the day of trouble, it is appropriate, dutiful, and consolatory. Except our Father in heaven, in the time of Jacob's calamity, none can save; and with him we are authorized to employ the strong language of an humble, earnest, and fiducial entreaty: *Come, and let us reason together.* In this spirit the prophet addressed himself to the hearer of prayer, when he used the language now quoted.

Jacob is, and indeed always has been, comparatively small. Little reason has any department of the true Church of God, in point of numbers or earthly power, to exult over any smaller portion of the family to which they belong. The largest section of the visible Zion is, as to numbers and worldly splendour, small when compared with the antichristian empire, that of the impostor of Mecca, or the pagan world. The largest part, as well as the smallest, has ample reason to plead for the compassion of heaven, in the language of the prophet of Tekoah, — *By whom shall Jacob arise? for he is small.*

The source of consolation and the support of faith are found in the declaration — *Not by might nor by power, but by my Spirit, saith the Lord.* The reproof, too, of unbelief encourages hope. *Who hath despised the day of small things? Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.* It should not be forgotten that mere numbers, whether few or many, prove nothing either for the goodness of a cause, or its final success. The cause of Zion, with which the devout and enlightened Christian has identified himself, is, in the light of eternal truth, judged of by its own intrinsic worth; and his ground of confidence for final success he seeks, not in the numbers, nor in the earthly treasures of those professing adherence to it, but in the approbation and promise of his God. That of which God approves is good; and what he promises to sustain and bless shall succeed. In the assurance of this the soul of the good man finds repose. Yet this assurance is no security against temporary disappointments, and, in our estimation, long delays in, and much opposition to



the gaining of that which is so much desired by the sanctified heart,—the triumph of true religion over falsehood, delusion, criminal dispositions, evil doings, and their dreadful effects. He who presides over all and with whom is the residue of the Spirit, has warned his people of what for many ages they might expect. "If ye were of the world, the world would love its own; but because ye are not of the world, therefore the world hateth you." To any community, in an evil age—in a bad state of society, it is no flattering consideration that its numbers are great, and that they are in friendship with the world. Such circumstances seem to be a call on those whom it concerns seriously to institute the inquiry, whether the spirit and the principles of an evil world have not made an entrance, and among them found a pleasant lodgment. *The friendship of the world is enmity with God.* This is an awful announcement. A worldly sanctuary is not the sacred abode of him who is glorious in holiness.

But it behooves us to remember that the Redeemer's flock will not always be a *little* one. The handful of mountain corn shall spring up like the trees of Lebanon; and the little stone cut out of the mountain without hands, is destined itself to be a mountain which shall fill the earth. In the grace of the Saviour men shall every where be blessed, and all nations shall call him blessed. For the realization of these announcements, the church is called on to put forth her exertions, diligently to employ her children, and use her means; and that with patience and perseverance. That she may not be discouraged by reverses, apparent delays, or disappointed expectations, by the voice of prophecy she and her children are distinctly admonished of long ages in which iniquity shall reign over the fairest regions of our world, and amidst the accumulations of wealth and grandest displays of civilization, a counterfeit religion shall triumph against the true. "The Holy City shall be trodden under foot." The Woman, the Bride, the Lamb's wife, and her consecrated progeny, shall be exiles in the wilderness. In the recesses of that wilderness state the most faithful of her offspring may expect to pitch their tent. So it has come to pass, and thus it is. Those ages of darkness and misrule have not yet passed away. On the rights of man a blighting influence in every quarter of the globe is felt, proceeding from this "man of sin;" and, in one form or another, in every Christian community, is experienced the malign effect of his strong delusions, in the production of evil. As long as this bad condition of the world continues, the purer portion of the church cannot be "very large." Under such circumstances, something else than fewness of numbers must be found as matter of reproach, or cause of shame.

During the agitations of centuries, in many a dark and cloudy day, the Reformed Presbyterian Church has been sustained by an unhesitating faith in the covenant promises of the God of Zion. It is true, in numbers and earthly resources she has become smaller than she once was. This she knows and feels; and, since left by her other Presbyterian friends in a position somewhat distinctive and alone, she has calculated that, for an appointed time, such must be her condition. On this score she experiences at present no disappointment. And though with her the social principle is sufficiently strong to make her sensible of the undesirableness of a very limited fellowship, yet under existing circumstances she does not despond. With her Redeemer and

Head is the residue of the Spirit; and her cause, she is persuaded, is his, which at the appointed season he will remember and revive. Thus she pleads:—*O Lord, revive thy work in the midst of the years: in wrath remember mercy.*

In referring to the Reformed Presbyterian Church, a respectable periodical has said,—and, as we take it, in no unkindness of spirit,—that, “This body is small—and on account of its distinctive principles is never likely to be very large.” *Never likely to be very large.* With the respectable author of that opinion, though he accedes not to his judgment, the Reformed Presbyterian will have no dispute. It is believed the subject, by him, has been viewed through a hazy medium, and all that is needful to bring him to a more correct decision is the seeing of the matter as it is in itself. The mists by which it is enveloped will pass away. They shall be dissipated by the sun of a brighter day. When, on this subject, smallness or enlargement is spoken of, the chief bearing is on the principles; for adherence to it by men is rather an incidental matter. If those “distinctive principles” be false, they ought not to have adherents; if founded in the eternal truth of God, the paucity of the numbers that embrace them at any specified period presents no insurmountable obstacle to their success. But what are those “distinctive principles” of this body, if indeed they have such, that are so repulsive to the human mind as to secure at all times a general rejection? It may be well to ascertain how far this disrelish of them, in our own times, is referrible to the principles in their own character, or to a consistent profession of them, or to a morally bad condition of the public mind. If there be nothing particularly objectionable in the two former of these causes, and the true cause of disrelish be found in the last only, an adherence to the first and a perseverance in the second may be found the most effectual means of removing the obstacle to the enlargement of the body. A sound principle meeting a sound state of the public mind will soon tell in the happy results. But let us see what these “distinctive principles” are. We give a summary of them.

I. The supreme dominion of the Lord Jesus Christ over his own Church, and all things for his Church, specially exercised in the giving of her system of doctrine, laws, ordinances of worship, principles of government, and form of order, to the exclusion of human contrivances, and the rejection of all usurped dominion, in these matters, by Popes, Kings, or mass multitudes of men.

II. That in accordance with the requisitions of the divine law in the hand of Christ the Mediator, where it is revealed, men ought, as individuals, and in the social relations of life, that is, in the domestic circle, in the church, and in the commonwealth in affairs of state, to know, and acknowledge God to be the only true God, and THEIR God; and in their respective spheres, and by the means appropriate to those spheres, to worship, serve, and glorify him accordingly.

III. That *in the Church*, Christians, whilst to a great extent bearing with the infirmities of the sincere and upright in heart, ought to discountenance all false principles in doctrine, worship, order, and morals, as calculating, by corrupting and dividing, to injure the household of God; and *in the State*, to refuse allegiance to every constitution of government that is in hostility to the kingdom of Christ, or the natural rights of man.



These positions, so far as "distinctive principles" are concerned, cover all that is peculiar in the profession of this church. In the maintenance of these principles she is decided, and with *opposition* to them uncompromising. Believing them to be sustained by the authority of God, while in the profession and practical application of them she is conscious of great infirmity and many defects, which she laments, she desires to be upright and consistent, fully persuaded that to the principles themselves and to their complete development and application in life, there is no hostility but that which arises from the bad state of the human heart, the manifestations of that bad state of heart in a bad condition of society, and in a morally corrupt public opinion, by which that bad condition of things is sustained. Well assured, at the same time, that these evils, great and deplorable as they confessedly are, may be and will be removed by the church's clear, full, faithful, and emphatic ministerial exhibition of the whole truth, through her ordinances and under the regulations of her firm, temperate and spiritual order; with all of which she is intrusted. Let the church understand her means, feel her power, and refusing the world's bribes, put forth that power in the name of her living Head, and the mouth of iniquity as now opened in a profane and senseless public clamour will soon be stopped. In the "distinctive principles" of the Reformation, it is not believed that there is any thing to forbid a belief, a well grounded assurance that those who profess them shall be very numerous. Let us keep in mind what these *distinctive principles* are, and with candour consider the evidence for and against their prevalence. Consider,—

1. That there is no greater obstacle to their spread and extensive adoption than there is to the universal circulation of the Bible, the understanding of its discoveries, and the universal adoption of its principles, laws, and institutions. The universal spread of the scriptures and reception of their truths form the aim and hope of every Bible society and Bible agent. All know that this end is yet but partially obtained; but when gained, it will present the result sought by those supposed distinctive principles. That the body professing those principles will be large, is just as probable as that the number who shall receive, understand, believe, profess, truly and fully act on Bible truths, will be large. The name, names, or nick-names of parties may and doubtless will cease; what we speak of is substantial faith and character, embodied in the profession of the cause of Jesus Christ.

2. That few well understand, fully believe, or consistently profess and advocate those principles, is no reason why they may not at a future day universally prevail. The prospect of their final triumph, to the eye of reason, is not so dark as that before the *eleven* obscure missionaries of the cross in the evening of that day on which the commission of the Redeemer was given to them to go forth in the work of saving a world then in arms against him and them. And at later periods, how unpromising, in the conclusions of mere human probabilities, the missions of Wicklif, of "the child of the Swiss mountains," and of the Monk of Wittemberg, when going forth to battle with the legions of the "man of sin!" Yet they succeeded in commencing and, to an extent exceeding expectation, in carrying on a great work—work yet in progress. To that work these "distinctive principles," so lightly esteemed, are the very life's blood; and when the friends of

that Reformation shall understand, consistently and practically profess them, which they will do, that work will have its consummation. Thus we cherish the confidence that the body professing those distinctive principles, and through means of them, shall be very large. The doctrine of Christ's headship alone will be found "a living principle of life."

3. Of all this the whole tenor of the volume of prophecy assures us. In that dark page, Rev. xi., which contains the melancholy delineation of the desolations of the holy city, of the exile of the woman to the wilderness for many ages; and of the mournful fact, that among her children, only *two*, during those long ages, would be found as witnesses fully to assert Messiah's claims as Head of Zion, and as the Prince of the kings of the earth,—*My two witnesses*,—by which character they are distinguished from their brethren of the Woman's seed—in that dark page we have the assurance given that those two witnesses for Immanuel's rights, in their plea for the moral order of society, according to the word of God, though they shall be slain, shall rise again; and with them the cause of God and man; then the sanctuary shall be cleansed, and "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ." Then the body professing those *distinctive* views shall be very large; *for the kingdom and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High,—and all dominions shall serve and obey him.*

4. In the belief of these "distinctive principles," so called, Reformed Presbyterians are not absolutely alone. Good men, ministers and others, among the churches, give them credit and rejoice in the persuasion of their ultimate prevalence. The truth is, that the extensive combination of gospel doctrines held in common by all evangelical parties, to have its full effect requires the development, in profession and in action, of these supposed peculiar views. In a special manner true Presbyterianism in the fulness of its scheme, embraces them all. Hence it is the destined instrument, we think, of reforming and blessing the world. Partially as it has been employed it has done much; but what from untoward circumstances, what from an unworthy mixing and dilution of her principles and sacred institutes with foreign and heterogeneous material, and what from the recreancy of not a few of her misguided children, the Presbyterian Church, in no land, has been able to bring the hallowed principles of her system to fully bear, as it is capable of bearing, on the personal character and social state of men. Obstacles, however, shall cease to be in the way, and a true, pure, enlightened, and liberalizing Presbyterian influence shall go forth and be felt to the ends of the earth. Then the body will not be reckoned by a few thousands, but by millions; it will be Reformed Presbyterian indeed, and it will, mauger all the misgivings of worthy men, be very large. Then, too, no occasion will be found for Presbyterians to look askance upon each other. Why should they now? Are they not brethren?

5. To the confirmation of a living hope, on this subject, many an interesting event of Providence has lent its aid. To such events Reformed Presbyterians, as well as others, have not been altogether inattentive. The remarkable revolution of 1688 in the British Isles; in the eighteenth century, the two secessions from the revolution church



of Scotland; the American revolution of 1776, and that of France in 1798; the disruption of the Presbyterian church in the U. S. in 1838, giving to one portion of that body a higher position than it ever had before; the remarkable secession of the Free Church of Scotland in 1843, by which a very noticeable approximation has been made to the platform occupied by the Reformed Presbyterians of this land; in all of which events, under one aspect or another, several of the points deemed distinctive have had a justification. And what shall we say of the agitations and revolutions at present convulsing so extensively the nations? They indicate the existence of a deep, though perhaps not yet well defined, conviction of the bad condition of the national establishments of Europe; and we see the necessity of their removal, that "the people may be brought to feel that they are bound to obey all lawful enactments of men, out of a regard to Christ, and bound *as a part of their allegiance to him, to disregard all human enactments that conflict with his revealed will.*"\* They teach churchmen not to model their standards in accordance with, and in subordination to, the imperfect, corrupt establishments of the nations, but to look to a higher rule. The civil and religious rights and freedom of men must be secured on a firmer basis than they generally are, before they can be completely possessed or safely kept. Of this we are admonished by the events now passing before us.

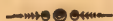
6. For the interests of men and the advancement of the kingdom of Christ, it is well that the principles of a high moral order should be ahead of the actual attainments of a low condition of society. Of a distinguished man it is said, "he lived before his time." Not too soon, indeed, for bringing into view the true laws of sound and efficient philosophical inquiry, but before the time in which those laws were appreciated. Thus, too, Moses lived before his time. His brethren of Israel did not readily understand him. It has, however, been well that, in this respect, prophets, apostles, confessors, martyrs, and reformers lived before their time; and it is still well that those principles which ought to govern the affairs of men, and which are destined to regulate and bless the nations, should be avowed and perseveringly maintained by a few, though not appreciated by the multitude, and though deemed by some, who should judge better, repulsively peculiar. In all such matters the inquiry should be, Is it right? Ought it to succeed? Has God said that it shall be finally attained? Satisfied on these points, the well ordered mind, regardless of the clamour of the crowd, will not hesitate as to where his stand must be.

"Truth crushed to earth will rise again;  
The eternal years of God are hers,"—

and when she thus arises, her votaries will not be few.

Z.

August, 1848.



## Practical Essays.

CHEAP PREACHING.—BY REV. DR. JOHN M. MASON.

When men consecrate themselves to the religious weal of a people, and do by that act forego the opportunities open to all others, of providing for themselves and their families, a competent maintenance is the least remuneration they have a right to claim. It is the dictate of common sense, common justice, and common humanity. It is also

\* Princeton Review.

the express commandment of the Lord Jesus Christ. But notwithstanding these considerations, the ministry is little better than a starving profession. Not one in twenty, were he compelled to live upon the salary allowed by his congregation, could escape from beggary and rags. The certain effect is, on the one hand, to deter young men of respectable talents from the ministry altogether; and, on the other, to discourage, depress, and finally to ruin those who are in it already.

The degree of talent which fits one, as far as intellectual endowments go, for a useful minister of the gospel, is much rarer than many seem to imagine, and, humanly speaking, has its temporal prosperity in its own power. When other pursuits invite by the promise of, not only a maintenance, but of gain, and even of opulence, it is idle, it is unreasonable, to hope that youth of talent, without fortune, whatever be their piety, will serve the church of God at the expense of devoting themselves to infallible penury, and all the wretchedness which belongs to it. They may desire, they may wish; and in some instances from that simplicity which never calculates, or which flatters itself that something favourable "will turn up," they may venture; but, in general, they must turn away, with a sigh from the employment which, of all others, their hearts most long after. Let us not hear of self-denial, spiritual-mindedness, and a heroic indifference to worldly things as characteristic of the true minister of Christ. Self-denial does not mean starving. The spirituality of the father will not stop the cravings of his children when they cry for food; nor is there any heroism in preferring tatters and a hovel to decent clothing and lodging, when they may be had. It is very convenient, no doubt, for men who are adding house to house, field to field, thousand to thousand, to harangue in a religious style, on the necessity of a minister's imitating his Master, "who had not where to lay his head;" when the practical inference from all this is in favour of their pockets. They are wonderfully concerned for the spirituality and self-denial to be practised by their minister; but as to their *own* share of these virtues, as to *their* parting with a pittance of *their* pelf to render him comfortable—why that is another affair. It is one of the most wicked forms of hypocrisy to plead for the cultivation of a minister's heavenly-mindedness, by way of apology for cheating him out of his bread. The sin of neglect complained of is not equally gross in all. In some it proceeds from thoughtlessness; in others, from incapacity to make a right estimate; but in most, it is the fruit of downright covetousness. There has been, on this subject, an absurd squeamishness in those whom the Lord has authorized to "live by the gospel." They have borne and foreborne; they have submitted to every species of sacrifice, rather than disoblige the people; and their reward has been an accumulation of injuries and cold-blooded contempt. It is time for them to claim their due in a modest but manly tone, and throw the fearful responsibility of expelling an enlightened ministry from the Church upon those who are able, but not willing, to support it honourably. We say enlightened ministry, for we have no conception that niggardly provision will soon strip her of every thing in the shape of a minister. You cannot place the pecuniary recompense so low, as that it shall not be an object for somebody. Fix your salary at fifty dollars a year, and you shall not want candidates. But then they will be *fifty dollar men*. All genius, all learning, all high character, all capacity for expansive usefulness, will be swept away, and rudeness, ignorance, impudence, and vulgarity, will become the religious directors of the nation.

In the meantime, such ministers as are better qualified for their station, are not only decreasing in proportion to population, but, with few exceptions, are prohibited from cultivating the powers which they possess. Remote from literary society; without libraries; without leisure to use what books they have; distracted with anxiety for their immediate subsistence; doomed to the plough, or some other secular employment to keep themselves fed and clothed, their intellect becomes enfeebled; their acquisitions are dissipated; and their ministry becomes barren; their people indifferent; and the solid interests of Christianity are gradually, but effectually, undermined. Let churches be warned. They have long slept on the edge of a precipice, the ground is caving below them, and still they are not aware. Not a place of any importance is to be filled without the utmost difficulty. The search must be made from Dan to Beersheba, often, very often, unsuccessfully; and when successful, it is only enriching one church by the robbery of another. The population of our country is increasing with unexampled rapidity, very incompetent means are used to furnish an efficient ministry, and the people, themselves, are throwing the most fatal discouragement in their way. All denominations seem engaged in a practical conspiracy to starve Christianity out of the land. Let them tremble at their deeds, let their loins be loosened, and their knees smite together, at the mere possibility that they may succeed.



**WANDERING THOUGHTS.**—Many vain intruders often task me most at such seasons as I most desire to be freed from them: they follow me into the pulpit and meet me at the table. I hope I do not love them nor wish to lodge them! Often in my prayers some idle fancy buzzes about me, and makes me forget where I am, and what I am doing.

I compare myself to a man upon his knees before the King, pleading for his life, or returning thanks for some great favour; in the midst of his speech he sees a butterfly; he immediately breaks off, leaves his speech unfinished, and runs away to catch the butterfly. Such a man would be thought mad; and my vile thoughts prove that I am not free from spiritual insanity. Is it so with you? I believe it is at some times and in some degree, though I hope you are not so bad as I. As we all spring from one stock, though our features differ, depravity is the common family likeness which runs through the whole species; but Jesus came into the world to save sinners; he died for us, and

“His hands infected nature cure  
With sanctifying grace.”

We hope in a little time to see him as he is. Then, and not before, we shall be completely like him; and while we are here, his precious blood cleanses us from all sins, and makes our defective services acceptable to God.—*John Newton.*

**THE REPARATION OF CHURCHES.**—If a man's private house wherein he dwelleth is decayed, he will never cease till it be restored up again: yea, if his barn, wherein he keepeth his corn, be out of reparations, what diligence useth he to make it in a perfect state again; if the stable of his horse, yea, the sty of his swine, be not able to hold water and wind, how careful is he to do cost thereon. And shall we be so mindful of our common base houses, deputed to so vile employment, and be forgetful toward that house of God, wherein be entreated the words of our eternal salvation, wherein be ministered the sacraments and mysteries of our redemption?—*Homilies.*

## The Sabbath.

**SABBATH TRAVELLING.**—It is known that very great changes in public sentiment in reference to Sabbath observance have, within a few years, been effected through the judicious and friendly efforts of the “American Foreign Sabbath Union;” and that an annual expense of sixty thousand dollars was saved by the stopping of Sunday mails, at one time, by the late Postmaster General, chiefly in New England, where there is now no Sunday mail or rail-car for travellers.

A similar change of sentiment, to a great extent, has also been silently effected in this and some other states. The Rochester Advertiser says:—

A few years since our public thoroughfares presented the same bustle and activity, the same crowd of goers and comers, on the Sabbath, as on any other day of the week; and business men improved then what they generally regarded as a day of leisure, for commencing their journeys. Now, however, there is a wonderful change. Instead of the day-boats on the Hudson on Sunday being crowded, as formerly, they have been withdrawn entirely, the proprietors finding that it did not pay. So also with the rail-road companies between Albany and Buffalo. We venture the assertion that not one of them upon the whole line, from their receipts on Sunday, pay the expenses incurred.

**AN APPRENTICE CASE.**—Judge Parsons of Philadelphia, discharged a barber's apprentice from his indentures on the ground that his master compelled him to work on the Sabbath. The legislature, the judge remarked, had determined by law that sixty hours weekly should be the duration of human labour, and it was ordained by God that the seventh day should be set apart for rest. To compel an apprentice, then, to labour every day, was not only a violation of the laws of God, but of the state, and he had ever held, and should continue to hold that it was a sufficient cause for the breaking of an indenture.

## Temperance.

**TEMPERANCE STATISTICS.**—Mr. Delavan, the temperance lecturer, gives the following statistics relative to the progress of the cause in this country and in Europe.

In the United States, there are 3710 temperance societies, with 2,615,000 members, which includes the Sons of Temperance. In England, Ireland, and Scotland, eight hundred and fifty temperance societies, 7,640,000 members. In the Canadas, Nova Scotia and New Brunswick, there are nine hundred and fifty temperance societies, with 370,000 members. In South America, there are seventeen thousand persons who have signed the temperance pledge. In Germany, there are fifteen hundred temperance societies, with one million three hundred thousand members. In Sweden and Norway there are five hundred and ten temperance societies, with one hundred and twenty thousand members. In the Sandwich Islands, there are five thousand persons who have signed the pledge of total abstinence. At the Cape of Good Hope, there are nine hundred pledged members. Upwards of seven thousand persons annually perish in Great Britain through accidents while drunk, and the losses to the working classes alone, through drinking, appear to be annually five hundred and fifty million dollars. The enormous sum of four hundred and ninety million dollars was expended in Great Britain, last year, for intoxicating beverages, and five hundred and twenty millions of gallons of malt liquors were brewed last year in Great Britain. In Russia all temperance societies are strictly forbidden by the Emperor. In Prussia, Austria and Italy, there are no temperance societies. In France, the temperance cause, although yet in its infancy, is greatly on the increase. The first temperance society in the world, as far as discovery is known, was formed in Germany, on Christmas day, in the year 1600.



### Miscellaneous.

**INFLUENCE OF CLEANLINESS.**—A neat, clean, fresh aired, sweet, cheerful, well arranged, and well situated house, exercises a *moral* as well as physical influence over its inmates, and makes the members of a family peaceable and considerate of the feelings and happiness of each other; the connexion is obvious between the state of mind thus produced, and habits of respect for others, and those higher duties and obligations which no law can enforce. On the contrary, a filthy, squalid, noxious dwelling, rendered still more wretched by its noisome site, and in which none of the decencies of life can be observed, contributes to make its unfortunate inhabitants selfish, sensual and regardless of the feelings of each other; the constant indulgence of such passions renders them reckless and brutal, and the transition is natural to propensities and habits incompatible with a respect for the property of others, or for the laws.



**AWFUL CALCULATION.**—An ingenious, authentic, and valuable statistical work, published a few years since, states that the number of inhabitants who have lived on the earth, amounts to about 36,627,843,275,075,846. The sum, the writer says, when divided by 3,096,000, the number of square leagues of land on this surface of the globe, leaves 11,320,698,732 persons to each square league. There are 27,864,000 square miles of land, which, being divided as above, gives about 1,314,522,079 persons to each square mile. Let the miles be reduced to square rods, and the number, he says, will be 1,853,173,500,000, which, being divided as above, gives 1283 inhabitants to each square rod, which rod being reduced to feet, and divided as above, it will give about five persons to each square foot of terra firma on the globe. Let the earth be supposed to be one vast burying ground, and, according to the above statement, there will be 1283 persons to be buried on each square rod, capable of being divided into twelve graves, it will appear that each grave must contain 100 persons, and the whole earth has been dug one hundred times over to bury its inhabitants! supposing they had been equally distributed.

What an awful and overwhelming thought! what a lesson to human pride, to human vanity, ambition! What a lesson to the infatuated being who has centred all his hopes and affections upon the evanescent pleasures of this truly transitory life!



**TO DISTINGUISH OXALIC ACID FROM EPSOM SALTS.**—Take the solution; first, Epsom salt is bitter, oxalic acid sour. 2d. Pour a little tincture of red cabbage into the solution, when if Epsom salt be present, the colour will be unchanged—if oxalic acid be present, the colour will be destroyed and turn of a yellowish shade. This is an easy



mode of distinguishing between the two. Many accidents have occurred from oxalic acid being given in place of salts, as the crystals of both look much alike.

When a person takes oxalic acid for salts, the best antidote is the white of eggs; it will immediately nullify the deadly effects of the acid.

**GLUE.**—Melt a little isinglass in spirits of wine, add thereto about a fifth part of water, and using a gentle heat; when perfectly melted and mixed, it will form a transparent glue, which will unite glass so fast that the fracture will be hardly perceived.

## Religious Intelligence.

**TOLERATION IN ITALY.**—The correspondent of the New York Evangelist, in Italy, mentions several evangelical works which have been recently issued from the press, having passed the ordeal of censorship and been approved. Among these he names the Assembly's Shorter Catechism in Italian, and a volume of excellent sermons, translated from the French of Monod, Malan, Audebez, and others, fresh from the Florence press. Also, numerous valuable little works of 30 to 100 pages, among which is one entitled "The reading of the Holy Scriptures, commanded by the Fathers," a compilation of strong passages from the writings of the Greek and Roman Fathers, arranged in chronological order. These have all passed through the censorship at Florence, and are being put into circulation as fast as means can be obtained for the purpose. Last and best, we have the Epistle of Paul to the Colossians, translated into the Tuscan language by Father Zacharia, of Florence, of the order of St. Mark. The Presbyterian Confession of Faith is in progress of translation, and there is every reason to believe that its publication will be allowed. Mr. Salvatori Ferretti, who lately visited London to obtain funds in support of the *Eco di Savonarola*, a paper through which he is endeavouring to enlighten the minds of his countrymen on ecclesiastical questions, states that the opportunity for diffusing the Scriptures is as large as the zeal of the British churches could desire. There is no practical impediment in the way.—*Epis. Rec.*

**THE MALTA MISSION**, recently established and managed by six converted Italian priests, is successfully engaged in the distribution of Bibles and religious tracts in their native country. A journal entitled "L'Indicatore," the object of which is to compare Roman Catholic teaching with the Scriptures, is printed on the Island, and has several hundred subscribers in Italy.

**CHURCH AND STATE IN FRANCE.**—Among the matters of interest in the French National Assembly is the action of the Committee of Worship, in the election of bishops. The project of direct and spontaneous nomination of bishops by the government, has been rejected, and a plan for nominating them by the head of the State, from a list of candidates, adopted instead. It remains to determine who shall prepare the list of presentation. M. Arnaud, member of Arriège, who is in favour of the separation of the church from the state, withdrew from the committee when they had agreed upon the intervention of the government, which he objects to under any circumstances.

**BRIGHTER PROSPECTS.**—A national synod of the Protestant church is to be held in Paris, on the 9th of September, for the purpose of bringing about a combined re-organization of the various churches. This will be an exceedingly interesting meeting, as it is the first which has taken place since the revocation of the edict of Nantes; the last one was held in 1659, at London. Since the time of the revolution, the principal synods or consistories have been allowed to meet; but, though every effort was made, the government constantly refused to allow meetings of a national synod. The revolution of February has removed this restriction, and accordingly a preparatory meeting was held in Paris in May last, to arrange the basis for the election of delegates to the proposed assembly. These delegates are to be chosen by the provincial synods, one-half to be clergymen, and the other, laymen. The synod will contain ninety-four members, two of whom are appointed by the theological faculties of Strasburg and Montauban. Its deliberations will, without doubt, be of great importance, and will make a new era in the cause of Protestantism in France.—*Epis. Rec.*

**CIRCULATE THE SCRIPTURES.**—The British and Foreign Bible Society was established in 1804. It has circulated more than 20,000,000 copies of the Scriptures. The gross expenditure has exceeded £3,000,000. Annual income £51,000.

**SOUTHERN BAPTIST BOARD OF FOREIGN MISSIONS.**—The receipts of this body last year were \$19,500. They have five churches in China under their care, and thirteen American and seven native missionaries. They acknowledge the receipt of \$500 from the American Tract Society.

**METHODIST EPISCOPAL CHURCH, SOUTH.**—The statistics of the annual conferences just published, give white members, 334,859; coloured members, 127,240. Itinerant preachers, 1,400; local do., 3,143.

**CUMBERLAND PRESBYTERIANS.**—The General Assembly of this church met on the 16th of May, in Memphis, Tennessee. Connected with this body there are seventeen synods, and seventy presbyteries. The assembly consisted of about 100 members, principally from Kentucky, Ohio, Illinois, Indiana, Tennessee, Mississippi, and Texas.

### GOING TO CHRIST.

“Him that cometh unto me, I will in no wise cast out.”—JOHN vi. 37.

Just as I am, without one plea,  
But that thy blood was shed for me,  
And that thou bidst me come to thee,

O Lamb of God, I come!

Just as I am—and waiting not  
To rid my soul of one dark blot,  
To thee, whose blood can cleanse each spot,

O Lamb of God, I come!

Just as I am—though tossed about  
With many a conflict, many a doubt,  
Fightings within, and fears without,

O Lamb of God, I come!

Just as I am—poor, wretched, blind;  
Sight, riches, healing of the mind,  
Yea, all I need in thee to find,

O Lamb of God, I come!

Just as I am, thou wilt receive,  
Wilt welcome, pardon, cleanse, relieve;  
Because thy promise I believe,

O Lamb of God, I come!

Just as I am—thy love unknown,  
Has broken every barrier down;  
Now, to be thine, yea, thine alone,

O Lamb of God, I come!

### Editorial.

#### DEPARTURE OF THE MISSIONARIES.

In a preceding part of this number our readers may find a detailed account of the departure of our missionary brethren. All the circumstances attending this event were of the most impressive and affecting character, and calculated greatly to cheer our departing brethren, and to encourage the hopes of the friends whom they left behind. We should however, be careful to remember that the great work of the conversion of a perishing world is not to be effected by any human might or power, but by the SPIRIT OF THE LORD, and while, therefore, we honour and love the *men*, “our faith and hope must be in God.” Let us, therefore, earnestly and perseveringly beseech God for the out-pouring of His Holy SPIRIT, that the *planting* and *watering* of our beloved missionaries may be followed by the *increase* which He alone can give. The interest which our whole church has taken in this subject may be regarded as a token for good, and we trust that this interest will not flag. Let the liberal contributions which have been made be followed by constant and importunate prayer for the divine blessing, presented not only in private, but also in the family, in the fellowship meeting, at the monthly concert, and in the sanctuary. If this be done we may confidently expect the happiest results.

#### OTHER THINGS.

While the liberality manifested in sustaining our foreign missionary efforts is worthy of approbation,—although we suppose none can think



that we have done more than it was our duty to do, or even so much as that,—it must not be forgotten that there are *some other things* connected with the operations of our church, which require *special and immediate* attention. A considerable amount of the sum required for the support of the Theological Seminary, and for the personal salaries of the missionaries yet remains unpaid. Several of the presbyteries have fallen behind in these accounts, and there are many congregations from which nothing has been received. The distribution made of the amount required was such as affords all an opportunity to give something, while none would be burdened. Let every one feel a *personal responsibility* in this matter, and determine to contribute something, however little. As the meeting of Synod is at hand, it is hoped that this subject will receive attention, and that no part of the Church may appear delinquent. We hope every minister will take measures to have the amounts required from his particular charge collected in time to be brought by him to Synod, and that the elders will attend to it in vacant congregations. A statement of the amounts due for the purposes mentioned, may be found on the cover.

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#### INTERESTING COINCIDENCE.

After the vessel in which our missionaries sailed had left the wharf, and while awaiting the arrival of the steamboat by which it was to be towed out to sea, it was found that a supply of religious tracts for distribution among the sailors, and in India, had been forgotten. One of the brethren attempted to return to the shore in a small boat, to obtain some, but was unsuccessful, and it was supposed that the voyage must be made without them. Just at this moment a small boat approached the vessel, carrying a Bethel missionary, who had ascertained that the ship was sailing, and who brought with him a large number of excellent religious publications. Their being obtained in such circumstances appears worthy of remark, and has led to the hope that He who brought them so unexpectedly, designed to make them the means of great spiritual good.

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#### CAPTAIN THOMAS S. SULLIVAN.

The tracts referred to in the preceding notice as obtained by the missionaries at the moment of their departure, were brought by Captain T. S. Sullivan, a gentleman who has devoted himself to labouring in the cause of seamen. Captain S. was himself formerly a ship-master, and subsequently a missionary on the canals and rivers of the west. Impressed with a view of the moral destitution of seamen in the port of Boston, he has turned his attention specially to that locality. It appears by his circular that about 100,000 seamen annually arrive in Boston, and that a very large proportion of these are neglectful of their spiritual interests. Capt. S. has laboured with great assiduity, having visited nearly 400 vessels, and distributed 16000 pages of tracts, exclusive of books and pamphlets. We had the pleasure of his society in the religious exercises held on board the vessel, and have reason to believe him well qualified for the work of faith and labour of love in which he is engaged. Capt. S. is sustained by an association of which Mr. F. S. Allen, 42 Milk St., Boston, is Treasurer. Those who are disposed to give their aid in efforts to benefit seamen, may feel confident that the means intrusted to Capt. S. will not be misapplied.

## ACCURATE CALCULATION.

The present year has been remarkable for the important events which have occurred during it, so unexpectedly and in such rapid succession. It will doubtless be noted in history as the commencement of a new era in the political and religious condition of the continent of Europe, and in some measure, of the world. Our attention has lately been directed to a calculation made by Rev. Dr. Black, which may be found in a note appended to his sermon on Church Fellowship, published in 1819. In this the Dr., after an examination of the prophetic numbers in the Book of Daniel and the Apocalypse, expresses his opinion that the year 1848 will witness the downfall of the anti-christian system, with the great political convulsions which attend that event. His interesting remarks on this subject may be expected in another Number.

## THE CATHOLIC HERALD.

In a late number of "the Catholic Herald," of this city, we find a glowing panegyric on the scriptures, taken from an address delivered in Madrid, before the Spanish Academy of Languages. In this address, which the Herald pronounces excellent, the Bible is extolled as the great source from which the most eminent poets of the Christian nations have drawn their inspiration, and as containing compositions far surpassing any to be found elsewhere. Its free and general use is both directly and indirectly advocated and recommended. We have been truly glad to find such sentiments expressed in the centre of Catholic Spain, and reiterated by Romanists in this land. But we cannot tell how to reconcile such a course with adherence to the decree of the Council of Trent, which declares that more harm than good has come from the reading the scriptures by the common people, and that it should be forbidden, unless in special cases. This decree is in practical operation in the city of Rome, where a recent traveller informs us he searched every bookstore for a copy of the Bible, and could find none, the universal answer to his inquiries being, "it is prohibited." We hope to find the Herald continue to use its influence to induce its readers to search the scriptures.

## THE TITHE SYSTEM AND THE EPISCOPAL RECORDER.

The Episcopal Recorder introduces a notice of the effect of the abolition of the *octroi*, or meat tax, in the city of Paris, which appears to have been an increase of profit to the farmers and butchers, without any diminution of price to the consumer, and with a great loss of revenue to the government, and considers this analogous to the result which would follow the abolition of the tithe system in England. "After all the abuse," says the editor, "which the church is made to suffer by her opponents on account of this so called odious and oppressive impost on property, would not the removal or destruction of tithes be merely giving that amount to the proprietors of the soil, who never paid for the tenth part which is subject to tithial claim, while it would in no degree benefit either the cultivator of the land, or the millions who eat its produce?"

It is strange to find an advocate for the tithe system in this land and it is to be much regretted that a paper which has so much influence



with leading men of the evangelical party of the Church of England should give it any countenance. The reasoning is quite fallacious, as the question must turn upon the *justice of compelling* men to pay for the support of any religion, and especially one which they do not profess. If the money be improperly obtained, it is best for the church to have nothing to do with it.

### **Ecclesiastical Proceedings.**

[For the Banner of the Covenant.]

#### **CHURCH ORGANIZED IN REDFIELD.**

We have to record another organization by the Northern Presbytery. A committee of the Northern Presbytery, (Dr. M'Leod and Rev. A. G. Wylie,) appointed in pursuance of a petition from sundry persons in Redfield, Oswego Co., New York, proceeded to that place, and effected the organization in due order, on the 12th August, 1848. Mr. Peter Cooper, a ruling elder, formerly in connexion with the Associate Reformed church, having been received, and being elected by the people, was recognised as an elder in the new church. Mr. James Abbot was also chosen and ordained to office. The sacrament of the Lord's supper was dispensed on the Sabbath, and many of God's people were refreshed. The various services were held in the Presbyterian church, (old school.) A very large audience, among whom were several clergymen of various denominations, were present, and manifested the greatest interest in the exercises. May the Lord bless his own cause!

#### **INSTALLATION OF REV. DR. CRAWFORD.**

The Rev. Dr. Crawford having accepted the call made for his pastoral services by the 4th Reformed Presbyterian church in this city, his installation took place on the evening of Thursday, August 17th. The sermon was preached by Rev. A. W. Black; the questions were proposed, and the charge to the pastor delivered by Rev. R. J. Black; the address to the people was made by Rev. W. Sterrett.

**MEETING OF SYNOD.**—The General Synod of the Reformed Presbyterian church, in North America, will meet in the city of New York, on the second Wednesday of October, (11th day,) 1848, at half-past 7 o'clock, P. M.

The respected moderator of the last meeting having been removed by death, it is expected that the sermon, at the opening, will be preached by another.

By order of Synod, the usual collection for the contingent and travelling expense fund will be taken up in all the congregations under their direction.

The draft of the book of discipline, in overture before the church, and to be finally acted upon at the coming meeting, will be found in the American Christian Expositor, vol. 1, pp. 326—338. The committee having the subject in charge are Dr. Wylie, Dr. Black, Dr. M'Master, Dr. M'Leod, and Dr. Heron.

Signed, JOHN N. M'LEOD, Stated Clerk.

New York, August 23d, 1848.

## New Publications.

*Life of Martin Boos. Philadelphia. American S. School Union, pp. 192. 18mo.*

Martin Boos was a Roman Catholic clergyman of Austria, who was led to embrace the great doctrine of justification by faith, and in consequence of preaching it, was exposed to severe and relentless persecution from the ecclesiastical and civil authorities. His life is a very instructive development of Christian experience, and illustrates the power of genuine religion in sustaining the soul in times of trouble. But we have felt it especially interesting as showing that even in the Roman Catholic church, anti-christian as it is, there may be some of Christ's followers, while the opposition of the Papal system to evangelical truth is shown by the persecution to which such persons have always been subjected. The work is one published by the union in concert with the London Religious Tract Society, and is sold at the very cheap price of 12½ cents.

*Walks of Usefulness in London, and its environs. By Rev. J. Campbell. Philadelphia, Presbyterian Board of Publication. pp. 172. 18mo.*

The writer of this work represents himself as taking advantage of such opportunities for conversation as were presented in his rambles through London, and its vicinity, to inculcate important religious truths. To what extent his plan should be adopted, we are not prepared to say, but we have no hesitation in expressing our approbation of this book, as presenting, in a very animated, attractive and impressive manner, the most valuable instruction. The great variety of illustration, and the lively, spirited and simple style in which it is written, make it very interesting; and we suppose scarcely any one can read a part of it, who would not desire to read it all. Its author is the well known traveller in South Africa, whose services were so useful to the London Missionary Society.

*Family Secrets, pp. 36. Last Ride, pp. 23. Passing Bell, pp. 36. 18mo. American S. S. Union.*

These little works are interesting and instructive, both to young and old. The first is meant to show that the way to be truly happy, is to be good. The second illustrates the nature of repentance. The third contrasts the condition in this world, and the prospect of happiness in the world to come, of the rich miser with the sincere Christian, whether suffering reverses of temporal prosperity, or in the lowest state of affliction and poverty. Like all the works of this excellent institution, they are well adapted to communicate the most salutary truth, and to impress it upon the heart.

*Old Anthony's Hints to Young People, to make them both cheerful and wise. Presbyterian Board of Publication. pp. 162. 18mo.*

This work contains many useful suggestions, presented in such a manner as to instruct without wearying the mind. It not only contains good advice for the young, but also shows the old how they may be useful to the rising generation, and in being so, may also be respected and happy.

*A Catechism of the Government and Discipline of the Presbyterian church. 2nd American, (enlarged,) from the 3rd Glasgow Edition. By Rev. A. Blaikie. Boston, 1848. pp. 32. 18mo.*

This little manual was compiled by a number of Irish Presbyterian ministers, and has been introduced to the American public by Rev. Mr. Blaikie, of the Associate Reformed church, Boston, who has made some additions to it from his own pen. While we do not feel prepared to express an approbation of every sentiment it contains, we feel warranted to accord to it a general commendation, as a brief, perspicuous, comprehensive and well arranged exhibition of the distinct ecclesiastical position occupied by the Presbyterians. In the community where its respected editor is placed, such a treatise is much required, and indeed it is calculated to do good wherever it may be read. We hope it may have an extensive circulation.

*The Cedar. The Olive. The Vine. The Palm.—By Rev. James Hamilton. The order, the rites and ceremonies of the Christian Church.—By Rev. James Wharey. pp. 24, 18mo. A Pastor's Inquiries addressed to the Communicants of his charge. pp. 12. 18mo. Book of Proverbs. Miniature quarto.*

These works are recent publications of the Presbyterian Board, all excellent, suited to the times, and should have a general circulation.



# Banner of the Covenant.

OCTOBER, 1848.

## Theological Discussions.

### ANTICHRIST AND HIS DURATION.

BY THE REV. DR. BLACK.

The following interesting remarks are taken from a sermon on church fellowship, by Rev. Dr. Black, of Pittsburgh, published in 1819, nearly *thirty* years ago. The remarkable developments of divine Providence at the present time, especially in Europe, both continental and insular, seem to confirm the accuracy of the views deduced so long ago from an examination of the prophecies. Such discussions, at all times interesting, possess at present, an especial claim upon the attention; and we feel sure that the following observations will be read both with pleasure and with profit.—Ep.

The power against which the witnesses direct their testimony, during the 1260 years in which they are to prophesy, clothed in sackcloth, is, in scripture, denominated *Antichrist*; 1 John ii. 18, *Ye have heard that Antichrist shall come*. If we compare with this text, 2 Thess. ii. 8, *And then shall that Wicked be revealed, whom the LORD shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming*, we shall find clearly ascertained, the fact, both of his *existence* and his *destruction*.

Two questions engage the attention of inquiring Christians, with no small degree of interest—*What constitutes the Antichrist?—When shall he come to his end?* We shall offer a few observations on both these.

Antichrist signifies an opposite Christ, or one in opposition to Christ. One may be opposite to another, as an avowed enemy, or he may be opposite, as a rival, or a competitor, for the honour which, really and of right, belongs to the other. It is in this last sense that Antichrist obtains this name, as being an opposer to Christ, by pretending that the honours and rights which exclusively belong to the Lord Jesus Christ, belong also to him. We may, generally, learn what really belongs to Christ by the presumptuous claims and arrogant pretensions of Antichrist.

Antichrist is a complex term. Sometimes, indeed, it is represented in scripture as one person, *that wicked—the man of sin—the son of perdition*. The mystery of iniquity is there personified. But, *the apostacy—the antichrist*, is really a complex system. “It includes the beasts of the pit, of the sea, and of the earth; the head, the horns, the image of the beast; the mother of harlots, and all who are drunken with the cup of her intoxication.”\*

Its grand constituent parts are given in detail, in the 13th chapter of the Revelation, under the symbolical representation of “a beast rising up out of the sea, having seven heads and ten horns,” verse 1; “a beast coming up out of the earth with two horns like a lamb,” verse 11; and “an image, which the second beast causes to be made to the first,” verse 14. These three, the beast of the sea, the beast of the earth, and the image of the beast, include all the component parts of the antichristian

\* McLeod on the Revelation, p. 260.

system, and to one or the other of these, or to them all together, every other description of antichrist, under whatever symbol, may be referred.

The beast of the sea is the civil power of the Western Roman empire, in its *divided state*; for it is represented as having seven heads, and ten horns with crowns.

The seven heads refer not only to the seat of this power, "the capitol of which was located on seven well known hills,"\* "the seven heads are seven mountains, upon which the woman sitteth," but also to the seven different forms of government, under which the Roman empire passed "and there are seven kings."

The ten crowned horns are the ten different kingdoms, or dynasties, into which the Latin or Roman empire was divided. They correspond exactly with the ten horns of the fourth beast in the vision of Daniel, chap. vii. 7, and with the ten toes of the image in Nebuchadnezzar's dream, chap. ii. 41, 42. These ten horns, or ten toes, are the different powers within the limits of the Western Roman empire, after it ceased to be one great sovereignty under one despot. The beast appeared to John *with these ten horns*. This sets aside all application of the beast of the sea to Rome pagan, because the empire was not divided into ten kingdoms, until after the death of Constantine, when the empire was become, at least nominally, Christian.

The "beast of the earth" is the ecclesiastical *hierarchy*, embracing all ecclesiastical power, order, and worship, devoted to the support of the antichristian apostacy. It symbolizes with the "little horn" "which makes war with the saints," and "speaks great words against the Most High,"† and with the "mother of harlots," that is seated upon the "scarlet-coloured beast," and "drunken with the blood of the saints,"‡ also with the "false prophet," who works miracles before the beast, with which he deceives them that have the mark of the beast, and worship his image.§ This beast is seen "coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon." This system is *earthly* in its *origin* and *nature*, as opposed to the true church of Christ, which is of *heavenly origin*, and of a *heavenly nature*.

He has "two horns like a lamb." He professes the mildness, the meekness, and the innocence of a lamb, but he is really a beast of prey, and speaks like a dragon. Instead of preaching the gospel in its purity, as the glad tidings of salvation, he utters blasphemies, and his speeches breathe of cruelty and death.

His two horns are the two orders of the Romish hierarchy—the *regular* and the *secular* clergy; the first, comprehending all the monastic orders, as being, in some measure, secluded from the world; the second embracing all the parochial clergy, who profess to live in the world and take the charge of souls.

This beast causeth the people who dwell on earth to "worship the first beast," that is, to yield submission to the civil power, however wicked and tyrannical, as if it were the ordinance of God. And finally it causes an image to be made to the first beast. This image is the papacy. The pope of Rome is the creature of the church. The cardinals as the representatives of the Romish church, or second beast, create him.|| He is made the image of the civil power or first beast; for "he is the common centre," "the principle of unity to the ten kingdoms of the beast," that is, the empire, and procures for the civil rulers "a blind

\* The city of Rome, "Ūrbs septicollis."

† Dan. vii. 8, 21—25. ‡ Rev. xvii. 3—6. § Rev. xix. 20. || "Quem creant adorant," whom they create, they worship.



obedience from their subjects." He delivers over to the secular arm at his pleasure. He claims to be set over the political empires of the earth, and to dispose of crowns and kingdoms. He is equally tyrannical with the first beast, for he has received power from his *makers* to cause that as many as will "not worship him shall be put to death." This whole complex system is *the antichrist*. There is observable in it, throughout, a regular derivation of power and dependence. The pope derives his power from the church—the "woman clothed in scarlet." She is supported by the "beast having seven heads and ten horns"—the civil governments of the Western empire. And the beast receives from the dragon his *power*, his *seat*, and all his *authority*: and the dragon is declared, Rev. xii. 9, to be "the devil." He is as the soul of the whole system. From beginning to end, through every part of this complex system of apostacy, which is to waste the true church of Christ, 1260 years, and finally slay the witnesses of the Redeemer, it is *diabolical*, and cannot be acknowledged as the ordinance of God, by any conscientious Christian.

The question, so anxiously asked by every lover of the church of Christ, "when shall the end of these things be?"—*when shall Antichrist be brought down?* demands our attention.

The time is fixed in Jehovah's decree, when the "mystery of God shall be finished," by bringing "the mystery of iniquity" to an end. But as it is a mysterious providence indeed, the sober Christian will not be confident in deciding, with certainty, when that end shall be.

The number of years during which Antichrist shall be permitted to exercise his complex system of misrule, tyranny, and superstition, is limited to 1260 days,\* a prophetic day being put for a year.† The difficulty is to know when this period commences.

In Daniel's prophecy, chap. vii. 25, we are informed that the saints of the Most High "shall be given into the hand of the little horn." The little horn symbolizes the *hierarchy* of the church of Rome. The *hand* of the little horn will represent the *power* by which the church executes her designs. This power is the pope, whom she *creates* for this purpose. But some other power, distinct from "the little horn," must give the saints into his hand. There appears to be a *league* between the church and the beast of the bottomless pit. This beast causes her, and she, in return, causes the nations to "worship the beast," and receive "his mark in their foreheads," or at least in their *right hands*; *open* and *avowed*, or *hidden* and *implicit* subjection to the "thrones of iniquity," with activity in supporting their unhallowed claims.

We may expect, then, that in this mutual co-operation, the civil power will be that which will give the saints into the hand of the executive power of the church. We find a remarkable instance of this in the emperor *Phocas*, who, for brutality, tyranny, and blood-thirsty cruelty, may rank with Caligula, Nero, or Domitian, when, in the year 606, he constituted pope Boniface III. universal bishop, and head of the church, and required all the churches to acknowledge the papal supremacy. This was, indeed, giving the "saints of the Most High into the hand of the little horn." The year 606, therefore, seems to be the time from whence to date the rise of the antichristian apostacy.

\* Rev. xii. 6.

† Ezek. iv. 6. Numb. xiv. 34.

By adding 1260 years to 606, we are brought to the year 1866. And if we are to reckon according to our own calendar, it will be so long until antichrist will come to his end.

There is, however, something in the numbers used by John, that seems to favour the mode of calculation in use among the Jews. Their months were 30 days each. Of course their year consisted of 360 days only. The period of antichrist's reign is represented by John under different forms. Twice it is said to be 1260 days.\* Once it is denominated "a time, and times, and half a time.† And twice it is represented as 42 months.‡ All these point out the same period.

Time is put for one year,§ times will then be two years, and half a time will be half a year. Three years and a half, of twelve months each, make forty and two months; and forty-two months, of thirty days each, amount to 1260 days, that is years, according to prophetic style. Now, as all these point out the same period, it would seem that the same principle should regulate the whole—that no interpretation should be given to the *days* that would make them differ from the *months*. If the forty-two months are taken to be thirty-day months, according to the Jewish calculation, they will produce 1260 days. But if they contain either more or less, they will not. But twelve months of 30 days each, will not make one year of our calendar. They will produce 360 days only. The difference of five days, and almost six hours each year, during the whole 1260 days, will amount to eighteen years, round numbers. These, according to this calculation, must be subtracted from 1866, which would bring us to the year 1848. If this calculation be correct, less than 30 years will put an end to the antichristian system.

This mode of calculation will be further justified by the coincidence of the probable destruction of one of the principal horns of the beast, which will appear by another process of calculation, taken from the specific threatening of the second commandment.

Of all the civil powers that belong to the *ten horns*, none have so remarkably distinguished themselves in the support of the *hierarchy* and the *image* of its creation, as the present British government. Though professedly *protestant*, yet have they done all in their power to aid and support the tottering fabric of the "man of sin." Rome has been saved from destruction by British cannon. How warmly has this power testified her attachment to popery, by establishing it in Canada, and in Corsica during the short time it was attached to the crown of Great Britain! And has she not been the principal support of the antichristian system, against the terrible attack made on it by Revolutionary France? It is true, that in the late re-establishment of the pope, after the downfall of Bonaparte, the *power* of the Greek church united with the *power* of the English church; that is, Russia and Britain joined heart and hand. How strikingly are they exemplified by the "two women with the wind in their wings," Zech. v. 9, who bear away the ephah, with the "woman of wickedness, to build it a house in the land of Shinar," and to establish it, and "set it there on its own base." Thus did these two powers restore to, and re-establish the Roman pontiff in, his ancient antichristian dignity, in his own Babylon. This was to establish the woman of wickedness—the scarlet

\* Rev. xi. 3, and xii. 6. † Rev. xii. 14. ‡ Rev. xi. 2, and xiii. 5. § Dan. iv. 16.



woman—on her own base. Yet still, in the whole history of the transactions of the British government, in relation to the pope and his interest, they are the most active and zealous supporters, and to them he acknowledges he is the most indebted. It is reasonable, then, to suppose that they should stand and fall together.

According to the threatening of the second commandment, the iniquities of the fathers shall be visited upon the children of them that hate the Lord, to the third and fourth generation; that is, in relation to public or national wickedness, persisted in from generation to generation, God will not delay the execution of national judgments longer than the *third* or, at farthest, the *fourth* generation.

The present British government was constituted upon the ruins of the ancient reformation. The blood of the martyrs, shed in the times of persecution, was never purged from the throne of Britain.

The period of a generation, according to scripture reckoning, is *forty years*.\* The present government of Britain commenced with the revolution of 1688. Let us then add *four generations* (the longest extension of divine forbearance, in relation to national punishments,) to the commencement of the British government. Four times forty make 160. This number added to 1688, brings us to the year 1848, precisely the same year in which, according to the former calculation, the whole system of antichrist is to give up the ghost. It is astonishing how the one synchronises with the other.

Let us, however, beware of deciding, peremptorily, in this mysterious calculation. The prophetic numbers are certain, and the prediction infallible, but human calculations are liable to mistake.

These 42 months of 30 days each, and their product, 1260 days, may refer, not to the *kind* of years, but to their *number only*. Neither more nor less than 1260 days, is the point expressly determined. They may be solar years. These are “true years,” for they are according to nature. If they are to be thus reckoned, the “man of sin” will retain his power, at least to a certain degree, for 47 years, yet to come.

There are other numbers mentioned by the prophet Daniel, which ought not to be overlooked, because they must have reference to a period either immediately *preceding* or *succeeding* the commencement of the Millennium. These are found in chap. xii. 11, 12—“And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be *a thousand two hundred and ninety days*. Blessed is he that waiteth and cometh to the *thousand three hundred and five and thirty days*!”

There are here two specific periods, one of 30, and another of 45 years, making 75 years, distinct from the period of 1260 years. If these *succeed* the commencement of the Millennium, as is generally supposed, then it would appear that 30 years from that period, will bring about a general improvement of the world. All nations shall have begun, and considerably progressed in the work of reformation—the Jews brought to the knowledge of Jesus Christ, as the promised Messiah, and the heathens, generally, made acquainted with the true God, will have embraced Christianity. But it will require 45 years more, or 1335 years from the commencement of the antichristian system, until the Millennium be at its height; “when the light of the

\* Numb. xxxii. 13. Psal. xciv. 10.

moon shall be as the light of the sun, and the light of the sun shall be seven fold"—when the glory of the church shall shine in all its meridian splendour.

Whatever be the mode of calculation, one thing is certain, the period of antichrist's reign draws near to a close. A few years only remain until "the mystery of iniquity be finished." But much has to be done in these few years. "The kings of the earth must hate the whore, and burn her flesh with fire." Forgetful of their vain determinations, and their futile leagues for an everlasting peace, they shall soon hear the alarm of war, and speedily be engaged in it. The remainder of the harvest must be reaped—the vintage must succeed the harvest, and its judgments are terrible. The witnesses must be slain, and lie dead three years and a half, and rise again. Remarkable changes must take place before these things can be accomplished. Popery may be established in Britain before the slaying of the witnesses takes place. They must be slain where they exist; and it would seem reasonable, too, where they exist in the greatest numbers. All who are acquainted with their true character, will admit that this is in the British dominions.\* If popery be established there, where the reformation was the most perfect, we may expect it, generally, over all Europe. And it scarcely appears possible, that the witnesses could be slain without such an establishment. To persecute to the death—to shed the blood of the martyrs of Jesus, requires all the sanguinary principles of the scarlet woman, aided by the power to carry them into execution. Let us never forget, however, that when God has work to be done, a short time will suffice. "One day is, with the Lord, as a thousand years, and a thousand years as one day."



(For the Banner of the Covenant.)

#### THE WORK OF THE HOLY SPIRIT.

It is one of the beauties of the Christian religion that it embraces all mankind, Jew or Greek, Barbarian, Scythian, bond or free: unlike the dispensation to which it succeeded, it is not confined to a single nation; the invitation is, "Ho, every one that thirsteth, come ye to the waters." "Let him that is athirst come: whosoever will, let him come and take of the waters of life freely."

True, indeed, it is that many of our race have never heard the glad tidings of salvation, and as the SPIRIT works by the appointed means, for them, alas! there seems to be no hope. God has indeed provided the means, and he has committed them to his church, and has commanded her to use them, promising that his blessing shall follow. On whom then lies the guilt of 600,000,000 of heathen? Unless the church can say that she has done ALL that she could have done, it lies on her. To us, joyful truth! these glad tidings of salvation are addressed. Our duty, then, it is to give the more earnest heed to the things which we have heard, lest at any time we should let them slip; for how shall we escape, if we neglect so great salvation!

The result which the SPIRIT produces being effected only by divine

\* We do not decide positively. It is highly probable Britain will be the place; but it is a matter of little moment where. Wheresoever it may be, the effects will soon spread themselves elsewhere, and the consequent change shall shortly be universal.



power, is itself superhuman, and might be called miraculous; yet it is effected by means: but that the means themselves produce not the result is evident, because they are often used unsuccessfully.

The manner in which the SPIRIT operates is worthy on the one part of his own divine character, and on the other of the subject, a being endowed with reason, and originally created in the image of his God. It is by the power of TRUTH on a mind enlightened to perceive it, and a heart excited to love it. "Sanctify them through thy truth."

The age of individual revelation has passed. The volume of inspiration is now complete. The whole system of truth is contained in the word of God. In it is to be found all that is necessary to a theoretical knowledge of the nature of God, of man's condition and responsibility, and of the relation which he sustains to his Maker. But though it bears upon its face marks of its heavenly origin, man will not yield to the truth. All the wicked principles of his nature are in opposition, and he "will not come to the light." Then the agency of the SPIRIT is excited; he subdues the opposition of the soul, he draws it by his gentle yet omnipotent influences to the throne of grace: he helps our infirmities, he makes intercession for us in our prayers, and he at last seals us as the children of the covenant, the heirs of the promise.

In all this work man's impotence is most conspicuous. He could not discern the truth, the SPIRIT reveals it to him. He can make no use of it, although it has been laid open before him, the SPIRIT applies it to his heart. "GRACE, GRACE," may well be shouted when the foundation is laid, and when the building of mercy is complete.

But we have been considering only one part of the SPIRIT's work; not only does he commence, he also carries on the work of grace. This is absolutely necessary: as well might a fire be sustained in an exhausted receiver, as any good be done by man when left to himself. "It is not in man that walketh to direct his steps." Every moment he is exposed to new snares, every moment he needs the direction of his heavenly guide. "Grieve not the SPIRIT," then, is a caution addressed not only to the unregenerate, but also to the believer.

We cannot do much more than name some of the ways in which the SPIRIT brings home to the heart the truths contained in his word. We might mention, 1. The *preaching* of the word. This, which the philosophic Greeks despised, and which the bigoted and superstitious Jews considered as profane, is the chief instrument employed to lead to a knowledge of the truth. Under the guidance of the Holy Spirit the early apostles preached the gospel throughout the Roman empire, and perhaps beyond its confines, in India or China. Since then in every age it has been the chief machinery of the gospel. It adapts itself to the capacity of the hearer. It gives the portion of meat in due season. "Line upon line, precept upon precept." "Milk for babes," strong meat for those more advanced in the knowledge of the truth.

2. The *reading* of the word. Now-a-days the "schoolmaster is abroad;" and few can be found who cannot read, and we might say none in Christian land, who cannot obtain a copy of the word of God. Now in public and in private old and young may read the scriptures, and learn their duty and how they may be saved. The truth is to be received with faith and love, the blessing of the SPIRIT to be implored, his influence to be acknowledged as necessary, his directions to be laid up in the heart and practised in the life.

3. *Prayer.* If the Christian would be named from what should be his chief employment, he would be called a man of prayer. "Pray without ceasing." Prayer should accompany every exercise in which the Christian is engaged. By it he gains the aid of Omnipotence to his powerless efforts. By it he secures victory over all his foes.

Other modes by which the SPIRIT operates might be mentioned, as the sacraments, the ordinances of fasting, thanksgiving, pious conversation, providences of various sorts, but they are so numerous that we could not dwell upon them all. Whatever they may be, they produce from his divine power their appropriate results. These are, in brief, regeneration of nature and sanctification of life.

The change which the SPIRIT effects on the heart is a mystery which man cannot understand. As in the human eye he knows the organ by which vision is effected, and observes the wonderful adaptation of every part to the purposes for which it was designed, so here, (though his knowledge is in this case beyond comparison more limited) he may discern the mental powers affected, the means used, the effects produced; but how the agent acts, or how these results are caused, is beyond human conception.

Man has departed from God. The scriptures inform us that Satan was the cause of his fall, and that to him may be traced all that is evil in our natures. Now Satan has no creative power, he could not add a single faculty to the human mind. He must have produced his woful destruction by other means. What then were these? We answer the destruction of the moral symmetry of our natures, that is, the giving undue prominence to improper faculties, and changing the tendencies of their powers. Now the work of the SPIRIT, it appears to us, is to restore man to his original state, to change, in regeneration, the tendencies of his nature, and direct his faculties from himself to his Creator, and to renew, in sanctification, the harmony and due subservience and proper relation in which they should all exist and operate.

This view of regeneration and sanctification is, 1. Consistent with scripture. The very term, renewing, implies the restoration of qualities previously possessed. The new man "is renewed in knowledge after the image of him that created him," Col. iii. 10. With this compare Gen. i. 26, "Let us make man after our image, after our likeness." The very terms "renewing of the HOLY GHOST," "renewing of your minds," refer to the same thing.

Again, the scriptures represent the believer as having (after conversion) the same faculties as before; but (1.) His supreme love is directed to God, and (2.) All his faculties are modified or controlled by this ruling principle. Thus the apostle speaks of sorrow, carefulness, exculpation, indignation, fear, vehement desire, zeal, revenge, as exercised by the penitent Corinthians, 2 Cor. vii. 11. Do we not also see in Paul himself the same zealous and honest impetuosity and firmness after as before conversion. Though in the latter case guided by bigotry and ignorance, in the former, by true wisdom and holy love? Many illustrations of this might be given, but they are not necessary.

2. It is honouring to the character of God. It implies an original perfection in His creature. It shows that His power is sufficient to render abortive all the efforts of the prince of darkness. It destroys all appearance of mutability or a change of plan.

Since the SPIRIT works by means, it is manifestly in the use of the means that we may expect his influences. We should study with dili-



gence his word, attend upon his ordinances, submit our hearts and minds to his directions, and in all things be conformed to his laws. It is not, indeed, in the power of man to save himself, but he has the blessed assurance that "Whoso seeketh findeth, whoso asketh receiveth, and to him that knocketh it shall be opened." Powerful and numerous are the enemies of our souls, but let us be fully determined never to submit, not to give place by subjection, no, not for a moment. Then grace will triumph in our hearts, and man be restored to the image and favour of his God.

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**Practical.**

From the Protestant Quarterly Review.

**THE BLESSINGS OF RAIN,—HINTS FOR FAIR-WEATHER CHRISTIANS.**

Sing unto the Lord with thanksgiving: sing praise upon the harp unto our God: who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow on the mountains. Ps. cxlvii. 7, 8.

. . . . This text, in accordance with the common usage of the terms in Scripture, admits of a spiritual application. The adaptation of the refreshing rain as an emblem of spiritual mercies is as beautiful as it is striking. The word of God—the precious promises and precepts of the gospel—are to the heart that thirsts after righteousness like the balmy drops of a summer shower, that fills the parched earth with gladness and makes the mountains break forth into singing. Thus Moses commences that sublime hymn of praise in Deut. xxxii., with these words: "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb and as the showers upon the grass: because I will publish the name of the Lord; ascribe ye greatness unto our God." In a similar strain Isaiah speaks of the blessings that flow from God's truth—"As the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater, so shall my word be that goeth forth out of my mouth; it shall not return unto me void; it shall accomplish that which I please, and prosper in the thing whereto I send it." Look at that man, who is smitten with the keen conviction of his guilt, and as his sins rise up in long array before him, he trembles at the gloomy hosts of darkness, and gives up all as lost. Not a drop of comfort is in his cup—all the springs from which he once drank greedily are bitter as wormwood and gall, and in his soul he loathes them. His moisture is dried up as the drought of summer. Oh! how sweet to that fainting sinner is the voice of sovereign mercy calling in tones of tender invitation—"Ho! every one that thirsteth, come ye to the waters, and he that hath no money—come ye, buy and eat; yea, come, buy wine and milk without money and without price." As cool water from the rock to the thirsty soul, as the plentiful rain that makes the trees clap their hands, so is the promise of salvation to him who lies gasping in the dust of death. With the hand of faith, trembling yet believing, he takes the cup of salvation and calls on the name of the Lord. He drinks and lives for ever. See that vineyard—it has been planted with care. It stands on a fruitful hill. The husbandman has fenced it and gathered out the stones and planted it with the choicest vines. There is the tower in the midst of it—and the wine-press is prepared—but the soil is dry, and as the wind stirs the leaves and tendrils of the vines, they are covered and choked with dust. There are plants apparently quite dead—there are trees whose fruit seems withered—the clusters that hang on the vines are few as gleanings after the vintage, and the things that remain are ready to die. But look again, and how changed the scene! The smell of that garden is that of a field which the Lord hath blessed. Upon every spray and leaf the drops of balmy rain are trembling in the gentle

breeze, and sparkling like diamonds in the sun-light. Every plant smiles with grateful joy, save here and there one which is as the heath in the desert, that knoweth not when good cometh—the dry and dusty field has become fertile as a green meadow—its ridges and furrows are watered; the very birds that sing among the branches and fly rejoicing through the air, warble forth their hymn of thanksgiving, whilst hill and valley, rocks, floods and trees send forth their glad response to the voice of rejoicing nature. “Sing unto the Lord with thanksgiving; sing praise upon the harp unto our God, who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow on the mountains.” The church is the vineyard, the vines planted in that fruitful hill are its members. The Father is the husbandman; the drooping trees are backslidden souls, who have forgotten their first love—the dusty withered fruit is the poor heartless offering of the Christian, polluted with worldliness. That rain which makes field and forest sing is the reviving power of the quickening Spirit which comes down like dew upon the mown grass and as showers that water the earth.

Christian brethren, shall we not bless God for the early and the latter rain? Oh! when the Sabbath dawns—God’s holy day of sacred rest, if the heaven is covered with clouds, should we not hasten to his house and sing unto the Lord with thanksgiving—yea, sing praise unto our God with the harp, who prepareth rain for the earth? If the wind shakes the casement, and the driving rain beats against your window—think of the perishing traveller in the sandy wilderness, and come to the sanctuary, that you may praise him who maketh rivers in the desert. When the interests of your country, or the welfare of the city, or the triumph of your party require the sacrifice, you can stand for live-long hours in the drenching rain, and endure the peltings of wind and storm, rather than forego the right or neglect the duty of casting a vote into the ballot box, and the voice of the public journals and the whole community is, “who cares for rain?” Is it less a duty, is it a meaner privilege to record your vows of praise in the courts of the Lord’s house? If the interests of your business and proper respect to the comfort of your wives and children require the inconvenience, you will breast the storm to provide food and raiment for yourselves and them, and you do well. But is the soul worth less than the body? Will you pamper the one and starve the other? You go to the market on a raining day, and never boast of the performance, will you forsake the sanctuary—because you think peradventure the clouds look a little squally on the Sabbath day? The Sabbath rain is not a whit more injurious to health than the showers that sprinkle you through the week; God can take care of your health on the Sabbath day, as well as he does on Monday or on Saturday. God commands his ministers, and you require your minister to bring *beaten oil* into the sanctuary, but is it not a hard case, if he is required to leave it on the Lord’s day that its light may shine on empty pews and seats deserted? Is not your duty to *hear*, equal to his duty to *preach*? And if, when the sky is overcast, or the clouds are dropping a sprinkling shower, he were uniformly to take his seat by the fire-side and leave the pulpit vacant, would you not soon send him on a pilgrimage? Now, let none suppose, that He whom we serve exacts any hard duty, or that he makes our privilege a penance. He knows our infirmities, and like as a father pitieth his children, so the Lord pities them that fear him. The infirm, the feeble, the sickly and the aged are in duty obliged to consult the condition and demands of their health, for God says, “I will have mercy and not sacrifice,” and there are times when we feel as though we ought almost to chide them, for not staying at home and cultivating their health with the assiduity manifested by some of more robust constitution. Oh! for the spirit of David, that should make every Christian say, “A day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness.”



**GOVERNMENT OF THOUGHTS.**—You esteem it a dreadful thing to be obliged to live with persons who are passionate and quarrelsome. You undoubtedly judge aright: it is like living in a house that is on fire. Dismiss, therefore, as soon as may be, all angry and wrathful thoughts. They canker the mind, and dispose it to be the worst temper in the world, that of fixed malice and revenge. Never recall the ideas of, or impute upon, past injuries and provocations. This is the amusement of many in their solitary hours; but they might as well play with cannon balls or thunderbolts. They may work themselves up to distraction—to hate every thing and every body; and to have the temper and disposition of the Destroyer himself. Anger may steal into the heart of a wise man, but *rests* only in the bosom of fools. Make the most candid allowance for the offender—consider his natural temper—turn your anger into pity—regard him as ill of a very bad distemper.—*Dr. Horne.*

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#### THE LOVE OF MONEY.

Money may be taken as a symbol of all that is seductive in the present world, of all that induced the reiterated cautions and pathetic warnings of our Lord and of his apostles against the love of the world. Under no form are we, perhaps, less apt to suspect the inroads of this fatal enemy to all spirituality and usefulness. When accused, it can always make out a good case." The love of gain is urged as duty; it is felt as necessity; it is even deplored at those intervals in which we for a moment awake to a sense of its injurious operation upon our hearts. Covetousness, however, is a vice the existence of which we are the last to perceive and the most backward to acknowledge in ourselves. We think we are "provident for our family," while we are only "covetous for ourselves." The atmosphere of the world is infectious: we find ourselves insensibly catching the tone of its estimates, and falling into its corrupt maxims.—"The unsuccessful aspirer after forbidden wealth is indeed not only avoided, but stigmatized; his crime lies not so much in the attempt as in the failure; while prosperous corruption easily works itself into favour." Interest is perpetually requiring this compromise of principle, this most dangerous species of conformity to the world,—opinion. But after all, perhaps the true source of the love of money, so disgraceful to the professors of a religion of self-denial, of diffusive charity, of believing expectancy, and of implicit reliance, may be traced to a secret desire of a more unlimited independence than that which regards our fellow-creatures. We are discontented with our allotment; we are impatient of the uncertainties and wants which are calculated to mortify our self-sufficiency, and to exercise our faith; we distrust the future, and would entrench ourselves in riches against the calamities inflicted by a chastening providence. We would willingly trust to Him for heaven, if we might but be permitted to secure to ourselves the possession of earth. Such is the heart of man. But in no instance does it more awfully exhibit the hardening influence of riches, than in that of men who profess to be religious, and who may be considered as radically sincere and devout Christians; who build upon the only true foundation, but whose work is "wood, hay, stubble," destined for burning, though they themselves be saved. Is there a more melancholy spectacle than that which often presents itself under forms of the greatest respectability,—a man in whom all the youthful affections, the bloom of character, the generous warmth of feeling, have been nipped and blighted by the spirit of the world; and in whom a cold, calculating policy has poisoned the sources of virtue? The liberality, by means of which these persons pacify their conscience, is often little better than a tax paid to public opinion; a part of the expenses of their character: and they "have their reward." How would such individuals, could they when young have surveyed, as in a prophetic mirror, their future selves dwarfed by prosperity, wrecked in the calm of life, have shrunk from the prospect, and devoutly implored the Almighty not to "give them the desires of their hearts," and "send leanness into their souls!"

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**TRUTH AND FICTION.**—The Archbishop of Canterbury said one day to Garrick: "Pray inform me, Mr. Garrick, how it is that you gentlemen of the stage can affect your auditory with things imaginary as if they were real, while we of the church speak of things real, which many of our congregations receive as things imaginary?" "Why, my lord bishop," replied Garrick, "the reason is plain: we actors speak of things imaginary as if they were real, while too many in the pulpit speak of things real as if they were imaginary." The bishop tacitly acknowledged the justice of the remark, and bowed to the reproof of the actor.

**PROFANITY.**—There is nothing, in our estimation, so degrading to the character of a man, as the use of profane oaths—it lessens his dignity in the eyes of all who come in contact with him, and is indicative of a coarse and vulgar mind. “To swear is neither brave, polite nor wise,” is a true adage, and should be borne in mind by such as are addicted to profanity. It is heart-rending to the virtuous part of our community, to hear the blasphemous expressions that emanate from the mouths of men who wear the exterior of gentlemen—but more withering is it to hear the horrid oaths that spring from the tongues of many of the lads who perambulate the streets. Hear the Father of his country, the illustrious Washington:—“The foolish and wicked practice of profane swearing and cursing, is so mean and low that every person of sense and character detests and despises it.”



[From the American Phonographic Journal.]

#### GAMBLING IN FOUR SCENES. BY REV. HENRY W. BEECHER.

*Scene First.*—A genteel coffee-house, whose human screen conceals a line of green nadier bottles, and hides respectable blushes from impertinent eyes. There is a quiet little room opening out of the bar, and here sit four jovial youths. The cards are out, the wines are in. The fourth is a reluctant hand; he does not love the drink nor approve the game. He anticipates and fears the result of both. Why is he here? He is a whole-souled fellow, and is afraid to seem ashamed of any fashionable gayety. He will sip his wine upon the importunity of a friend newly come to town and is too polite to spoil that friend's pleasure by refusing a part in the game. They sit, shuffle, deal; the night wears on, the clock telling not the passing hour, the prudent liquor fiend has made it safely dumb. The night is getting cold; its dark air grows fresher; the east is gray; the gaming, drinking, and hilarious laughter are over, and the youths wending homeward. What says conscience? No matter what it says: they did not hear, and we will not. Whatever was said, it was very shortly answered thus: “This has not been gambling, all were gentlemen: there was no cheating, simply a convivial evening: no stakes except the bills incident to the entertainment. If any body blames a little exhilaration on a special occasion, he is a superstitious old croaker: let him croak.” Such a garnished game is made the text to justify the whole round of gambling. Let us look at

*Scene Second.*—In a room so silent that there is no sound except the shrill cackling crowing the morning, where the forgotten candle burns dimly over the long and lengthened wick, sit four men. Carved marble could not be more motionless, save their hands. Pale, watchful, though weary—their eyes pierce the cards, or furtively read each other's faces. Hours have passed over them thus. At length they rise without words; some with a satisfaction which only makes their faces brightly happy, scrape off the piles of money; others dark, sullen, fierce, move slowly away from their lost money. The darkest and fiercest of the four is that young man who first sat down to make out a game. What says he to his conscience now? “I have a right to gamble, I have to be damned, too, if I choose; whose business is it?”

*Scene Third.*—Years have passed on. He has seen youths ruined, at first with expectation, then only with silent regret, then consenting to take part of the spoils; he himself has decoyed, duped, and stripped them without mercy. Go with me into that dilapidated house, not far from the landing at New Orleans. Look into that dirty room. Around the broken table, sitting upon boxes, or rickety chairs, see a filthy crew dealing cards soiled with tobacco, grease, and liquor. One has a pirate's face, burnished and burned with brandy, a lock of grizzly, matted hair, half covering his villain eyes, which glare out like a wild beast's from a thicket. Close by him wheezes a white-faced, dropsical wretch, vermin-covered and stenchful. A scoundrel Spaniard, and a burly negro—the jolliest of the four—complete the group. They have spectators—drunken sailors, and ogling, thieving, drunken women, who should have died long ago, when all that was womanly died. Here hour draws on hour, sometimes with brutal laughter, sometimes with threat, and oath, and uproar. The last few stolen dollars lost, and temper too, each charges each with cheating, and high words and blows ensue, and the whole gang burst out of the door, beating, biting, scratching, rolling over in the dirt and dust. The worst, the fiercest, most drunken of the four, is our friend who began by making up the game.

*Scene Fourth.*—Upon this bright day, stand with me, if you would be sick of humanity, and look over that multitude of men, kindly gathered to see a murderer hung. At last a guarded cart drags on a thrice-guarded wretch. At the gallows' ladder he



courage fails. His coward feet refuse to ascend; dragged up, he is supported by bustling officers; his brain reels, his eyes swim, while the meek minister utters a final prayer.—The noose is fixed, the signal is given: a shudder runs through the crowd as he swings, free! After a moment his convulsed limbs stretch down and hang heavily and still: and he who began to gamble to make up a game, and ended with stabbing an enraged victim whom he had fleeced, has here played his last game—himself the stake!

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#### CHEAP PLEASURES.

Did you ever study the cheapness of pleasure? Do you know how little it takes to make a man happy? Such trifles as a penny, or a smile, do the work. There are two or three boys passing along—give them each a chestnut, how smiling they look, they will not be cross for some time. A poor widow lives in a neighbourhood who is the mother of half a dozen children: send them half a peck of sweet apples, and they all will be happy. A child has lost his arrow—a world to him—and he mourns sadly; help him to find it, or make him another, and how quickly will the sunshine play upon his sober face. A boy has as much as he can do to pile up a load of wood, assist him a few moments, or speak a pleasant word to him, and he forgets his toil and works away without minding it. Your apprentice has broken a mug, or cut the vest too large, or slightly injured a piece of work, say “You scoundrel,” and he feels miserable; remark, “I am sorry,” and he will try to do better. You employ a man—pay him cheerfully, and speak a pleasant word to him, and he leaves your house with a contented heart, to light up his own hearth with smiles and gladness. As you pass along the street you meet a familiar face—say “Good morning,” as though you felt happy, and it will work admirably in the heart of your neighbour.

Pleasure is cheap—who will bestow it liberally? If there are smiles, sunshine, and flowers all about, let us not grasp them with a miser’s fist, and lock them up in our hearts. No; rather let us take them and scatter them about us, in the cot of the widow, among the groups of children in the crowded mart, where men of business congregate, in our families, and every where. We can make the wretched happy; the discontented cheerful; the afflicted resigned; at exceedingly cheap rates. Who will refuse to do it?

“As ye have therefore opportunity, do good unto all, especially unto them who are of the household of faith.” “Wisdom’s ways are ways of pleasantness, and all her paths are peace.”

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### Obituary.

[For the Banner of the Covenant.]

#### MR. SAMUEL C. EUWER.

Died in New Castle, Pa., on Thursday, the 8th of June, Mr. Samuel C. Euwer, in the 31st year of his age. The deceased was from early youth a member of the Reformed Presbyterian Church, and though called to pass through many temptations and to meet with much to try his faith, he always “walked worthy of the vocation wherewith he was called.” His clear and discriminating mind, comprehensive business talent and the deep interest he took in the affairs of the Church, made him an invaluable member of the congregation to which he belonged. He was one of those men on whose judgment we instinctively rely, and whose advice is not only sought, but followed by both old and young. The integrity of his character and the affability of his manners obtained for him the respect and affection of all who knew him, and his death has spread a gloom over our whole community.

On the 27th of June he was seized with hemorrhage from the throat and lungs. No immediate danger was apprehended until a short time before he died. When it appeared evident that he could not recover, he calmly arranged his business—leaving all his property to his widowed mother—bade farewell with his friends and fell asleep in Jesus. He has gone to the grave; and his friends, the congregation of which he was a member, and the community in which he dwelt, have suffered an irreparable loss, but they mourn not as those who have no hope. In the hour of death his faith did not fail, but in departing he left a well-founded and consoling assurance that he is in a brighter and happier sphere of usefulness—“where the wicked cease from troubling, and the weary are at rest.”

J. H.

## Miscellaneous.

[For the Banner of the Covenant, etc.]

### SECRET SOCIETIES.

By Rev. Joseph T. Cooper.

At a conversational meeting of eight ministers of this city, including the writer, we enjoyed the satisfaction of hearing remarks from each individual relative to the character and tendency of secret societies. It was peculiarly gratifying to perceive the harmony of their views in relation to this subject. These views were, without a single exception, adverse to all such associations. Some were more decided in the disapproval than others in relation to the essential principles involved, but in relation to the injurious tendencies of present existing organizations there was but one opinion. As the subject is one of peculiar and general interest, we have concluded, at the suggestion of the brethren present, to lay before the public a brief synopsis of the grounds upon which this opposition was based, in the hope that it will awaken attention to what is conceived to be serious evils connected with the system.

The first and most obvious objection urged upon the occasion, was the principle of secrecy involved. This point received special consideration, and we shall briefly state the grounds of opposition urged against those societies in which this principle enters.

Perhaps it will present the matter in a clearer and more convincing light to confine the attention to the Order of the Sons of Temperance, inasmuch as this society is regarded as the least liable to objections in this and many other respects. Here a few questions present themselves.

1. Is this society, in common with the societies of Free Masons and Odd Fellows, a secret society? Of this we think there can be no doubt. There is now lying before me a printed copy of the "CONSTITUTION, BY-LAWS AND RULES OF ORDER OF THE HAND IN HAND DIVISION, No. 30, OF THE SONS OF TEMPERANCE, OF THE STATE OF PENNSYLVANIA." The 9th and 10th sections of Art. 4, entitled "DUTIES OF OFFICERS," thus read:—

"Sec. 9. It shall be the duty of the I. S. to attend the door—to admit none but members of the Order and candidates for initiation."

"Sec. 10. The O. S. shall guard the door outside, and keep off intruders."

Under RULES OF ORDER, the 9th item in the "Order of Business," as specified in Rule 2, is as follows, "*Has any brother divulged, in violation of his obligation, the private affairs of the Order?*"

There can be no reasonable ground to suppose that the laws of this division are different in this respect from that of any other. Here then, is clear proof that there are "private affairs of the Order" which every member is under an obligation not to divulge, and that no one is ever admitted but candidates and members. It is, therefore, a secret society. Whatever may be their affairs, they are *private*.

Let us then, reader, view it for one moment in this light. Are we in giving our countenance and co-operation to such an institution, acting in accordance with the principles enforced by the Saviour in his conversation with Nicodemus? John iii. 20, 21, "Every one that doeth evil hateth the light, neither cometh to the light, lest his deed should be reprov'd. But he that doeth truth cometh to the light, that his



his deeds may be made manifest that they are wrought in God." Are we imitating the example of Him who said, John xviii. 21, "In secret have I said nothing?" Surely, if these passages mean any thing, they mean that good objects of a public character should not be promoted by secret means. If this be not their meaning, what else can they mean? Those who were present at the meeting before referred to did not see how it would be possible to preach on these passages without condemning secret associations. Can the reader remove their difficulties?

Some one of the brethren remarked that the simple fact of secrecy could not be regarded as constituting in itself a ground of objection, and in proof adverted to the fact that families, church courts, and legislatures have their "private affairs." To this, however, it was replied, that *these associations were not organized on the principle of secrecy*. Pledges are not exacted, sentinels are not placed at the outside and inside of the door to guard the entrance. The privacy of their transactions is the result of circumstances of which each individual judges at the time; it has a special end, and in general but a temporary existence. But there is another feature of this secrecy which was regarded as peculiarly objectionable. This is the pledge exacted of all who are admitted to the order. A promise to keep secret any thing before we are made acquainted with it cannot, we are persuaded, but be viewed by any person who gives it his candid and serious consideration as exceedingly rash. That such a promise is given by the Sons of Temperance, (and no one pretends to assert that the Masons and Odd Fellows do not require it,) obviously appears from the following facts. 1. Without a promise of this kind the order must cease to exist as a secret association. If persons, before the promise be given, are made acquainted with the affairs of the order, and are left at liberty to publish them, they are no longer *private*. Why, then, place sentinels at the door? Why make the inquiry, "Has any brother divulged, in violation of his obligation, the private affairs of the order?" an item in the constitutional "Order of Business?" 2. The National Division expressly declares "All Grand and Subordinate Divisions shall be governed strictly by the rules laid down in the B. B., as well as by the established constitutions, from which they shall in no instance depart, unless by the direction of the National Division." Here the reader will perceive, 1. That there is a B. B., or Blue Book, containing "rules" apart from the "established constitutions." 2. Strict adherence to these rules is required of all grand and subordinate divisions. Now this B. B. without doubt contains the mysteries of the Order, and that an adherence to this is pledged before an acquaintance with it is evident from the "Form of application for Charter," which those who propose to constitute the lowest division must present. In this form they declare, "We pledge ourselves, individually and collectively to be governed by the rules and usages of the Grand Division, and also by those of the National Division." Can you, reader, in truth, in judgment, and in righteousness, "pledge" yourself as an applicant for a charter to be "governed by rules and usages" of which you are necessarily ignorant? Consider this question as it becomes an honest man and a Christian.

Again, this vow or pledge of secrecy was regarded by all the brethren as inconsistent with membership in the church of Christ. The church of Christ is an institution of divine authority. In this church

God has set pastors and teachers. Of these officers he has made it the duty to "watch for souls," to "feed the flock," to "reprove, rebuke, and exhort with all long-suffering and meekness." But how can these duties be performed toward church members while in the lodge-room? An individual is placed at the door, his pastor appears there and asks an entrance, but he is not permitted to cross its threshold. He is driven back as an "intruder," and yet this pastor must watch for the souls that are in that room as one that must give an account. Is it not plain that such institutions interfere directly with the duties of the officers of Christ's house? We contend not that the duties of such require an acquaintance with every circumstance connected with those over whom they have a spiritual oversight, but let it be borne in mind that they are *excluded* from an acquaintance with the conduct of persons while acting with others (and many of these doubtless the enemies of the church) and while professing to promote the interests of morality. As a member of the church, let the reader seriously consider this matter in another light—let him look at the effect which it will be likely to produce upon his moral and religious character.

We can readily believe that in entering into the Association of the Sons of Temperance he may be prompted by a desire to promote the cause of "LOVE, PURITY, AND FIDELITY." These are "good words," and to the Christian must ever possess peculiar attractions. Let it be remembered, however, that all other secret societies profess to have for their mottos these, or other no less essential virtues of the Christian character. And if the reader will consult an article in the Edinburgh Encyclopædia on this subject, he will find that mottos equally pure were emblazoned upon the banners, and the amelioration of mankind from serious evils presented as the exclusive object of those secret societies whose existence proved in other countries so disastrous to the cause of religion. After an account of their operations and their sad results, the author of the article thus remarks, "This recital is too well authenticated to be called in question, and too plain to need a commentary. Let it be a warning against *all secret societies by whatever title of benevolence they may be designated by those who form them.*"

There never was an institution which had not for its professed object, the physical, moral or religious improvement of man. Without this it could not exist for a day; and we have little doubt that many of those institutions which it is well known subsequently became engines of cruelty and crime, were formed from the purest motives of benevolence. This perversion from the original object, was the natural result of the operation of the principle of secrecy which was originally admitted into the organization.

Christian friend, can you reconcile the titles applied to the members of the orders of Masonry, Odd Fellowship, and the Sons of Temperance, with that humility which should adorn the character of the disciples of Jesus. You read your Bible, and there you discover that you are a poor sinner—there you are instructed to be "clothed about with humility"—to "stand not in the place of great men"—to "mind not high things"—to "receive not honour one of another," but to "seek the honour that cometh from God only"—to call no man "Rabbi," "Master." You enter the lodge of the Sons of Temperance, and there you give and receive the appellations of "Grand Worthy Patriarch,"



"Most Worthy Patriarch," &c. Of the Odd Fellows, and you greet others, and are saluted yourself, with the title of "Most Worthy Grand Sire," "Right Worthy D. G. Sire," and a great many other Right Worthies and Grand Worthies. Is there not an inconsistency here? Would the Saviour or his apostles, think you, have given his countenance to an institution abounding with such high-sounding titles? Surely you cannot think so. Reflect for one moment, also, upon the relation which a connexion with any of these institutions will establish between yourself and many who have not the fear of God in their hearts. As a professed follower of Jesus, you doubtless will admit that the church of Christ possesses a divine organization. The relationship, therefore, existing between you and those who are connected with this organization, must be admitted to be of a most intimate character. This relation is expressed by the endearing and expressive name of "brother;" but you enter a secret lodge, you see there an individual who, though he may be a temperate man, yet whose conduct gives sad evidence that he has no love for the Saviour, for the Bible, the Sabbath, or the church of God—(alas! how many such are there in connexion with secret societies)—this individual you *must* address as a "brother," a "most worthy" brother. Let it not be said, that they are brothers as members of the same human family, for it is not as such they are addressed by this name, but simply as Masons, Odd Fellows, or Sons of Temperance. Here, therefore, is an institution establishing a brotherhood between certain members of the human family, to the exclusion of others, which is nothing but a voluntary association. Can the effect of this fail to diminish that respect and affection which professing Christians should cherish towards each other, as members of the family of Him who is "the First Born among many brethren?"

This relationship, which is the result of a voluntary association, exerts a controlling influence over those who sustain it in the practice of one of the most prominent of the Christian virtues, *charity*. It cannot be doubted, that membership with the order is regarded by the order as presenting the highest claim to the benevolence of its members. This appears from the very nature of the organization, from the character of its machinery; and an examination of its operations would make it abundantly plain. It cannot be otherwise. But we would respectfully submit it to the *Christian* reader, whether he is not dishonouring the name of the blessed Master, by passing by the claims of one of his own poor, but destitute, disciples, and selecting, as the object of his benevolent regards, "an alien from the commonwealth of Israel, and a stranger from the covenants of promise." Is it not a reversion of the apostolic rule, "As ye have opportunity, do good to all men, but *especially* (not to the mystic brotherhood, but) *to the household of faith*."

But let the reader consider this feature of the organization in another point of view. Let him inquire whether the money which he contributes professedly as a charity, is appropriated to that specific object. By an examination of the constitutions and by-laws of the order of the Sons of Temperance, we find that the initiation fee shall not be less than three dollars and fifty cents. Besides this, there is a weekly contribution of  $6\frac{1}{4}$  cents, making an annual contribution of more than three dollars. "On the death of a brother, each member shall pay the sum of 25 cents, and on the death of a brother's wife,  $12\frac{1}{2}$  cents." Five

dollars must be paid by those applying for a charter for a sub-division, and twenty dollars for a charter for a grand division. Five per cent. of the receipts of the sub-division must be paid for the support of the grand division, and ten per cent. on its receipts for the support of the national division. These statements are all taken directly from the official documents before us. The expenses incurred by membership with the society of Odd Fellows are still greater. There are, doubtless, many incidental expenses. It will be perceived that these expenses, viewed in the aggregate, are considerable. Let the reader now inquire what proportion of this money is disbursed for the relief of the destitute. Let him inquire into the actual expenses incurred by the erection of halls, the purchase of regalia, banners, &c., &c., (to say nothing of the time spent at the meetings, which is more precious than money,) and we are persuaded, if he gives the matter a fair examination, he will be very far from coming to the conclusion, that it is an economical expenditure of his money for charitable purposes. All we ask is that he should, as he is certainly bound to do, as the Lord's steward, give the matter his serious attention.

Christian reader, look at the matter a little closer. Can the money thus contributed be called a *charity*? This is certainly an important inquiry, not only because all these institutions set up a claim to this Christian virtue, as that which entitles them to the approbation and support of the benevolent, but because of the high and holy character of the virtue itself. To this claim, the brethren present at the meeting before referred to, felt themselves bound, as messengers of that gospel which proclaims "peace on earth and good-will to men," to give their special consideration. The result of this was the conviction that it was unfounded. A few reasons for this may be given:

1st. *It wants the name.* True, "LOVE, PURITY, AND FIDELITY" are emblazoned upon the banners of the Sons of Temperance, and similar mottos breathing charity are displayed by other secret associations. But open the constitutions of its several divisions, and there you read of "FEES." Now a "fee" Webster defines to be "a reward or compensation for services." Can such a thing be called charity? Is it not degrading this heaven-born virtue to designate "a compensation for services" by such a name?

2d. *The amount contributed professedly as a charity, is prescribed by the laws of the Association.* It is something which he *must* pay, upon the pain of expulsion. Does this consist with the apostolic rule, "Let every one of you lay by him in store *as God hath prospered him?*" Does it consist with the no less authoritative direction "Every man according as he purposeth in his heart, so let him give, not grudgingly, or *of necessity*, for God loveth a cheerful giver."

3d. *The money contributed is placed at the absolute disposal of a superior power.* We refer not to the body of which the individual contributing is a member, and in the operations of which he has in common with other contributors, a voice, but to a power above that body. Is the individual a member of a sub-division of the Sons of Temperance? he contributes his money under rule 18th of the "CONSTITUTION FOR GRAND DIVISIONS." "Any division, neglecting to comply with the rules and regulations of the grand division, shall forfeit its charter and other property, if two-thirds of the members present at any regular meeting of the grand division concur therein: provided, however, subordinate divi



sions, in all cases, shall have the right of appeal to the national division." Is the individual contributing a member of a grand division? he contributes his money under the following constitutional regulation of the national division: "Any grand division refusing or neglecting to enforce or comply with the rules, usages, or laws of the national division, shall forfeit its charter and all its properties, if two-thirds of the members present at any regular meeting of this body (the national division,) vote therefor. In such case, the representatives of the division under trial shall not be allowed to vote." Now passing over what might be said in relation to the dangers to be apprehended from such a supreme, and absolute, and irresponsible power extending over the whole Union, and its liability to abuse, let the Christian reader ask himself whether, in the light of God's holy word, money contributed under such a condition can be called a charity?

4th. *The laws of these associations are exclusive and partial*, and, consequently, wanting in true charity. The second section of article 14th of the by-laws of the Hand in Hand Division declares, that "persons between 45 and 50 years of age, shall pay fifty cents per year, in addition to the initiation fee; from 50 to 55, one dollar per year; from 55 to 60, two dollars per year, after which age no person shall be admitted to the division as a beneficial member." According to this provision, as the infirmities of age grow upon an individual, his fees are increased, and when he arrives at that age in which he becomes an appropriate object of charity, its kind hand is withdrawn. This provision may be prudent, viewing the society as a mutual insurance society; but does it breathe the spirit of charity? Does it consist with "The diffusion of good-will to all mankind," which is expressly declared in the "circular" published by the grand division of the Sons of Temperance of the State of Pennsylvania, to be one of "the objects of the order of the Sons of Temperance?" The laws of the order of Odd Fellows are still more exclusive and partial. Have we not, therefore, Christian reader, good reasons for coming to the conclusion, that such institutions are not animated by a true charity—a charity which seeks to infold, like the bright belt of Saturn, a world in her embrace? But it may be asked, are not the destitute relieved? Yes, but this relief comes to the individual as a *quid pro quo*; not as a charity. It comes to him on the same principle that it comes from a Fire Insurance company, after the destruction of his property. But who thinks of calling such an institution a charitable institution? Who thinks, when he is giving the insurance "fee," that he is exercising a spirit of charity?

Again, it may be asked, why not avail yourself of the benefits to be derived from such an association in case of necessity? We answer, for the reasons already specified in the foregoing part of this article. There are mutual insurance societies, presenting none of the objectionable features which characterize these institutions, and securing at less expense greater advantages. But, Christian friend, suppose there were no such institutions, you are a member of a society having confessedly a divine founder, and for its fundamental law love to the brethren. Do you really believe that the church of God possesses this character? If not, proclaim your disbelief to the world, and renounce your connexion with her, for unless this be her character in reality, she deserves, claiming as she does a relation to the pure world above, your indignant scorn and decided opposition. But so long as you continue your membership with

this society you profess your belief that the "Love" which animates her members—that the "Purity" which dwells in their hearts—that the "Fidelity" which guards their interests are higher, and holier, and stronger, than are to be found in any earthly association. Are we, therefore, asking too much of you, as a Christian professor, to trust to the force of these principles in the hearts of your Christian brethren to extend to you relief in the hour of need? We are aware that the church is charged with criminal recreancy. From whom does this charge come? Is it from a friend? That friendship surely, if you have the spirit of Him "who loved the church, and gave himself for her," will prompt you to awaken her to her duty, and in order to this, set before your brethren an example of true active self-sacrificing benevolence. Let it be seen that so far as your example as a member of the church goes, the charge is unfounded. Let it be seen that your benevolence in that relation, which you cannot but regard as the most endearing of all relations, is worthy of a follower of Him "who, though he were rich, yet for our sakes became poor, that we through his poverty might be made rich."

But if you cannot confide in the "love, purity, and friendship" of the church, can you not confide in the care and kindness of your Heavenly Father—of Him who has said, "Trust in the Lord, and do good: so shalt thou dwell in the land, and verily thou shalt be fed?" "Thy bread shall be given thee, and thy water shall be sure."

Christian reader, there are two more thoughts on this subject which we beg leave affectionately to present to your serious consideration. In the first place look at the professions of these secret associations. Are you an Odd Fellow, you profess to be governed by the principles of "Friendship, Love, and Truth." Are you a Son of Temperance, you profess to be governed by the principles of "Love, Purity, and Fidelity." These are the mottos which you have inscribed upon your banners. Now look at these virtues. How holy, how exalted! Can the church of Jesus Christ occupy a higher position? Can she hold forth stronger claims to our affectionate regards than an association adapted to the promotion of these God-like virtues? Surely those in whose hearts Love sways her peaceful sceptre—upon whose understanding Truth sheds her heavenly beams—whose souls Purity regenerates and sanctifies, and whose dearest rights and interests Fidelity, with her watchful eye and strong arm, safely guards, surely such persons have but little need of the gospel of Jesus Christ, and the church which he has purchased with his blood. Is not your connexion, then, with societies putting forth such claims inconsistent with the views which, as a *Christian professor*, you are supposed to entertain of the blood-bought church of your Redeemer, her ministry and ordinances?

In the second place, look at the influence which a connexion with these societies, in many instances, exerts upon the young and inexperienced. Do you see their members, after this connexion has been formed, manifesting the same interest in religious matters? Do you see them observing with the same regularity the worship of God in their families? Do you see them attending with the same frequency and punctuality the weekly prayer meeting and lecture room? Do you see them exhibiting the same degree of interest in advancing the benevolent operations of the church? We believe that your answer will be *no*. Such at least was the united testimony of those whose free conversation



on the subject has given occasion to these remarks, and this testimony was confirmed by a reference to not a few painful instances which had come under the observation of the brethren. If such, then, be the tendency of these secret associations, and if the considerations which we have presented have any force, permit me to submit to your serious reflection the question, "*Is the lodge-room the place for a Christian professor?*"



#### OLD PSALM TUNES.

To forward the favourable reception of such tunes, two facts, as to their original intention, must be practically borne in mind. They were sung faster than we usually sing them, and, what is better, by a far greater number of voices. It is a great mistake to suppose that old tunes should be sung in a heavier drawling style. Our forefathers in the church were cheerful Christians. A psalm of a dozen verses was but short to them. Hence as well from this as from other circumstances, it is clear that they sang in a quicker, livelier manner than is commonly conjectured. The Old Hundredth tune is made a dirge in our days, but in theirs it was a joyous and animating canticle. "All people that on earth do dwell, sing to the Lord with *cheerful* voice!" In like manner, York tune, which is shelved among the dull and obsolete, was little more than a century ago, the liveliest and most popular tune of the entire kingdom. But to hear old tunes to advantage, they must be sung in old style. Not only must they be sung with decent gravity and cheerful sanctity, but by masses of people, by a multitude of voices, "by all the people together," as the original direction states. Six thousand voices were wont to be heard at St. Paul's Cross; and "three or four thousand singing at a time in a church of this city is but a trifle," said the excellent Roger Ascham in a letter from Augsburg, dated the 14th of May, 1551. When Psalm tunes are sung after this fashion, there will be an energy and interest with which but few are now familiar. Without long and incongruous interludes, or opera-like whinings of select voices, our churches, when such psalmody returns to them, will present as much of "heaven below" as our sinful state will admit.



#### SYSTEM IN STUDY.

Said the distinguished Lord Chatham to his son, "I would have inscribed on the curtains of your bed, and the walls of your chamber, 'If you do not rise early, you can never make progress about any thing. If you do not set apart your hours of reading, if you suffer yourself, or any one else, to break in upon them, your days will slip through your hands unprofitable and frivolous, and really unenjoyed by yourself.'"



#### A HINT TO MINISTERS

##### AS TO HOW OFTEN THEY SHOULD PREACH THE SAME SERMON.

It was on a Monday morning that I called upon the Rev. Dr. P., of Edinburgh, (Scotland,) whom I found in a most merry laughing mood.

"Why, what's the matter, Doctor, that you are so merry so early in the morning?"

"Had you been here a little earlier," said he, "you would have been laughing too. Did you meet a man going down the court as you came up it?"

"I did, Doctor."

"Take a chair, then, till I can tell you the object of his so early visit to me on Monday morning."

He laughed again, after which, by screwing and bracing, he succeeded to finish the tale, when ——— laughed more than the Doctor.

"The person you met in the court," said the Doctor, "is one of my people, who felt it his duty to make so early a call this morning, to reprove me for a very great sin, which he conceived me to be guilty of committing yesterday.

"Yesterday morning I preached from such a text, and being under engagement as

supply in the afternoon, for Rev. Mr. E., of Leith, who was sick, I preached the same discourse to his people. It so happened that this person, whom you met in the court, went down (after the morning service) to Leith, to visit his daughter, who was sick. Having seen the child, he went to hear Mr. E. preach, when, lo! who should preach but the man he had heard in the morning, and what should he hear but the *same sermon*!! This, sir, constituted the very heinous sin of which I was guilty—the preaching at Leith the same sermon which I had preached at Edinburgh. And so grievously great, in his account, is this my sin, that I ought therefore to be rebuked; and to discharge which act of *brotherly kindness* to me was the object of his so early visit this morning.

“As he was not in the habit of calling, his visit rather surprised me; the more so on Monday morning, at so early an hour.

“I could perceive by his rather hurried and confused manner that he wanted to say something which he knew not how to introduce. To assist him, therefore, I said, ‘John, I apprehend you have called upon me for some certain purpose; if so, proceed to inform me of the object of your visit.’

“After some humming, much ridding of the throat, accompanied by some few mutterings expressive of the regret and sorrow he felt that there should have existed such cause for his visit, he said, ‘Doctor, did you not preach yesterday morning from such a text?’

“‘Yes, John.’

“‘After morning service, I went down to Leith to visit my daughter, who is sick, and being there, thought I would step in and hear Mr. E. preach, but found you in the pulpit in his stead; and did you not there preach the *same sermon* you preached in your own church in the morning?’

“‘I did, John, and I will tell you why I did it. I was some miles off, in another town, and in another congregation. If my sermon was of importance to you in Edinburgh, it certainly was so for them in Leith. But, John, I very well observe the object of your early visit. The questions you have put inform me both of its nature and design. You do not intend, I presume, to number me among the ‘*dumb dogs that cannot bark*,’ but you rank me among the ‘*idle shepherds*,’ because I preached the same sermon at Leith in the afternoon that I had delivered in the morning at Edinburgh, being too lazy, as you suppose, to prepare another for them there; and you felt it your duty, did you not, to call upon me to reprove me for such conduct?’

“‘I did, Doctor; yet not exactly to reprove you, but to warn you against such conduct in future, as I consider it very improper, if not very sinful.’

“‘I thank you, John, and am willing to believe you my friend, and that you are sincere in what you have done.’

“‘I am all you say, Doctor, and more too.’

“‘That I am ready to admit, John; yet must tell you that I am more than a little skeptical as to what you affirm respecting the sinfulness and impropriety of preaching a sermon a second time, when preached under circumstances such as mine yesterday was, away from home, and to a new congregation. But skeptic as I am, and unable as I feel to believe exactly upon these points as you do, you now have it in your power, John, to convince me of another fact, if you will; namely, the propriety or impropriety of preaching more than once the same sermon to the same people. I felt, John, that that sermon was on an important and solemn subject; a subject eminently calculated, aided by the Spirit of God, to admonish and edify, not our church only, but every Christian society; and could not fail of meeting a cordial response in every sanctified breast that listened to it.’

“‘It was all you say, Doctor. I never have heard a sermon I liked better. It was indeed a solemn and impressive sermon; a convincing and stirring discourse—just such a sermon as the church of God, in her present circumstances, requires; and, with all, it was so plain that all could understand and remember it.’

“‘Well, John, as to the *remembering* it, you have had an advantage above all others, inasmuch as you have heard it twice, and by your remembering or forgetting of this sermon, you have it now in your power of convincing me of the propriety or impropriety of preaching the same sermon a second or more times even at home. Now from the fact that you have heard it twice, and that but yesterday, I hope you are able to repeat for the assistance of others, and the edification of your own soul, the greater part of it, and the more especially so since you say it was so plain and easy to be remembered. The introduction to the sermon was neither lengthy nor far-fetched; you are able to tell me how I introduced it?’

“After a good deal of shifting, and changing of his position on his seat, he said,



"Well, no, Doctor, I have pretty much forgotten the manner in which you introduced the subject."

"Well, John, you cannot have forgotten the divisions of the discourse. There was nothing artificial about them; they arose naturally out of the text, and were such as every reflecting mind could not fail to see. What was the first?"

"It, too, was lost in forgetfulness."

"Well, the second, what was it? Well, let us pass to the third; can you tell me it?"

"Nor could one of them be produced."

"Well, John, you cannot possibly have forgotten the improvement made of the subject. You very well remember, I doubt not, the many and various classes of characters therein addressed, and the many and important Christian duties inculcated. The improvement, John, was, of all the sermon, the most awful, solemn and impressive part. It you cannot surely have forgotten?"

"It was, sir, it was. It made a deep impression on my mind, and I could see very well it did on many others also; but, Doctor, I have a bad memory, and am sorry I can repeat but little of the improvement either."

"I waited some time for that '*little*,' but found that the improvement also was lost. I then said,

"Well, John, so far are you from convincing me of the sinfulness and impropriety of preaching a sermon a second time when I go *from* home, that you have convinced me of the necessity of performing a new duty I never thought of before, namely, the preaching of important sermons twice and again at home."

"When you go home, John, you had better reflect upon the object of your visit to me; and while you are doing that I shall reflect whether it is not my duty to you to preach next Sunday morning, a third time, the same sermon, with a view to assist your so treacherous memory."

"I need not add that John retired, apparently suffering by most mortified feelings."

Where is that Church in which is not to be found many such Johns? All cry *Fy, fy*, at the repetition of a sermon, but try them as John was tried, and you will find that bad memories are the curse not of John alone. But how appalling the consideration of such a state of things! how discouraging to ministers, and how ruinous to immortal souls! How numerous in every church the '*wayside*' hearers!—*Christian Intelligencer*.

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## Romanism.

### PRESENT CONDITION OF ROMANISM IN THE UNITED STATES.

The Editor of the Catholic Herald gives the following view of the condition of the Church with which he is connected.

It is a singular fact that so few comparatively of the Catholic youth of this country devote themselves to the service of the Church in the holy Ministry. Among the many thousands of Catholic families in our country, there must be an immense number of young men who every year arrive at that period at which it is usual to decide the question of one's future occupation. But of this immense number how many turn their thoughts to the priesthood? We believe, if a thorough inquiry were instituted, the number would be found exceedingly small. Our own acquaintance may not be sufficiently extensive to form an accurate estimate of the number, but it embraces scarcely more than one or two! We have many colleges scattered through the land, at which hundreds of youths annually finish their education, but how very few of them embrace the ecclesiastical state? Our ecclesiastical seminaries generally contain, not more than ten or twelve students. And of this small number, very few, we believe, belong to families long residents in this country. Nearly all of them are young men who have been led by charity and zeal (worthy of all praise) to leave their land and their kindred for the missionary life of our country. But where are the young men of American birth, or at least, of American education? They are not to be found (with but few exceptions) among those who have devoted themselves to the ecclesiastical state. They have gone to swell the ranks of the various secular pursuits of life. This, we conceive, is a lamentable fact. When we consider how utterly inadequate is the present supply of clergymen, and how necessary it is that a host of labourers should be raised from among our own youth for the many destitute missions even now calling loudly and most imploringly for the ministrations of religion, we cannot but think it is a subject which deserves

more attention than it has yet received. We believe the venerable prelates of our Church have not only set forth from time to time the importance of rearing up a body of native clergymen, but have also done what was in their power to accomplish so desirable an object. Indeed, if we mistake not, our Holy Father, the Sovereign Pontiff, has deemed the subject one of sufficient importance to demand his wise suggestions and counsels. Although in so doing he has but pursued that course which has always been the settled policy of the Church. A nation of people may be converted by missionaries from other lands, but sooner or later there must be raised up from its native population a body of men to take the places of those whose career of usefulness on earth has been finished, or else the work of salvation will not only fail to be carried on, but the ground already acquired will be gradually lost.

The devoted men who have come from other lands for our good, have done and are still doing much, for the spread of Catholicity over our country. But they are few in number, and indeed, wholly insufficient to do justice to the wants of the flocks which have already been gathered. Where then are the men to go forth and labour for the conversion of the millions of our fellow countrymen who know nothing of Catholicity, but what they have learned from its enemies? We look for them in vain. They cannot be found. And yet, without them the church cannot possibly extend her influence as she should. She may grow and grow with considerable rapidity, as is now happily the case, but unless there shall be a body of clergymen trained from among the young men of our country, it is manifest that Catholics, in point of numbers, must always remain a small minority, or, in other words, the great mass of our countrymen must remain what they are now. It is very true that the number of Catholics has greatly multiplied for the last ten years. But it should be remembered that while this increase has been taking place, the population of the country has also greatly increased. So that there is reason to believe that the number of Catholics in proportion to the population is not greater than it was ten years ago. The population of the United States at present is about twenty millions. The number of Catholics is estimated at 1,200,000. We are therefore only about *one sixteenth* of the entire population. And as our increase is scarcely more rapid than that of the population of the country, which is 32 per cent. every decade of years, it follows that at the present rate, we must for ever remain but one *sixteenth* of the people, or in other words, *fifteen-sixteenths* of the American people must remain strangers to the Catholic Church.



#### ROMAN CATHOLIC IMMIGRANTS.

We have often expressed the opinion that a large portion of Romish immigrants abandon their church after coming to this country. And this opinion has confirmation in a recent article in the Freeman's Journal, the Romish paper in New York. That paper says:

"These defections, alas, may be called not only *numerous*, but *frightfully numerous*. Every priest will attest, every town in the land is a crying witness of it. Week before last, two gentlemen, unacquainted with each other, called on us at different times. Each had recently arrived from Ireland, and the conversation chancing with the first of them to turn on the comparative state of the Irish at home and in America, he remarked with horror, that of his numerous acquaintances who had preceded him to this country, he found a *fearfully large proportion of them who never went to church at all*. And on our mentioning it to the second gentleman, he said he had found the same thing. They had become *Kirwanites*—infidels."



#### THE FEMALE ROCK.

Kirwan's letter V. to Bishop Hughes has just arrived, and I have devoured its contents with ravishment. His remarks on Rome's egregious "mistake" in pitching upon Peter for pope, instead of "one of the sons of thunder," are inimitable for their good humour, but especially for the deep incisions which they make into the bishop's false system. I am of the opinion that the bishop begins to find that if he is indeed "Giles Scroggins, (that's the question,) then he has lost a horse;" for he has fallen asleep in the old cart which used to carry him to market, more than half-way from home. Why has he quit the



field at this time? the irresistible conclusion is, that he is the same "Giles Scroggins." I think that I, myself, can show reason why there must have been a "mistake" in the selection of a first pope; at all events, I find rather an insuperable barrier in the way of Peter being the one. It is found in the passage, "Thou art Peter, and upon this rock I will build my church." I hope the bishop will look at this seriously, and if he does, he will find, though like Kirwan, the writer is a "private interpreter," that he can never ride on this horse again to old Rome.

On this passage I can hear him reasoning with his own "dear people" in words like these: "Why does the 'God-man' address Peter, whose name signifies *rock*, in this pointed and intimate manner, and then immediately add, 'upon *this rock* I will build my church,' if he does not mean that Peter is the *rock* to which he refers?" I would answer for them thus. Father Hughes, we have learned that there are two words in the Greek language which signify *rock*. The one is of the masculine, or *male gender*, and the other of the feminine or *female gender*. It may surprise you a little to talk of a *male rock*, and a *female rock*; but it was common with the ancients to apply gender to inanimate things; and I have heard geologists of the present day, when lecturing on the different layers or strata of rock, speak of species of rocks that answer to *male* and *female*.

Now the Greek word which denotes the masculine, or *male rock*, is *Petros*, and this is the Greek word for our English Peter. The Greeks would have called the apostle Simon *Rock*, while we call him Simon Peter.

But the word which denotes the feminine, or *female rock*, is *Petra*, a word of the feminine gender, entirely different from *Petros*, the *male rock*, and just so far opposite to it as masculine is to feminine. Any name prefixed to *this rock*, could not be the name of a *male*. It could not be *Simon Rock*, nor *James Rock*, nor *John Rock*. It must either be *Mary Rock*, or *Elizabeth Rock*, or, if you please, *Joan Rock*. The Greek language could admit of no prefixed name to this word, unless it were of the *same gender* with itself, which is purely *feminine*.

Now, dear Father Hughes, we pray you to observe that when the "God-man" addresses Peter in the above passage, he uses the masculine word *Petros*, the very word which denotes a *male rock*; but when speaking of the rock upon which he would build his church, he uses the feminine word *Petra*, *female rock*.

With all deference, Rev. Father, this proves to our minds, that the rock upon which the "God-man" designed to build his church, was a different rock from Peter, his name denoting a *gentleman*, this a *lady*. O that we had no minds of our own! for when we exercise them here, they prove to us that Peter was no *female*, and yet mother church fulminates eternal damnation against our souls, if we doubt that he was the first pope, "Lord God of the World."

But further. It is evident to our minds, that the "God-man" was drawing a distinct *contrast* between the two *rocks* here used; for he places the pronoun *this*, before the *rock* upon which he was to build his church, to show that he put more *stress* upon it than upon Peter. It is as if he had said, "I indeed say that thou art *Petros*, but it is upon *this Petra* that I will build my church." And, indeed, this is what he did in *reality* say, for the pronoun *this*, in the original is also *feminine*. The Greek words *this rock* are *Tautæ Petra*, which you know are *both purely feminine*. It is, therefore, clear to us, that in this passage there is a distinct *contrast* drawn between *Petros*, Peter; and *Tautæ Petra*, *this female rock*. "I indeed say unto thee, that thou art *Petros*, *rock* of the *male gender*; but upon *Tautæ Petra*, *this rock* of the *female gender*, I will build my church."

Nothing can be plainer than this. And now, Right Rev. Bishop John, we

begin to fear that the successors in the popedom have all been of the wrong *gender*. There is a fearful mistake somewhere, and we are anxious to know whether or not it could be rectified. Would it not be better to say, that the Holy Virgin, instead of Peter, was the first pope? for her name prefixed to this *Petra* would be in keeping with the passage; and it would be more consistent to build the church upon one who loved the Master so tenderly throughout, being "last at the cross, and first at the grave," than upon Peter, who denied him with oaths and curses, and horrible blasphemy. And you know that she would have *one* proper successor at any rate. We mean *Pope* Joan, and it is time that we had more such. Then "Our Lady" would be both "Mother of God," and his vicegerent on earth besides. O admirable! admirable! "Our Lady" would be the first pope, and instead of Pius IX., we would now have some chaste nun to be the Lord of the World.—*N. Y. Obs.*

### Ecclesiastical Intelligence.

By the following communication it will be seen that a pastoral connexion has been formed between the Ryegate Congregation and Mr. Hill. We hope it may produce great good to all concerned. We trust Dr. McLeod will comply with the request for the publication of his sermon, and thus add another to the valuable discourses which he has already furnished to the Christian community.

#### ORDINATION OF MR. HILL.

On Monday, September 4th, 1848, a committee of the Northern Reformed Presbytery met in the church in Ryegate, and ordained to the ministry Mr. Robert A. Hill, installing him pastor of the Reformed Presbyterian church in that place. The sermon was preached by Rev. Dr. McLeod of New York, from 1 Cor. i. 21, last clause, "It pleased God, by the foolishness of preaching, to save them that believe." The charges to the pastor and people were given by Rev. David J. Patterson of Brooklyn, and the solemnities of the day were waited upon by a very large and deeply interested audience, on whom a powerful impression for good was evidently made.

The Ryegate congregation is one of the oldest in the Reformed Presbyterian church. They date their origin from the commencement of the present century, and have, through various vicissitudes, continued to uphold the Reformed Presbyterian banner in that interesting part of New England where they reside, up to the present day. In the secession of 1832-3, a large number separated from them, and the pastor, who had formerly laboured among them, and who went with the secession, departed for the western country. Like their noble ancestors in Scotland immediately after the persecuting period, they were left for a season without officers. But they maintained their integrity. They applied to the Presbytery in whose bounds they are, and a commission being sent, four elders were chosen by the people, and ordained to office among them. Since that period they have been stately supplied with the ordinances of the gospel; and now God has rewarded their faith and patience by sending a pastor, we doubt not, "according to his own heart."

The ordination service took place in the old building where, some forty-eight years ago, Rev. Dr. Wylie, the oldest minister in the church, was ordained by Rev. Messrs. McKinney and Gibson; and there were persons present at Mr. Hill's ordination, who had witnessed the former service. While the service was progressing, many tears of joy were shed, and after it was over, many declared to the ministers who had been engaged, that they thanked God for what their eyes had seen and their ears had heard that day. It was a reviving time to Ryegate and its vicinity. Another circumstance, giving interest to the work of the day, arose out



the peculiar position which the young pastor occupied to the church. He had offered himself to the foreign missionary work, and had expected labour abroad. But as his preparations were in progress, it became evident to the friends with whom he had advised, and ultimately to his own mind, that his work was at home. Very unexpectedly to him, the call to Ryegate was tendered, and he felt conscientiously compelled to accept it. It was felt by all that the hand of God was in all this, and He thought brought a hallowed influence over the solemnities of the day. A fine field of usefulness is thus opened before our devoted young man; and we would not be surprised to find that he will soon need a helper in its cultivation. The older ministers of the Reformed Presbyterian church will rejoice that one of her oldest posts is so successfully re-occupied; and others will rejoice with them. We understand that a copy of Dr. McLeod's discourse at the ordination has been requested for publication, and will probably be furnished. We wish (having had the pleasure of hearing them,) that the able, pointed, and eloquent charges of Mr. Patterson could go along with it. P.



## MISSION TO NOVA SCOTIA.

It gives us great pleasure to find by the following article in *The Guardian*, of Halifax, N. S., that the services of our esteemed brother, Rev. H. GORDON, are so highly appreciated in the interesting field of labour to which he has been sent. We trust he may be honoured as an instrument of very extensive and lasting good:

"On the last Sabbath of July, the Lord's Supper was dispensed in the *Reformed Presbyterian Meeting House* of the above named place, to seventy-seven communicants. Several of the members were, to their great grief, unavoidably absent. Mr. Clarke was assisted on the occasion, by the Rev. Henry Gordon, recently sent to his aid by the Reformed Presbyterian Synod of North America. The order, decorum, solemnity, and devotional spirit, manifested by the congregation throughout the whole of the sacred festival, very far exceeded the most sanguine expectations of the lately arrived minister.

Mr. G. promises well. He is very young: only in his twenty-third year, and yet evinces a thorough acquaintance with the system of Evangelical Truth. Evidently willing "to spend and be spent" for the prosperity of the cause in which he has embarked, he is "received gladly" wherever he goes; and his services give great and universal satisfaction. May the God of Missions abundantly prosper the labours of his youthful servant, to the everlasting benefit of many, in the vast, important, and famishing field in which he is a commissioned helper.

Mr. G. has been four weeks in the place, and but little at rest, and has not been able to visit yet, more than the half of the field of Mr. C.'s labours. Twenty years has Mr. Clarke laboured in this field, ten of which he has been entirely alone. Although deeply to be regretted that ministerial aid was not much sooner in the field, it is a matter of both wonder and astonishment, as well as of great thankfulness to God, that Mr. C. has been enabled to hold together, for so long a time, the elements of a circuit, at least *sixty miles square*, and in the face of such opposition and discouragement. 'HITHERTO HATH THE LORD HELPED.'



**THE ENDOWMENT OF THE IRISH PRIESTHOOD.**—The *London Daily News* says: "The endowment of the Irish Catholic clergy is likely to be brought forward next session, with the support of the three influential parties in Parliament." The *Cork Examiner* believes that the subject will probably be shortly discussed by the Catholic hierarchy, and thinks that while they will unequivocally repudiate pensioning and State connexion, it is probable that the attachment of a house and glebe land to each parish as a permanent endowment will meet with their approval. The *Scotchman*, of Saturday, contains an elaborate article, animadverting on the modified scheme supposed to be contemplated by the leading parties in the State; viz. providing for the Catholic clergy out of exclusively Irish resources.

**PRESBYTERIANISM IN PRUSSIA.**—It is said that in reconstituting the ecclesiastical state in Prussia, it is the intention of the King to adopt the Presbyterian form of government. The King's own preference is said to be for Episcopacy; but the opinions of the people are decidedly in favour of another polity. In May of 1843, several ministers from Prussia were in Edinburgh, and witnessed the disruption of the Church of Scotland. One of these, Rev. Mr. Sydow, has since published a book on the subject, warmly espousing the Free Church side, and has stated, in the introduction, that the work was written at the suggestion of Prince Albert. The name of Mr. Sydow appears in the list of ecclesiastical commissioners empowered to make arrangements for organizing the Presbyterian Church of Prussia.



#### RECENT MEETING OF THE PHILADELPHIA REFORMED PRESBYTERY.

This Presbytery held a meeting about the close of last month, (September,) commencing sessions on the 27th day. Mr. John M'Millan, a student of Theology, delivered a discourse with much approbation, as a specimen of improvement. Mr. John G. M'Vickar, who had been a student of Theology under the care of the Ref. Pres. Synod, in Ireland, was received under the care of Presbytery on the ground of his testimonials, which were of a very excellent character. Mr. M'Vickar having delivered with approbation the usual pieces of trial, and sustained a satisfactory examination, was licensed to preach the everlasting gospel. May the divine blessing rest upon his labours, and may the excellent abilities which he possesses, prove eminently useful to all who may wait upon his services.

Petitions for stated supplies of preaching were presented from upwards of thirty persons residing in Penn's Manor, Bucks county, Pa., and from more than fifty in the district of Moyamensing. These petitions were referred to an appropriate committee. They lead to an encouraging hope that in a short time flourishing congregations may be built up in both these places, if persons could be found able and willing to preach to them. Are there not some who will offer themselves for the work of the ministry, to supply the destitutions of our own land, as well as to go far hence to the Gentiles? God is opening up fields of usefulness. Who will enter and occupy?



[From the Paris Semeur.—Translated from the French for the New York Observer.]

#### TOLERATION IN ROMAN CATHOLIC COUNTRIES.

WALDENSES,—SPAIN, &c.

"We lately announced that the Roman Catholics in Italy, abandoning their old habit of persecution, had allowed to the *Waldenses of Piedmont* the free exercise of their worship. We had the gratification to state that four bishops had signed petitions asking for the establishment of religious liberty. But *the reality has not answered our expectations*, and we gave the Romish church more credit for liberality than it deserved.

"From authentic information, we are authorized to say, that the late laws have afforded hardly any relief from the oppression under which the protestants of Piedmont have so long groaned. They can now, it is true, establish their residence in any part of the kingdom; but they cannot celebrate their worship. It is plain that a religious man will forego the temporal advantages of a new home, if he is not allowed to worship God according to his conscience. In the very territory of the valleys, the Waldenses are not allowed to build churches nor to settle pastors where they judge necessary. They must first ask leave of Roman Catholic magistrates who are dependent on the clergy. And so, though the Waldenses form in this part of the kingdom a large majority of the population, they are yet placed in fact under the control of the established church! The press has been declared free, *but* (for there are always *butts* to the favours granted by the Romish church) Bibles, catechisms and prayer-books cannot be printed *without the bishop's leave*. It depends, then, on the will of a Romish prelate, it depends on his caprice or jealousy to prevent the Waldenses from publishing any religious books! If this is liberty, what is slavery? But further. A new law respecting the press punishes with a year's imprisonment, and a fine not exceeding \$400, writers who shall violate the 164th article of the penal code, which is as follows: "Whoever, by way of public instruction, by discourses, or by means of writings or engravings, published or circulated by him, attacks, directly or indirectly, the religion of the state, by expressing principles contrary to it, shall be punished, &c. Controversy is thus absolutely forbidden to the Waldenses. Any one may attack them, but they may not answer. A book of theology, or even of history, composed in proper language, will be condemned, because it attacks indirectly the Roman Catholic church. The Waldenses are then free to express their opinions through the press, *provided* they do not speak of what interests them most deeply!



"If we had needed further reasons against the detestable system of state religion, we should have found them in the unworthy shackles imposed on the Waldenses of Piedmont.

"But this reminds us of other facts of the same kind, or even more odious, which are occurring at the present day. We do not speak of Spain and of Portugal, where the most brutal intolerance is inscribed on the front of their institutions. We know that the penalty of death—yes, *the penalty of death*, has been pronounced by Portuguese courts against persons who have committed no other crime than that of having embraced the protestant doctrine. But we speak of the new constitutions of Italy.

In Italy there is an absolute prohibition of all dissenting religions. Catholicism claims for itself alone the right to live. So in Naples. In the States of the Holy See, Catholics alone possess civil and political rights. As to the liberty of the press, all direct or *indirect* attacks upon the church, her ceremonies, her *ministers*, are punished most severely; the penalty is stronger for this sort of crime than for attacks upon person and property. In Florence, inoffensive citizens who distribute religious tracts have been arrested, threatened with imprisonment, and banished from the country. The States of Tyrol oppose the religious liberty proclaimed in Vienna, and ask that the Catholic religion may reign to the exclusion of all others in the Austrian empire.

"The conclusion from these acts, and from a multitude of other similar facts which we might quote is this: Wherever the Romish priests, and particularly the Jesuits, have the power, they trample under foot liberty of worship. And if they allow it, it is only because compelled by the force of public opinion. In these very countries they do all that is possible to hinder in practice what the laws allow in theory."



#### THE FREE AMERICAN PRESBYTERIAN CHURCH.

The Synod of this church, at its late meeting, passed resolutions expressive of their sympathy with other anti-slavery denominations, and addressed a pastoral letter to the churches under their care. We take the following extracts from these documents.

"Whereas, The Slave Power in the United States has reduced many of the churches in this country to a voluntary, yet most disgraceful vassalage—forbidding their ministry to preach the entire gospel of Jesus Christ to the people—compelling them to receive no good and regular standing as Christians, thousands of persons who live in the practice of concubinage and adultery—forbidding them to give even to their own church—diminishing the word of God, and that measure of education necessary to read its sacred pages—embarrassing all the great national institutions of benevolence with prohibitions to visit and bless the very class of our population that most need their blessing: therefore, Resolved, &c.:—

The 1st and 2d paragraphs of the first resolution express sympathy with the steps taken to consummate a union between the "Associate," the "Reformed Presbyterian" and the "Associate Reformed" churches, and the desire of the Synod that such a platform should be laid as would render it consistent for the Free Presbyterian church to unite with them. They then proceed to say:

"That among the many desirable objects to be obtained by a union of true anti-slavery Presbyterians, we would be able more successfully to resist the unholy aggressions of the Slave Power upon the purity and freedom of the church at home, and effect co-operation in the important work of sending abroad a pure and unsuspected gospel, that will secure the approbation of Heaven, and commend itself to the acceptance of the perishing brethren.

2d. Resolved, That we regard the law of God as paramount to all others, and that it is a deplorable fact that not only the State, but the greater portion of the churches, have to a considerable extent adopted *human* instead of divine law as the rule of conduct.

3d. Resolved, That a religion destitute of humanity, that overlooks the woes and wrongs of the oppressed, does not meet the wants of the church and of the world, and will not commend itself to the conscience of the people; and that it is the duty of the gospel minister to bear a unanimous and decided testimony against every system that debases human nature, and robs mankind of their God-given rights; whether such system be sustained by the laws of the land or not.

4th. Resolved, That while we have to mourn over the defection of some who have faltered in the present struggle between right and wrong—justice and injustice—yet we have to rejoice in the evident tokens of the progress of the cause of human liberty; and above all in the firm conviction that it is of God, and must eventually triumph."

## Foreign Missions.

### CHILDREN OF MISSIONARIES IN THIS COUNTRY.

There are now in this country three sons of the Rev. James Wilson, a son and daughter of the Rev. Jesse M. Jamieson, two sons of the Rev. James R. Campbell, two sons and a daughter of the Rev. John H. Morrison, two daughters of the Rev. James L. Scott, and a daughter of the Rev. John E. Freeman; besides two daughters in England of the Rev. John Newton. These children are living in different places, under the care of their personal friends, in most cases, of their parents, and all attending schools at their several places of abode.

Some persons are disposed to call in question the propriety of missionaries sending their children to a distant country. Certainly no reasons but those of the strongest nature would make any parent willing to adopt such a measure. With our missionary brethren it is a question in most cases not of expediency, but of necessity. They cannot bring them up safely in the midst of the pollutions of a heathen population, nor provide for them a suitable education under the extremely unfavourable circumstances of heathen countries; and if they could do so, it would yet, in nearly all instances, be impossible to procure for them adequate employment when they become old enough to enter on the duties of active life.

The alternative, then, before the missionary parent is, either to leave his work and return home with his children, or to consent to their leaving their father's house, and seeking a home in a distant land. To yield them up, at so tender an age, to the care of others in a distant country, is the severest trial of missionary life. Those of our readers who are parents, can, in some degree, appreciate this sacrifice.

It is a sacrifice made for Christ. He will support those of his servants who are called in his providence to make it, by his all-sufficient grace. He will also watch over their children. But it is right that the members of the churches should sympathize with those of their brethren, who, for the promotion of our common work in Christ's name, are called to meet with these trials. Is it not proper, also, that the children should have an affectionate remembrance in the prayers of Christians?

*For. Miss. Chron.*

### DONATIONS OF CHILDREN, FROM MAY 1, 1847, TO MAY 1, 1848.

The amount of funds received from this source, as acknowledged in the Foreign Missionary of this month, is \$3,748 33,—exceeding the amount received in any former year by several hundreds of dollars; and this amount has been given by a great number of donors. This advance is truly encouraging.

If we view these donations as a part of the general funds of the Board, we see their importance in the fact that they are more than equal to the outlay for the American and Siamese missions together, or for the Chippewa and Iowa missions together; in other words, the operations of the Board in giving the Gospel to the heathen must have been diminished to the extent of these missions, in a pecuniary point of view, if it had not been for the liberality of our young friends. But, however important these donations may be for the support of the missions now, we prize them chiefly as the first-fruits of a blessed harvest, which shall be gathered in the future years of the church and the world.

We dwell, however, with still greater satisfaction upon the effects of these donations on our children themselves—promoting their intelligence, self-denial, and liberality; preserving them from the spirit of worldliness and self-indulgence; and above all, leading them to Jesus, not only as the guide of their youth, and their example, but as their God and Saviour. Such we believe to be the tendency of this work of piety. If our children are encouraged to engage in it heartily and from right motives we cannot doubt but that in greater or less degree, these happy results will be effected. Nor can we doubt that the Saviour himself smiles upon the efforts of the young members of his family to bring honour to his name. We verily believe that no ordinary blessing from on high will attend these efforts. And we trust that all who are parents or teachers will continue to promote an enlightened and prayerful interest among their children in this work of the Lord.—*For. Miss. Chron.*

AMERICAN BOARD OF MISSIONS.—The American Board of Commissioners for foreign missions convened in Tremont Temple, Boston, Tuesday, Sept. 13th, at 4 o'clock, P. M. From the report read by the Secretary, we derive the following statistics; the Board have under their direction 24 missions, 26 stations, 152 ordained missionaries, 5 licentiates, 4 physicians not ordained, 504 female as-



sistants, and 130 native preachers or helpers. The whole number of labourers sent from this country is 394; the whole number of native labourers connected with the mission is 163, presenting a grand total of 557. Connected with the mission are 75 churches and 25,932 communicants, of whom 1,838 have been added during the year. At the different stations are 11 printing establishments, 7 type foundries, 46,173,345 pages printed within the last year, and 635,040,844 pages printed from the beginning. In the department of education are 12 seminaries, 18 boarding schools, and 802 free schools. The pupils are distributed as follows: in the seminaries, 586; in the boarding schools, 541; in the free schools, 10,718; total, 11,845.

The whole amount received into the treasury of the board, the last year, is \$254,056 46, exceeding that of the year before by \$42,653 70, being an advance of more than twenty per cent. The expenditure for all purposes, during the same period, amounted to \$282,330 31, being \$17,546 55 more than those of the last year, and \$28,278 92 more than was received into the treasury; and, of course, increasing the indebtedness of the board by that amount. The excess in the outlay was owing to some unexpected expenditures in the distant missions. The debt, which at the last annual meeting was \$31,616 86, was, on the 31st of July last, \$59,890 78. The general tone of the report is that of hope and courage. The board have continued, through their missionaries and assistants, to prosecute their sacred enterprise in every quarter of the globe. Among the Armenians, the Porte, mainly through the exertions of Lord Cowley, the British ambassador, has recognised the protestants as a distinct sect, with the same rights as the other acknowledged sects. The success of the Chinese missions is limited, and the labourers are few. The mission among the Jews at Constantinople is relinquished mainly to the free church of Scotland. Among the Nestorians the patriarch has come out in open hostility to the mission. His influence, however, is not great; his own brother, Isaac, left him, and removed into the diocese of our old friend, Mar Yohannan, bishop of Ooromiah. Apparently, the greatest success of the year has been among the Indians of our Western country. At the Choctaw mission, which has been established thirty years, nearly fifty are added to the churches each year, 1,400 having been added in all. Last evening religious services were held in the Tremont Temple, and a sermon was preached by Rev. Dr. Ferris, of New York.—*Boston Post*, Sept. 13.

MISSIONS TO CHINA.—It is only a few years since the way was opened for the Christian church to reach the upwards of 365,000,000 of inhabitants in this dark land. The very first opportunity, however, of introducing Christianity there, has been improved; and now fourteen missionary societies in America and Europe, of which two only are out of Great Britain and the United States, the Basle Evangelical Society of Switzerland, and the Rhenish Missionary Society, are engaged in the great work. The whole number of missionaries is sixty-seven, of whom forty-three are American, nineteen English, two Chinese, two German, and two Swiss. Of these, ten are from the American board, and ten from the Presbyterian board, in this country. Dr. Bridgman, of Canton, who was sent out in 1829, by the American board, is the oldest missionary in the field.

MISSIONS AMONG THE CHOCTAW INDIANS.—This tribe of Indians now numbers about 20,000 souls. With the exception of 3,000 or 4,000, they are located on about 19,500 acres of land, in the territory appointed them by the United States government, between the Red and Arkansas rivers, west of the State of Arkansas. The climate and soil are good, and their government strictly Republican, after the model of our own; and their constitution and laws are of their own enactment. They are actively engaged in agricultural and mechanical pursuits, and are noted for their morality, intelligence and skill in the mechanical arts. There are six missionary stations having

charge of ten large boarding-schools (five female,) and three academies, in each of which there are from 40 to 100 young persons seeking knowledge and usefulness. Six are studying Theology. The publication of a newspaper is in contemplation. Several standard works have been published in the Choctaw language, and the entire New Testament is nearly complete. So much are the fruits of missionary labours commenced among them about thirty years since.

### Notices of New Publications.

**CAUSES AND CURE OF SKEPTICISM.**—*Presb. Board of Publication, pp. 124, 32mo.*

This little volume consists of selections from a work entitled, "A Father's Reasons for Repose," supposed to have been written by Rev. T. Fry, of England, the author of the interesting account of Legh Richmond and his family, published under the title of Domestic Portraiture. It contains an examination of four different causes of religious error, and an illustration of a number of inferences, calculated to prevent misconception in regard to the subject. "A short method with the skeptic," closes the volume. The style of the author is clear, animated, and interesting. The attention is kept up, and the meaning forcibly presented, by numerous appropriate illustrations. The sentiments are correct, and evince much judicious thought. Altogether the work is one of the best which we have ever seen on the subject.

**A NEW TOKEN FOR CHILDREN.**—*Presbyterian Board of Publication, pp. 210, 18mo.*

In this work we find an interesting collection of the lives of young persons remarkable for the early development of divine grace. It is a delightful volume, and well adapted to the religious instruction of the young.

**COMMUNICANT'S MANUAL.**—*Presbyterian Board of Publication, pp. 219, 18mo.*

This volume, by the venerable Dr. Janeway, contains some most excellent meditations on the Lord's Supper, accompanied by suitable prayers. It is the best work on the subject we have ever seen, and will be found very useful, not only to young communicants, but to every one who proposes to commemorate the Saviour's dying love.

**COUNTRY SCHOOL HOUSE,** pp. 69, 18mo. **LOVE OF DRESS,** pp. 72, 18mo. **RALPH MOORE,** pp. 24, 12mo. **SILVER DOLLAR,** *American S. S. Union,* pp. 72, 12mo.

These are all excellent works. The *first* contains familiar illustrations of several passages of Scripture. The *second* presents in an impressive manner the evils of a love of gay apparel. The *third* is a narrative, showing the awful sinfulness of profane language. The *last* teaches how to enjoy the luxury of doing good.

**VARIATIONS OF POPEY:** By Rev. S. Edgar, D. D., of Ireland, with an Appendix by Rev. John N. McLeod, D. D., of New York. *New York, Holman and Gray.*

Dr. Edgar's work on the Variations of Popery possesses a high character, and we are glad to find a republication of it in so neat a form. The appendix by Dr. McLeod, having reference, we understand, to the state of Romanism in this country, will add much to its value. By an advertisement on the cover of this Number, our readers will see the terms of this publication, and we hope none who are able to procure it, will be without so valuable a work.

**MEETING OF SYNOD.**—The General Synod of the Reformed Presbyterian church, in North America, will meet in the city of New York, on the second Wednesday of October, (11th day,) 1848, at half-past 7 o'clock, P. M.

The respected moderator of the last meeting having been removed by death, it is expected that the sermon, at the opening, will be preached by another.

By order of Synod, the usual collection for the contingent and travelling expense fund will be taken up in all the congregations under their direction.

The draft of the book of discipline, in overture before the church, and to be finally acted upon at the coming meeting, will be found in the American Christian Expositor, vol. 1, pp. 326—338. The committee having the subject in charge are Dr. Wylie, Dr. Black, Dr. McMaster, Dr. McLeod, and Dr. Heron.

Signed, JOHN N. McLEOD, Stated Clerk.

New York, August 23d, 1848.



# Banner of the Covenant.

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NOVEMBER, 1848.

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## PROCEEDINGS

OF THE GENERAL SYNOD OF THE REFORMED PRESBYTERIAN CHURCH IN  
NORTH AMERICA.

### SESSION XXVI.

{ *New York, October 11, 1848,*  
 { *half past 7 o'clock, P. M.*

The General Synod of the Reformed Presbyterian church in North America met, pursuant to adjournment, (the new church edifice for Dr. M'Leod's congregation not being completed,) in the Thirteenth street Presbyterian church.

The Rev. Gordon T. Ewing, Moderator of the last Synod, having been removed by death, the synod was opened with a sermon by Rev. Dr. M'Master, from Psalm lxxxvii. 3, "Glorious things are spoken of thee, O city of God."

After sermon, Rev. Dr. Black constituted the Synod by prayer.

Whereupon, synod adjourned to meet to-morrow morning, at 10 o'clock, in the lecture room of the First Presbyterian church, in Eleventh street. Dr. Black concluding by prayer.

{ Lecture room of 1st Presb. church,  
 { 10 o'clock, A. M., Oct. 12.

Synod met pursuant to adjournment, Rev. Dr. Black in the chair, and was opened by prayer.

Proceeded to ascertain the members, when it appeared that the following appointments had been made by the respective presbyteries.

*Northern Presbytery*, Rev. Dr. M'Leod, A. G. Wylie, D. J. Patterson, Alexander Clarke, R. A. Hill—alternate, Henry Gordon, Ministers; and Thomas Cumming, William Agnew, Daniel Stewart, William Cunningham, Thos. M'Burney, Wm. C. Beattie, Ruling Elders.

*Philadelphia Presbytery*, Rev. Dr. Wylie, Dr. Crawford, T. W. J. Wylie, R. J. Black, J. Agnew Crawford, W. Sterrett, Ministers; and G. H. Stuart, Robt. Guy, Jos. Fleming, Wm. Hogg, Samuel Teas, Jos. M'Kendrick—alternates, C. M'Cune, W. Montgomery, Ruling Elders.

*Pittsburgh Presbytery*, Rev. Dr. Black, T. C. Guthrie, G. Scott, A. W. Black, J. Hutchman, R. M'Cracken, Ministers; and Thos. Smith, Henry Sterling, James Williams, Charles Silliman, Jas. Scott, John N. Ewer, Jas. Jordan, John Brown, Ruling Elders.

*Ohio Presbytery*, Rev. Dr. M'Master, Dr. Heron, H. M'Millan, G. M'Millan—alternate, E. Cooper, ministers; and Robt. C. Reed, John

Little, Jas. Cook, Samuel Little—alternates, John Orr, Robt. Martin, A. Wier, John M'Clure, Ruling Elders.

*Western Presbytery*, Rev. S. Wylie, John M'Master, T. A. Wylie, M. Harshaw, J. W. Morrison—alternate, A. M. Stewart, Ministers; and William Orr, James Blair, Jeremiah Smith, Dr. M'Quiston, Ruling Elders.

From the Presbytery of Saharanpur there was no representation.

The roll of synod as completed is as follows: Rev. John N. M'Leod, D.D., Andrew Gifford Wylie, David J. Patterson, Alex. Clarke, Robt. Alexander Hill, Samuel B. Wylie, D.D., Samuel W. Crawford, D.D., T. W. J. Wylie, Robert J. Black, John A. Crawford, Wm. Sterrett, John Black, D.D., A. W. Black, Gilbert M'Master, D.D., Hugh M'Millan, Andrew Heron, D.D., Samuel Wylie, Theophilus A. Wylie, Ministers; and Wm. Agnew, Thos. Cumming, Thos. M'Burney, Daniel Stewart, Wm. Cunningham, Wm. C. Beattie, Geo. H. Stuart, Robt. Guy, Wm. Hogg, Robt. C. Reed, Ruling Elders.

Absent, Rev. Henry Gordon, Thos. C. Guthrie, Geo. Scott, Josiah Hutchman, Robt. M'Cracken, Gavin M'Millan, Ebenezer Cooper, John M'Master, Michael Harshaw, John W. Morrison, Alex. M. Stewart, Jas. R. Campbell, Joseph Caldwell, John S. Woodside.

Proceeded to the choice of officers. Whereupon, on motion, Rev. Andrew Heron, D.D., was unanimously chosen Moderator. Dr. M'Leod continued stated clerk, and Rev. A. W. Black appointed assistant.

The minutes of the last session of Synod were read throughout, as already approved.

On motion, synod took a recess for fifteen minutes.

Resumed business, when the Moderator announced the standing committees as follows:

*Committee on unfinished business*, the Clerks.

*Committee on discipline*, Dr. M'Master, S. Wylie, and William Agnew.

*Committee on Presbyterian Reports*, Rev. H. M'Millan, A. G. Wylie, and Thos. Cumming.

*Committee on Finance*, Rev. A. W. Black, and Geo. H. Stuart.

*Committee on Signs of the Times*, Rev. T. W. J. Wylie, Alexander Clarke, and R. Reed.

*Committee on Supplies*, Rev. S. Wylie, H. M'Millan, R. J. Black, A. W. Black, and D. J. Patterson.

*Committee on Theological Seminary*, Rev. Dr. M'Leod, Dr. Black and Professor Wylie.

*Committee on Devotional Exercises*, Rev. J. Agnew Crawford and Robt. A. Hill.

Proceeded to the consideration of unfinished business, according to the docket of stated clerk.

The committee on foreign correspondence reported as follows:

Paper No. 1.—A letter from the "Synod of the Reformed Presbyterian church in Scotland, to the General Synod of the Reformed Presbyterian church in North America." On motion it was received and read, the high satisfaction of synod expressed, and the document referred to the committee on foreign correspondence, with directions to prepare and transmit an appropriate reply.

Copies of the minutes of Scottish synod, and of their "Expostulation



on slavery" were also presented, and laid on the table for the use of synod.

Paper No. 2.—A communication from a committee of the Scottish Reformed Synod, respecting an individual who had been made a subject of discipline for intemperance, and who had emigrated to the U. States. It was received and read. On motion, the satisfaction of synod was expressed with it, as fraternal in its tone, and calculated to promote the cause of sound morals, and it was referred to the committee on foreign correspondence.

Paper No. 3.—A letter from "the Eastern Synod of the Reformed Presbyterian church in Ireland." It was received and read, and on motion, Synod declared their great gratification in receiving it: it was referred to the committee on foreign correspondence, which was directed to prepare and transmit a suitable answer.

Paper No. 4.—A communication from a committee of "the General Assembly of the Presbyterian church in the United States," inviting synod to a conference on the subject of union, with accompanying documents. It was received and read, and, on motion, referred to a special committee of three. The moderator named as that committee, Drs. McMaster, Black, and McLeod.

(See document A, in the appendix.)

Inquiries were made as to the observance of the days of fasting and thanksgiving. Replies were declared satisfactory.

Domestic missionaries were called upon to report. They reported individually or by others. Reports declared satisfactory.

The Philadelphia, Pittsburgh, Ohio, and Western Presbyteries reported. They were read, accepted, and referred to the committee on presbyterial reports.

A petition in connexion with the report of the Western Presbytery, from the Walnut Hill congregation, Illinois, was received, read, and referred to the committee on supplies.

*Resolved*, That synod hold but one sitting daily, commencing at 10 o'clock, A. M., and terminating at 2 o'clock, P. M., until further ordered.

An invitation was presented to synod from the session and trustees of the church in Waverly Place (or Sixth street,) to hold their sessions in the house of worship under their direction.

Whereupon, it was, on motion,

*Resolved*, That the invitation be accepted in the same spirit in which it is tendered, and that when synod adjourn, it be to meet in the church in Waverly Place.

*Resolved*, That the thanks of synod be tendered to the authorities of the Thirteenth street Presbyterian church, and of the First Presbyterian church, for the use of their places of worship on last evening and to-day.

Resumed the consideration of unfinished business.

The committee on the Book of Discipline reported progress, and had leave to sit again.

The committee appointed by last synod to reply to the protest of Rev. Wm. Wilson against the decision of synod in the case of his appeal, reported verbally, that, inasmuch as the protestor, Rev. William Wilson, had withdrawn from the communion of the Reformed Presbyterian church, and his name was stricken from the roll of her ministers, it was not necessary, in the estimation of the committee, to give any

further attention to the subject. The report was, on motion, approved, and the committee discharged.

The chairman of the commission, Rev. Dr. Black, appointed by last synod to adjust the affairs of the congregation of Cincinnati, reported that the commission did not meet at the time at first appointed, and that the necessity for its meeting subsequently, was obviated by circumstances well known to synod. On motion, the report was approved, and the commission discharged.

On motion of Rev. Dr. Wylie, it was

*Resolved*, That a committee (consisting of a member from each presbytery) be appointed to inquire into the propriety of resuscitating the particular synods, and providing for biennial meetings of the General Synod.

The committee are Rev. Dr. M'Master, A. G. Wylie, A. W. Black, S. Wylie, and H. M'Millan.

The hour having arrived, synod adjourned, the moderator concluding by prayer.

{ Church in Waverly Place,  
{ Oct. 13, 1848, 10 o'clock, A. M.

Synod met, and was opened by prayer. Same members present as before, with the addition of Mr. Robt. Guy.

The minutes of the last meeting were read and approved.

The committee on devotional exercises presented their report. It was accepted, and, on motion, recommitted.

*Resolved*, That a select committee of three be appointed, to devise a plan for the more efficient direction of domestic missions. The committee are Rev. T. W. J. Wylie, S. Wylie, and H. M'Millan. On motion, Rev. A. Clarke and A. W. Black, were added to the committee.

*Resolved*, That the rule determining the time of meeting, be suspended, and that synod adjourn to meet this afternoon at 4 o'clock.

Adjourned, Dr. M'Master concluding by prayer.

*Same place, 4 o'clock, P. M.*

Synod met, and was opened by prayer. Same members present as before.

Minutes of the last meeting were read and approved.

The committee on the resuscitation of the particular synods presented their report. It was, on motion, received, and laid on the table for future consideration.

The Northern Presbytery presented their report. It was received, read, and referred to the committee on presbyterial reports.

The committee on the Book of Discipline, reported the book as revised, and submitted it to the consideration of synod with a view to its adoption. Whereupon, it was

*Resolved*, That synod proceed to the consideration of the Book of Discipline, chapter by chapter, with a view to its adoption.

The introduction and chapter first, section first, articles first and second, were severally read, and, after consideration, adopted.

Synod adjourned, Rev. Samuel Wylie concluding by prayer.

*Same place, Oct. 14, 10 o'clock, A. M.*

Synod met, and was opened by prayer. Same members present as before, with the addition of Rev. Dr. Crawford.



The minutes of the last meeting were read and approved.

The committee on domestic missions presented their report. It was read, and, on motion, recommitted, Mr. G. H. Stuart was added to the committee, and it was directed to prepare a plan of management to be submitted to synod, as soon as possible.

Proceeded to the order of the day, the consideration of the report of the committee on the resuscitation of the particular synods. It was, on motion, adopted. It is as follows:

*Report of the Committee on Subordinate Synods.*

The committee to whom was referred the consideration of the resuscitation of the subordinate synods, having given to the subject that degree of attention which circumstances admitted, beg leave respectfully to

*Report:*

That whilst persuaded that the principle which the subject embraces is sound, they doubt as to the expediency of acting on it in the present condition of the church. Such are the views of a majority of your committee, and the minority, though differing in opinion from their brethren in this, are not disposed to give expression to that difference in a counter-report. The following resolutions are recommended, in the matter, for the adoption of synod:

*Resolved*, 1st, That though approving of the principle of subordinate synods, when the condition of the church will justify the adoption of the measure, yet it is believed, that at present it is inexpedient.

*Resolved*, 2d, That the consideration of the resuscitation of the subordinate synods be referred to the presbyteries, and that they be required to report their judgment in the matter to General Synod at its next meeting. Respectfully submitted, by order of the

COMMITTEE.

Proceeded to the order of the day, the consideration of the Book of Discipline. Section second, chapter first, articles first and second; and section third, articles first, second and third, were adopted.

The committee on devotional exercises presented their report.

*Resolved*, That the whole of the report, except what refers to the devotional exercises themselves, be stricken out.

*Resolved*, That after the devotional exercises, Rev. Alexander Clarke have an opportunity to address the synod on the subject of his present field of labour.

Synod then adjourned, concluding by prayer.

*Same place, Oct. 16, 10 o'clock, A. M.*

Synod met, and was opened by prayer. Same members present as before.

Minutes of the last meeting were read and approved.

The committee on presbyterial reports presented their report. It was, on motion, accepted and adopted. It is as follows:

*Report of the Committee on Presbyterial Reports.*

The committee respectfully report to synod as follows:

That the reports of the presbyteries are of a highly encouraging character. They present no complaints or appeals. They present the brethren, in the several departments of the church, as of one mind, striving together for the faith of the gospel; and show that the ordinances are duly dispensed, and, in many cases, attended with considerable success. From them, we also learn, that the number of ministers and licentiates, of organized congregations and missionary stations, has greatly increased, since the last reports to synod.

That the cry from all departments is for more labourers, and that the harvest is great, and the labourers are few. For this state of peace and prosperity in all our borders, we are called to thank God, and to take courage for the future. As the days have been, in which we have seen evil, so may they be, in which we will see good. From the reports before us, it appears, that a wide and extensive field of ministerial labour, is before the church. She should endeavour to go forth and occupy it. By doing so, we may expect to see the fulfilment of the promise, that the "Lord will comfort Zion, he will comfort all her waste places, he will make her wilderness as Eden, her desert as the garden of the Lord; joy and gladness will be found in her, thanksgiving and the voice of melody." The committee conclude with the following recommendations:

1. That suitable extracts from these reports, be published with the minutes of synod.

2. That presbyteries, in preparing their reports, do it with brevity, confining themselves to what is strictly presbyterial, with a view to their entire publication.

Signed,

COMMITTEE.

### *Report of the Northern Presbytery.*

To the General Synod of the Reformed Presbyterian Church in North America:—

The Northern Presbytery respectfully report to General Synod as follows: Since the last meeting of the supreme judicatory, there has been a very considerable revival of the interests of religion within their geographical boundaries. It has been the good pleasure of the Divine and only Head of the church, to make large accessions to the number of their people, organized congregations and ministers, and they trust, that there has been a corresponding increase of the spirit and practice of vital godliness. Their older congregations are at peace, their numbers are augmenting, and they remain faithful to their religious obligations. Sabbath-school instruction is observed, the stated ordinances of a public character are respected, contributions to the various institutions of the church, and to the commendable benevolent operations of the day, are not forgotten, and it is hoped that some influence for God and holiness, and the salvation of men, is exerted by all the societies under their care, in their respective localities. Presbytery desire to recognise, with gratitude and joy, the Divine favours dispensed to them so liberally during the past synodical year, and to derive from them a stimulus to greater efforts, for the promotion of the Divine glory, in the salvation of the souls of men.

On the 8th of December, 1847, Mr. Robert A. Hill was licensed to preach the everlasting gospel. And on the 4th of September, 1848, he was ordained to the ministry, and installed pastor of the Reformed Presbyterian church in Ryegate, state of Vermont. And thus, in the good providence of God, this old post of the church is re-occupied, and its excellent people and their pastor, the object of their unanimous choice, have commenced together a new career of usefulness.

At our meeting, in April last, a petition signed by sixty-two individuals of the city of Brooklyn and its vicinity, asking for the organization of a congregation under the care of presbytery, was presented. The petition was granted, and the First Reformed Presbyterian church, Brooklyn, N. Y., was organized, according to the due order. A unanimous call was presented by that people to Mr. David J. Patterson, licentiate, and being accepted by him, he was ordained to the ministry and installed pastor on the 25th of April, 1848. The new congregation is in a highly promising condition. At the same meeting of presbytery, a petition was presented from Rev. Alexander Clarke and congregations, for admission to connexion with presbytery. Mr. Clarke had been for several years a missionary connected with the Reformed Synod in Ireland, before the disruption of that body, but owing to a variety of circum-



stances, growing out of the state of the divided church, and the peculiarities of his own position, he had not considered himself as responsible to that body, for some time past. Mr. Clarke was known to presbytery, as a man and minister of the best character and standing; as firmly attached to Reformed Presbyterian principles, and as occupying a large and most important field of missionary enterprise. Presbytery cordially received him and his people, and proceeded to take steps to send him a helper.

A coadjutor to Mr. Clarke was soon found in the person of Mr. Henry Gordon, student of theology of the third year. He offered himself to the work. The offer was accepted, and after having passed, with great acceptance, the usual trials and examinations, Mr. Gordon was ordained to the ministry, and designated a missionary to Nova Scotia and New Brunswick, on the 2d of July, 1848. Mr. Gordon's outfit was furnished by the ladies of Dr. McLeod's church, New York. He has arrived at his field, and met with a most cordial welcome. For further information respecting the large field added to their former sphere of operations, presbytery would refer the synod to a document prepared by Mr. Clarke, and herewith transmitted.\*

At a meeting of presbytery, held on the 29th of June, 1848, a petition was received from a number of persons in Redfield, Oswego co., N. Y., praying for an organization as a congregation. The request was granted, and a committee of presbytery appointed to carry it into effect. The congregation, composed of sixteen persons, was duly organized, on the 12th of August, 1848. Could it obtain a stated supply of ordinances, there is every prospect that it would soon become a large and flourishing church. Every where, the Northern Presbytery can assure the General Synod, opportunities of church extension are opening before them. In the Atlantic cities, the flourishing towns of New England, or the state of New York, and the British provinces in their neighbourhood, are most inviting fields of usefulness. But where are the men to occupy them? God, in his good providence, has shown to presbytery during the past year, that he is able "out of these stones to raise up children unto Abraham." We look to him for the accomplishment of his own promises, but the means must be used. We implore synod not to suffer us to be neglected in the distribution of the aid they possess.

Presbytery would respectfully recommend to General Synod, to re-publish the Testimony. It is now out of print among us, and a great call is made for it, from inquirers after the good old paths.

Presbytery have now under their care but one licentiate, Mr. D. McAleese, who has been, for some time, labouring with acceptance in our bounds. He is now destined to a region in Canada, in the immediate vicinity of the United States, as destitute as it is promising. The people there earnestly desire a supply by him for six months, and this being granted, no other aid to our vacancies can be had without the aid of Synod.

We have two students of theology, Mr. John Young, who is still prosecuting a preparatory course, and Mr. Alexander G. McCaully, who recently acceded to our communion from the General Assembly of the Presbyterian church. Both these young men will, we trust, be ere long prepared to spend some time in the theological seminary, the great importance of which, to the church, is deeply felt by presbytery.

Presbytery have now six ministers, all of whom are pastors. The apportionment for the seminary, assigned to them by synod, has been paid. A considerable increase in their disbursements for foreign missions has taken place, and they have added, by resolution, one hundred and fifty dollars, per annum, to the obligations heretofore incurred for domestic missions.

That God may continue his blessing to the whole church, represented by General Synod, is the prayer of presbytery.

All which is respectfully submitted.

DAVID J. PATTERSON, *Presb. clerk.*

\* See Appendix, Document G.

*Report of the Philadelphia Presbytery.*

The Reformed Presbytery of Philadelphia respectfully presents to General Synod the following report:

The time which has passed since the last meeting of your reverend body has been within our bounds a period of more than usual activity. We have, indeed, great reason, with shame and sorrow, to lament our own personal sinfulness, but even in view of this, we are constrained to express still deeper gratitude that the LORD hath not dealt with us according to our sins, and that he has not caused the department of the church under our care to languish in consequence of our unworthiness and guilt. At no former time has our general condition been more prosperous, and never before have our prospects been more encouraging. Since the last meeting of Synod we have been three times called upon to invest candidates for the ministry with that high and holy office. Mr. J. A. Crawford having accepted the call of the united congregations of Milton, McEwensville, and Washingtonville, Penna., was ordained on the 25th of August last. Mr. W. Sterrett having accepted the call of the 2d church, Philadelphia, was ordained on the 7th of April last. Mr. John S. Woodside, by the request of the Board of Missions, in view of his departure to India, as a missionary, was ordained on the 20th of June, having been licensed on the 26th of January previous. The two former brethren still remain connected with us; the last mentioned has departed on his journey to his distant field of labour, and as it is expected he will be united with the other missionaries in the re-constitution of the Presbytery of Saharanpur, his connexion with us may be considered as terminated. We feel called upon to express to Synod the esteem and affection which our entire intercourse with him has led us to cherish towards him, and we rejoice that one in whom the church may repose so much confidence, has been found to engage in a service so responsible and arduous. While in our bounds, and during a brief visit which he made to Ireland, his native country, he laboured with great diligence and acceptability, and appeared to have effected much good. In the interesting position in which he is now to act, we trust he may prove himself worthy of his lamented predecessor, and his present honoured associates.

Since our last meeting we have been favoured with a visit from Rev. Mr. Campbell, our esteemed and beloved senior missionary. Being compelled, by the ill health of his wife, to return to this country, he took up his abode among us, and was invited to act as a member of our Presbytery while he should remain in this land. We had numerous opportunities of enjoying with him delightful, official, and private intercourse, and found our hearts refreshed by his fellowship. His labours, while with us, were abundant, and his influence appeared to be very beneficial to the cause to which he was devoted.

The congregations under our care appear to be in a flourishing condition. Since the last meeting of Synod, several of them have received large accessions of members, not only persons formerly in connexion with other churches in this, or in distant lands, but also individuals making for the first time a profession of their faith. There is reason to believe that there is increased attention to fellowship meetings, and family religion. In general there is a consistent adherence to the Christian profession, and a spirit of zeal and liberality to sustain the ordinances among ourselves, and to extend them to the destitute in our own land, and among the heathen.

A number of the members of the 2d church, Philadelphia, having an earnest desire to obtain the pastoral services of Rev. Dr. Crawford, petitioned for a new organization, which was granted, and the 4th church, Philadelphia, was constituted on the 10th of May last. Dr. Crawford having accepted the unanimous call of the congregation, was installed as their pastor on the 17th of August.—Shortly after the meeting of Synod, an application was received from a number of persons in Washingtonville, Columbia county, Penna., requesting to



be organized as a congregation under our care; the petition was granted, and the new congregation united with the congregations of Milton and M'Ewensville, in a unanimous call for the ministerial services of Rev. J. A. Crawford.

By the preceding statements it will be seen that all our ministers have pastoral charges, and that we have no organized congregations remaining vacant. We have, however, within our bounds a very large and inviting field for missionary labour, and we need only proper persons to cultivate it, in order, with the divine blessing, to reap an abundant harvest. We have lately received an application for a supply of the ordinances from upwards of fifty persons residing in the district of Moyamensing, Phila., and a similar request has also been presented from more than thirty persons in Penn's Manor, Bucks county, Pa. In both these places, and in several others, we have no doubt flourishing congregations could soon be formed. Many places might be enumerated in the interior of this State, where the character of the population is such as to promise a large success. The fields are ripe unto the harvest; but the labourers—where are they? When all we need to do is to enter in and possess the land, it is indeed painful that so few can be found willing to go up to the help of the LORD, to the help of the LORD against the mighty.

Since your last meeting we have enjoyed the services of a number of licentiates, although we were disappointed in regard to those who were directed by Synod to spend the winter at the seminary, and from whom we had expected considerable assistance. Not one of these appeared in our bounds. Others, however, have been serviceable to us. Mr. J. W. Faries has, as heretofore, given such supplies as his health permitted, and circumstances required. At a meeting held on the 17th of August, 1847, Mr. David M'Alcese, who had recently arrived in this country, submitted to us very satisfactory testimonials of his standing and character as a licentiate under the care of the Presbyterian Church in Ireland, and was received by us in the same capacity. After supplying for some months in the 2d and 3d churches, Philadelphia, both at that time destitute of pastoral services, he was dismissed to the Northern Presbytery. Mr. R. A. Hill, a licentiate of the Northern Presbytery, spent several months in our bounds, and was very usefully employed in preaching. Mr. Woodside also rendered seasonable and valuable services. Mr. George Lamb having completed his course in the Seminary, and delivered with approbation the usual pieces of trial, was licensed at a meeting held in July. He has been employed in supplying the pulpits of Rev. Mr. Crawford, whose feeble health led him to request a short exemption from pastoral duties, and has also preached in Moyamensing and Penn's Manor. Circumstances having prevented his going to the Western Presbytery, according to his original appointment, he is now reported to Synod as still remaining under our jurisdiction. Mr. John G. M'Vickar, having presented very excellent testimonials of his standing and character, as a student of Theology in connexion with the Eastern Reformed Presbyterian Synod of Ireland, after delivering the usual pieces of trial, was licensed on the 29th of September last, and is now referred to Synod for the control of his future movements.

We have at present, under our care, only three students of Theology in regular standing, viz., Messrs. James Pierson, John M'Millan, and W. S. Darragh. There are, however, several other young men, in various stages of preparation, who contemplate being engaged in the work of the ministry. But we still need to reiterate the call so often made for more to devote themselves to this "good work." What higher honour, what more delightful employment could parents desire for their children, could the young seek for themselves, than to be ambassadors of the MIGHTY GOD? Alas, that the church should call so often and so frequently in vain, "Whom shall we send, and who will go for us?"

The subject of domestic missions possesses a deep interest in our own minds, and the minds of the people under our care. The expectations we

had entertained from the plan adopted by Synod at its last meeting, have been entirely disappointed, and we hope Synod may devise some means which may draw out, concentrate, and properly direct the energies of our church on this subject. Were this done, we have no doubt as much might be raised for domestic missions as for foreign, and even more. In view of the duty of liberality for this object, our Presbytery has resolved to endeavour to raise for it \$300, during the coming year.

One of the congregations under our care being desirous to do something for the benefit of that large and neglected class to be found in all parts of our land, which the ministry cannot reach, has been sustaining a Scripture Reader, whose work it is to visit those especially who attend no church, read to them the scriptures, distribute among them Tracts and religious books, hold meetings for prayer with them and for them, and to endeavour, by all suitable means, to bring them under the influence of the church, within the sanctuary, to the fold of Christ. Mr. W. S. Darragh, who has been thus employed by the session of the 1st church, has been labouring for about a year with much assiduity and success. The manner in which this work is conducted is the same as that pursued in the case of the 1st church in New York, of which so full and interesting an account was given in the report of the Northern Presbytery to the last Synod.

The interest which is felt among us in regard to foreign missions has been increased by the visit of Mr. Campbell. The amount which was assigned for the salaries of the missionaries has been paid, and a large sum collected for the outfit of the reinforcement.

Regarding the seminary as the great source from which the church must derive a supply of intelligent and godly ministers, we feel earnestly desirous of its success. The sum which was required from our Presbytery for its support has been paid, and we have resolved to raise, during the coming year, a considerable amount additional, to be used, if not needed for other purposes, in sustaining young men in preparing for the ministry.

With the prayer that the divine blessing may rest upon your deliberations, we respectfully submit our report.

T. W. J. WYLIE, *Moderator.*

### *Report of the Presbytery of Pittsburgh.*

The Pittsburgh Presbytery of the Reformed Presbyterian church, respectfully report to General Synod:

That since the last meeting of Synod, we have met three times in semi-annual sessions, and four times by adjournment. At the meeting held in Pittsburgh, June 24th, 1847, Messrs. David Heron and Alex. M. Watson, having passed the usual trials, were licensed to preach the everlasting gospel under the direction of presbytery. The former of these, Mr. David Heron, is labouring in our vacancies to the satisfaction of the people—but the latter, Mr. Watson, after preaching a few months, returned his license to presbytery, and, at his own request, his name was stricken from our roll.

At the meeting held April 5th, 1848, the melancholy tidings of the death of one of our members, Rev. Gordon T. Ewing, were announced to presbytery, and the following minute adopted on that subject:

“Whereas, a paper from Rev. Gordon T. Ewing expressing his desire, that presbytery should take his congregation under its especial care, during his absence on account of his declining health, was received; and

“Whereas, it is ascertained that on his way to N. Orleans, he departed this life, on the 21st of March, leaving his congregation vacant, his loving wife a widow, and his children bereaved; and

“Whereas, the deceased by his courtesy, his highly cultivated mind, and his devotedness to the service of God in the exercise of his ministry, rendered himself not only eminently useful in the ministry, but also endeared to the members of presbytery, therefore



“*Resolved*, That presbytery have, with deep feelings of sorrow, heard of the death of our beloved brother, Rev. G. T. Ewing, and that we deeply lament the loss we have sustained.

“*Resolved*, That we deeply sympathize with Mrs. Ewing and her children in their sore bereavement.”

At a meeting held at Austintown, Mahoning Co., Ohio, May 25, 1848, Mr. Robert M'Cracken, having previously accepted the call made on him by the Austintown congregation, was, after the usual examinations, according to the good order of the house of God, by prayer and the laying on of the hands of the presbytery, solemnly set apart to the office of the holy ministry, and installed pastor of that congregation.

Mr. William Montgomery, a licentiate from the Monongahela Presbytery, of the Associate Reformed church, was received by us, on certificate of good moral character and regular standing, and is now labouring in our vacancies. Thus, while we are called to sing of judgment in the untimely death of our lamented brother, Rev. G. T. Ewing, and to mourn the departure of Mr. Watson from the work, our hearts are gladdened by the accession of two to our number; one to take part with us in this ministry, and the other to labour as a licentiate.

We have, within our bounds, six settled congregations and ten vacancies, five of which are ripe for settlement and anxiously desirous of obtaining pastors.

We cannot meet the numerous and pressing calls for the dispensation of the word and ordinances, made upon us, and, therefore, earnestly solicit a large amount of supply from Synod. The cry for preaching, coming up from our vacancies, is distressing, and the hearts of many parents are grieved, by seeing their children growing up without the fostering care of the church.

We number now, six ministers, and have two licentiates and three students, Messrs. Samuel Heron, David Gillespie, and James Scott, under our care. Our settled congregations are generally advancing, and we are not without tokens of the Divine presence. The days of thanksgiving and fasting have been observed, and harmony in judgment, and concert in action, prevail among us.

By order of presbytery.

JOSIAH HUTCHMAN, *Clerk*.

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### *Report of the Presbytery of Ohio.*

We have very little of general interest to report. The section of the church which has been placed under our inspection, remains much in the same condition as when our last report was given in. Some changes, however, have taken place, which require to be noticed.

At our semi-annual meeting, in October, 1847, the Rev. William Wilson informed the presbytery, that he and his congregation had concluded to change their ecclesiastical relations, by connecting themselves with the other division of the Reformed Presbyterian church, and that their application was then before a presbytery of said body, to that effect. Whereupon the presbytery gave Mr. Wilson a certificate of character and standing. He then withdrew, and his name was stricken from the roll of presbytery. At a subsequent meeting of presbytery, a petition for supply of gospel ordinances was received from the congregation of Cincinnati. The presbytery granted the petition, and have, since that period, been giving them all the aid and encouragement in their power. Our other vacancies are pretty much as at the date of our last report.

Mr. H. M'Kelvey, licentiate, appointed by the Synod for our bounds, from October to February inclusive, prosecuted his studies during a part of the winter under the direction of presbytery, and the remainder of the time preached in our vacancies with acceptance. Mr. M'Cracken fulfilled his synodical appointment in our bounds; but Mr. Watson neither appeared nor assigned to us any reason for the failure.

A call from Garrison congregation, to the Rev. Dr. A. Heron, has been sustained and presented, which call is still under advisement.

At our semi-annual meeting, in April last, a petition from brethren in Xenia, to be organized into a separate congregation was received, and the prayer of the petition granted. Subsequently, a unanimous call on the Rev. H. M'Millan, as pastor of said congregation, has been sustained, but not accepted. Consequently, the congregation of Xenia is added to our list of vacancies.

At a meeting of presbytery, held at Massies' Creek, in June last, Rev. Dr. G. M'Master presented a certificate of good standing and dismissal from the Western Presbytery, and his name was added to the roll of this presbytery.

Mr. G. R. M'Millan, student of theology, has been spending the summer in our bounds, and attending to his studies under the inspection of presbytery. At our present meeting he has delivered a discourse before presbytery, which has been unanimously sustained as evincing diligence and improvement.

Gospel ordinances are generally attended throughout our congregations with commendable regularity, and peace and harmony generally prevail throughout our bounds. But we have cause to lament the prevalence of a spirit of deadness and formality, and to pray for "a time of refreshing from the presence of the Lord."

We cannot close our report, without expressing our fervent desire for union with our sister churches, which has been so long the subject of negotiation; and our hopes that efforts for the attainment of this great object, will yet be brought to a prosperous issue.

We trust, that our necessities will not be overlooked in the distribution of missionary labour. Owing to distance and other causes, our vacancies in Tennessee have been wholly neglected during the present year. And we see no prospect of doing any thing efficient on their behalf ourselves. We would respectfully urge the Synod to take these vacancies under their more immediate care, and make such provision for them as may be practicable. It would be cause of exceeding regret, should these congregations be suffered to wither and die, after having struggled so long and so faithfully in the cause. We would suggest also, that, if at all practicable, some pecuniary aid should be given them from the funds of Synod. It is one of the clearest dictates of Christian obligation that "the strong should assist the weak."

All which is respectfully submitted, by order of presbytery.

ANDREW HERON, *Presb. clerk.*

### *Report of Western Presbytery.*

The Western Presbytery of the Reformed Presbyterian church, would respectfully report to General Synod:

That since they made out their last report, the number of their ministers has diminished by one, the Rev. Gilbert M'Master, D. D., who sought and obtained a certificate and dismissal to the Ohio Presbytery, of which, it is understood, he is now a member. We therefore report, as belonging to the presbytery, six ministers, all of whom have settled charges as pastors; and one licentiate, Mr. Hugh A. M'Kelvey, at present within our bounds and under our direction.

Whilst our ministers have diminished, we have, since our last report, organized another congregation in Rock Prairie, Wisconsin, in an exceedingly promising field of labour. We have thus, eight vacant organized congregations, some of which are ripe for settlement, both able and willing to sustain labourers of the right sort, who would be willing to enter into the harvest; whilst most of the others, with a little fostering care, would soon be in the condition also to sustain their pastors. It need scarcely be added, that with all the labour we are able to give from our own stated charges, the vacancies do not receive a tithe of the preaching which they require. Under such circum-



tances, they barely keep alive; whereas, they would generally, with the dispensation of ordinances and the blessings of the Spirit accompanying, grow and flourish. In the great west there is no famine of bread and of water, but, in many places, there is a famine of the word of the Lord. With respect to the persons appointed at the last meeting of synod to labour under our direction, we make the following statement:

Mr. Sterrett came into our bounds about the time fixed by synod, and laboured for some time in our vacancies, with acceptance; but circumstances having arisen which, it was thought, made it expedient for him to return into the bounds of the Philadelphia Presbytery, with the consent of the standing committee of supplies, he did return, having been with us about half the allotted time. Mr. Hugh A. McKelvey has been with us about all the time for which he was appointed; but owing to indisposition last spring, he was not able to render the full amount of service which, otherwise, he would have done. His labours have been received acceptably in the vacancies. The other person appointed to labour in our bounds, did not make his appearance.

It is hoped that the Synod, at its present meeting, will take the great extent of our territory and the needy condition of our vacancies into consideration, so as to give us our full share of such labourers as may be at their disposal.

The Rev. James R. Campbell, during the months of April and May last, visited all our settled congregations, and one or two of our vacancies. Every where he was kindly received, whilst he succeeded in exciting an interest in the cause of missions, which, it is hoped, may have some permanence. But whilst an interest is stirred up and we are doing so much, not, indeed, more than it is our duty to do, for foreign missions, ought not more to be done for extending our boundaries at home? Can it be wisdom to enlarge the superstructure without proportionably extending and strengthening the foundation? Ought not the church to do as much for enlarging her cause at home, as she is doing for the spread of the gospel abroad? Neglecting to do so, will it not be said to us by our common Lord, "These things ought ye to have done and not to leave the other undone."

Accompanying this report, is a petition from one of our vacant congregations, asking for a stated supply for six months or a year. It speaks for itself. You will give it such consideration and disposal as your wisdom will direct.

That the Head of the Church, by his quickening Spirit, may guide you in your deliberations and decisions, is our earnest prayer.

Respectfully submitted.

JOHN M. MASTER, *Presb. clerk.*

The report of the committee on supplies was taken up, and after amendment, adopted. It is as follows:

*Report of the Committee on Supplies.*

The committee on supplies beg leave to present the following report to General Synod:

The field of labour brought to the notice of Synod by the reports of the several presbyteries, is very extensive and interesting. Large and numerous vacancies, calling loudly for the dispensation of the Word and ordinances, are found within the bounds of all our presbyteries. New and interesting stations, besides these, are every where springing up, demanding the fostering care of synod. To distribute among all our presbyteries, for the purpose of meeting all these urgent demands, the Synod have seven licentiates, and three ministers without charge.

The committee recommend the following distribution of supplies:

Mr. M. Vickar, to spend the month of November in the Pittsburgh Presbytery.

From the first of December, to the first of May, 1849, in the Ohio Presbytery.

First of May to the first of August, in Western Presbytery.

First of Aug. to the first of November, in Northern Presbytery.

First of Nov. to the first of February, 1850, in Philada. Presbytery.

First of Feb. to the first of May, in Pittsburgh Presbytery.

*Mr. M. Aleese*, first of Nov. to the first of May, in Northern Presb.

First of May to the first of June, in Philada. Presb.

First of June to the first of August, in Pittsburgh Presb.

First of Aug. to the first of November, in Ohio Presb.

First of Nov. to the first of March, 1850, in Western Presb.

First of March to the first of May, in Pittsburgh Presb.

*Mr. Montgomery*, first of November to the first of April, 1849, in Pittsburgh Presbytery.

First of April to the first of June, in Ohio Presb.

First of June to the first of October, in Western Presb.

First of Oct. to the first of January, 1850, in Northern Presb.

First of Jan. to the first of May, in Pittsburgh Presb.

*Mr. Heron*, first of Nov. to the first of April, in Pittsburgh Presb.

First of April to the first of November, in Western Presb.

First of Nov. to the first of January, 1850, in Ohio Presb.

First of Jan. to the first of May, in Pittsburgh Presb.

*Mr. M. Kelvey*, first of Oct. to the first of January, 1849, in Western Presb.

First of Jan. to the first of April, in Ohio Presb.

First of April to the first of August, 1849, in Pittsburgh Presb.

First of Aug. to the first of December, in Northern Presb.

First of Dec. to the first of February, 1850, in Philada. Presb.

First of March to the first of May, in Ohio Presb.

*Mr. Lamb*, November, in Northern Presb.

First of December to the first of May, 1849, in Ohio Presb.

First of May to the first of October, in Western Presb.

First of Oct. to the first of December, in Northern Presb.

First of January to the first of March, 1850, in Philada. Presb.

First of March to the first of May, in Pittsburgh Presb.

*Rev. Dr. M. Master* and *Rev. Dr. Heron*, in the Ohio Presb.

*Rev. E. Cooper*, from first of November to the first of April, 1849, in Western Presbytery.

From first of April, 1849, to first of April, 1850, in Ohio Presb.

*Mr. Faries*, to remain under Philadelphia Presb. till next meeting of synod except August, 1849, which is to be spent in Northern Presb.

The committee recommend to synod, the adoption of the following resolutions:

*Resolved*, That this Synod imperatively enjoin upon those to whom these appointments are given, punctually to fulfil them.

*Resolved*, That it is the mind of Synod that a licentiate, in case of a calling being made upon him, is not thereby released from the fulfilment of his engagement short of one year after the date of his licensure, in all ordinary cases.

Respectfully submitted. COMMITTEE.

*Resolved*, That a committee on the signs of the times, for the present year, be appointed. They are Dr. Black and T. W. J. Wylie.

*Resolved*, That when Synod adjourn, it be to meet in Xenia, Ohio on the third Wednesday of May, 1850, at 3 o'clock, P. M., to be opened with a sermon by the Moderator on a subject selected by himself.

The Treasurer of Synod's Board of Foreign Missions presented his report. It was accepted, and referred to an auditing committee. They are Wm. Agnew and Thos. Cumming. (See Appendix, document D.)



The Treasurer of domestic missions presented his report. It was accepted and referred to the same committee. (See Appendix, docum't E.)

The Treasurer of Synod presented his report. It was accepted and referred to the committee on Theological Seminary. (See Appendix, document F.)

The Secretary of the Board of Foreign Missions presented the report of the Board. It was accepted, and laid on the table for further consideration.

Rev. Dr. Wylie presented, in writing, his resignation as professor of theology. It was, on motion, referred to the committee on theological seminary.

Dr. McLeod resigned his place on the committee on the Theological Seminary, and the Rev. H. McMillan was appointed in his room.

Rev. Dr. Crawford presented, verbally, his resignation of his professorship in the theological seminary. It was referred to the committee on the Seminary.

Rev. Alex. Clarke addressed the Synod on the subject of his mission in New Brunswick and Nova Scotia. Whereupon, it was, on motion,

*Resolved*, That Synod have heard the statement of Rev. Alexander Clarke with high satisfaction, that he be requested to furnish the substance of his address for publication in connexion with the minutes,\* and that his field of labour be commended to the special attention of the board of domestic missions.

The finance committee reported. Accepted and adopted. It is as follows:

*Report of the Finance Committee.*

The finance committee beg leave to report, that the following moneys have been paid into their hands for synodical purposes, namely,

|                                              |          |
|----------------------------------------------|----------|
| Cash from Rev. Robt. A. Hill's congregation, | \$6,50   |
| " " A. G. Wylie's "                          | 14,50    |
| " " D. J. Patterson's "                      | 4,00     |
| " " Dr. McLeod's "                           | 50,16    |
| " " Dr. Wylie's "                            | 28,29    |
| " " Wm. Sterrett's "                         | 10,21    |
| " " Robt. J. Black's "                       | 10,00    |
| " " Dr. Crawford's "                         | 7,25     |
| " " J. A. Crawford's "                       | 5,00     |
| " " Dr. Black's "                            | 10,00    |
| " " A. W. Black's "                          | 8,00     |
| " " H. McMillan's "                          | 15,00    |
| " " G. McMillan's "                          | 8,25     |
| " " T. A. Wylie's "                          | 4,00     |
| " " S. Wylie's "                             | 22,10    |
| " " Dr. McMaster,                            | 5,00     |
| " Mr. William Cunningham,                    | 10,00    |
|                                              | <hr/>    |
|                                              | \$218,26 |
| Deduct clerk's salary,                       | 50,00    |
|                                              | <hr/>    |
|                                              | \$168,26 |

The amount left at the disposal of the committee, to be appropriated towards the travelling expenses of the members, is \$168,26. The number of miles travelled by those entitled to draw from the fund, is 8950. The rate, per mile, will be one cent and eighty-eight hundredths.

\* See Appendix, document G.

The amount due to each will be as follows:

|                    |                       |         |
|--------------------|-----------------------|---------|
| Rev. Samuel Wylie, | distance 1,300 miles, | \$24,44 |
| " T. A. Wylie,     | " 1,000 "             | 18,80   |
| " Dr. M'Master,    | " 850 "               | 15,98   |
| " Dr. Heron,       | " 800 "               | 15,04   |
| " H. M'Millan,     | " 800 "               | 15,04   |
| " Alex. Clarke,    | " 800 "               | 15,04   |
| " Dr. Black,       | " 400 "               | 7,52    |
| " A. W. Black,     | " 400 "               | 7,52    |
| " R. A. Hill,      | " 350 "               | 6,58    |
| " J. A. Crawford,  | " 250 "               | 4,70    |
| " A. G. Wylie,     | " 170 "               | 3,20    |
| " Dr. Wylie,       | " 100 "               | 1,88    |
| " Dr. Crawford,    | " 100 "               | 1,88    |
| " T. W. J. Wylie,  | " 100 "               | 1,88    |
| " R. J. Black,     | " 100 "               | 1,88    |
| " Wm. Sterrett,    | " 100 "               | 1,88    |
| Mr. R. Reed,       | " 800 "               | 15,04   |
| " D. Stewart,      | " 170 "               | 3,19    |
| " Wm. Cunningham,  | " 160 "               | 3,01    |
| " William Hogg,    | " 100 "               | 1,88    |
| " Robert Guy,      | " 100 "               | 1,88    |

Total 8950 \$168,26

All which the committee are now prepared to pay.

Respectfully submitted by the

COMMITTEE.

The Rev. Dr. Crawford asked and received leave of absence for the remainder of the session.

Synod then adjourned, Dr. M'Leod concluding by prayer.

*Same place, Oct. 17, 10 o'clock, A.M.*

Synod met, and was opened by prayer. Same members present as before, with the exception of Dr. Crawford.

The minutes of the last meeting were read and approved.

Proceeded to the devotional services according to the order, as follows:

1. Rev. Dr. M'Master to preside, and commence by singing the praises of God.

2. Prayer, by Rev. Alex. Clarke.

3. Reading the scriptures, by Rev. A. W. Black.

4. Prayer, by Rev. Hugh M'Millan.

5. Singing and benediction, by Prof. T. A. Wylie.

Devotional services being ended, the Moderator resumed the chair.

On motion of Rev. Dr. M'Leod, it was

*Resolved*, That a committee be appointed to bring in a minute on the subject of the lamented death of Rev. Gordon T. Ewing, the moderator of last synod.

Drs. M'Leod and M'Master were appointed.

Dr. M'Leod presented a report on the Seminary. It was accepted and referred to the committee on Theological Seminary. It is as follows:

#### *Report on Seminary.*

The undersigned, one of the superintendents of the Theological Seminary respectfully reports to General Synod, that at the period prescribed in the con-



stitution, he repaired to the city of Philadelphia, to attend the appointed meeting of the board. He regretted to find, that from a variety of adverse circumstances, none of the other members were present. No quorum attending, a formal transaction of business did not take place.

Meeting with the professors, however, the students were examined; ten public discourses were heard, and the students distributed to their appropriate classes.

During the past year, thirteen students, two of whom belonged to other denominations, were in attendance in the seminary, and they all gave evidence of talent of a high order, knowledge, and piety, most satisfactory to their instructors.

Of the students in regular connexion with the church and seminary, the following were of the first year:—W. S. Darragh, G. R. M'Millan, J. M'Millan; of the second year, James Pierson; of the third year, R. A. Hill, H. Gordon, J. S. Woodside, G. Lamb. All these students have been advanced to the next higher class, or recommended for licensure to their respective presbyteries.

The undersigned regretted to find that the small sum assigned by synod to the senior professor, as an acknowledgment for his services, had not been paid. It is earnestly recommended to synod, to enjoin on the presbyteries to send forward their quotas, and to be careful hereafter to admit no deficit in their accounts.

The undersigned most earnestly recommends to the General Synod, that they foster this school of the prophets, as one of the hopes of the church. Let it be sustained, for a blessing is in it. Respectfully submitted.

JOHN N. M'LEOD.

The committee on the signs of the times presented their report. It was accepted and adopted. It is as follows:

#### *Report of the Committee on the Signs of the Times.*

**CAUSES OF FASTING.**—Christians are required to be wise markers of Divine providence. Sometimes God makes the church prosperous, and turns the wilderness into a standing water, and dry ground into water springs. Again, they are diminished, and brought low through oppression, affliction, and sorrow. Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord. In the day of prosperity be glad, but in the day of adversity consider. According to the aspects of Divine providence, the church is bound to conduct herself, and direct her operations. In the day of mourning, it becomes her to be clothed in sackcloth, and humble herself at the footstool of the throne of God, confessing her sin with fasting, weeping, and mourning. Such, in many respects, is the day in which we live. There appears, however, to be little difference in the aspect of providence this year from the last, in relation to causes of fasting. To them therefore we refer.

#### **CAUSES OF THANKSGIVING.**

Amidst the numerous causes of mourning with which we are encompassed, we have still great ground of thankfulness. God has verified his promise unto us, "in the evening time it shall be light." "Grace hath been showed from the Lord our God to leave us a remnant to escape, and give us a nail in his holy place." We enjoy peace, and plenty, and health, in all our borders, when wars, and famine, and pestilence are desolating many other nations of the earth. We enjoy the gospel and gospel ordinances, while so many others have no vision, and are perishing in the darkness of paganism. God has greatly increased, in the past season, the number of our ministers. We are widely extended over a large portion of this great republic. There is a good report of our mission in Northern India, and a prospect of soon filling up the ranks that had been broken. The signs of the times are more favourable than for-

merly, in relation to the cause of freedom, and the abolition of slavery. Anti-christ, in the old world, is beginning to give signs of an approaching dissolution. The overturning proclaimed in ancient prophecy, begins to manifest itself among the nations devoted to destruction. "I will overturn, overturn, overturn it, and it shall be no more, until he come whose right it is, and I will give it him." Light is breaking forth in heathen lands. The word of God is translated into many languages, and the glad tidings of salvation are carried to many who dwell in the region and shadow of death. From the uttermost parts of the earth we have heard songs. Let us rejoice with thanksgivings.

The committee, therefore, recommend that the fourth Thursday of November next be observed as a day of thanksgiving, and the fourth Thursday of February, 1849, as a day of fasting by all under the care of this synod.

Submitted by THE COMMITTEE.

The committee on Christian union presented their report. It was accepted and adopted. It is as follows:

### *Conference on Union.*

The committee to whom was referred the subject of "Christian Union," as recommended by the General Assembly of the Presbyterian church of 1847, and brought before us in pursuance of the action of a conference of members of several churches, held at the Mission Rooms of the Presbyterian church, in the city of New York, on the 4th and 5th of October, 1848, respectfully

### *Report:*

That the subject of "Christian Union," dear to the heart of every friend of God and lover of Zion, is by us judged to be worthy of the most serious, deliberate, and earnest consideration. The caution, indicated in the recommendation of the General Assembly, meets our approbation. It is not a hasty and thoughtless amalgamation of distinct denominations that is proposed, but a candid inquiry, how those ecclesiastical bodies who, on the subject of doctrine, worship, principles and forms of order, occupy, in common, a very extensive ecclesiastical platform, may more nearly and efficiently concur in action for the extension and application of their common faith. Cordially approving of the proposal, your committee recommend to synod the adoption of the following resolutions:

*Resolved*, 1st, That Synod approve of the action of those ministers of the Reformed Presbyterian church, who met in the conference on the 2d and 3d inst., in the city of New York, in taking a seat with the brethren of the other churches in that conference.—(See Appendix, Document H.)

*Resolved*, 2d, That this Synod appoint three members, two ministers and one ruling elder, to meet such delegates of other churches, as may be commissioned to assemble in New York, on the second Tuesday of April next, in pursuance of the recommendation above referred to.

*Resolved*, 3d, That, confiding in the intelligence and fidelity of the delegates now appointed, that no measure inconsistent with the authorized profession of this church, will, in said conference, be approved of by them, Synod deem it unnecessary to furnish them with any specific instructions, as to the matters which may come before them. All of which is respectfully submitted, by the

COMMITTEE.

Synod then proceeded to the appointment of the delegates to the conference, by vote. Rev. Dr. McLeod, Dr. Black, and Mr. Thomas Cumming, ruling elder, were chosen unanimously. Rev. A. G. Wylie to be alternate to Dr. Black.

Rev. H. McMillan offered the following resolutions, which were seconded. Proceeded to their consideration separately. The first reso-



tion was adopted, and Rev. Dr. M<sup>c</sup>Master and H. M<sup>c</sup>Millan appointed the committee which it contemplates.

The second resolution was lost. They are as follows:

1. *Resolved*, That in accordance with the action of synod, at its last meeting in Pittsburgh, on the subject of Christian union, a committee of two be appointed to report at the next meeting of synod, "a statement of the ground on which the whole church of God, may be, and ought to be, united in one organic body."

2. *Resolved*, That ——— be appointed as delegates to maintain a friendly correspondence with other churches, on the subject of church union, in whatever way may be agreed upon as most advisable.

3. *Resolved*, That the domestic missionaries who have accounts against the treasury, present them to the board of domestic missions, to be liquidated as soon as possible.

Proceeded to the consideration of the Book of Discipline.

Articles fourth, fifth, and sixth, of section third, chapter fourth, and the whole of chapter second were adopted.

When, on motion, synod adjourned to meet in the lecture room of Prince street church, at 7 o'clock, P. M., Rev. A. W. Black concluding by prayer.

{ Lecture room, Prince st. church,  
{ 7 o'clock, P. M.

Synod met, and was opened by prayer. Same members present as before.

The minutes of the last meeting were read and approved.

Proceeded to the consideration of the Book of Discipline. All the remaining chapters being read, were adopted.

It was moved and seconded that the book, as now considered and approved in detail, be adopted as a whole.

*Resolved*, That a member be called upon to address the throne of grace. Rev. Dr. Wylie offered prayer. The roll was called, and each member proceeded to vote, adopt or not adopt. Whereupon, the Moderator declared that the whole document was adopted by synod, as "the Book of Discipline of the Reformed Presbyterian Church in North America."

*Resolved*, That a fourth edition of the "Declaration and Testimony" be published, and that the "Book of Discipline" be appended to it.

*Resolved*, That the Stated Clerk and Treasurer of Synod be a committee to carry this resolution into effect, in such way as they may deem most expedient, and without any unnecessary delay.

*Resolved*, That a committee (consisting of Dr. M<sup>c</sup>Leod and Rev. A. G. Wylie) be appointed to prepare a system of rules for judicatories, and forms of order, to be reported to the next meeting of Synod.

The special committee on the preparation of a minute, respecting the death of Rev. G. T. Ewing, reported. The reported minute was adopted. It is as follows:

#### *Death of Rev. Gordon T. Ewing.*

*Whereas* God, in his providence, has been pleased to remove by death, the Rev. Gordon T. Ewing, late Moderator of this Synod;—and, whereas, it is becoming the members of synod to recognise the Divine hand in the dispensation, and to make the proper improvement of it to their own spiritual benefit, therefore

*Resolved*, That in the death of our late respected friend and brother, the church has been deprived of a faithful, diligent, and successful minister, his family of a tender husband and father, and general society of an exemplary and influential member.

*Resolved*, That Synod receive in humility the divine admonition which is tendered to them, in the removal of their late moderator, and that they will endeavour to draw from it a stimulus to greater effort after personal holiness, and higher exertions in the discharge of public and official duty.

*Resolved*, That Synod condole with the afflicted family and congregation of the deceased, and most affectionately commend them to the abiding sympathies of the great High Priest of the Christian profession.

*Resolved*, That the stated clerk be instructed to transmit a copy of the above resolutions to the family of the late moderator.

The committee on the theological seminary reported. Report was adopted. It is as follows:

*Report of the Committee on the Theological Seminary.*

The committee to whom were referred the resignations of Drs. Wylie and Crawford, as professors in the Theological Seminary, respectfully report, that they have had the same under consideration, and, considering the necessity of preserving the seminary, for the training of the young men, now looking to the office of the ministry, and considering also, that these resignations are unexpected, on the part of synod, and, consequently, that synod is not in a state of preparation to dispense with their services, would recommend to synod not to accept their resignations. To accept their resignations, under existing circumstances, would involve the present dissolution or suspension of our seminary, and would have, we apprehend, most deleterious results on the best interests of our church. Under this view of the case, we trust these venerable brethren, and especially our aged father, Dr. Wylie, will not urge their resignations for the present, but consent to give their services until synod will be in a better condition of supplying their places, than at the present time. We would further add, that, inasmuch as the services of the department in which Dr. Crawford acts, are not of the same vital nature as those of the department of Dr. Wylie, and can be dispensed with, for a term, with less injury to the students, the committee would not urge the continuance of the services of Dr. Crawford, if found by him to be incompatible with his other numerous and important duties.

In reference to the report of the Superintendent, the committee report the following resolutions:

1. That the report of Dr. McLeod (one of the Superintendents) be adopted.
2. That the presbyteries found delinquent in contributing the amount assigned them for the support of the seminary, be and they hereby are enjoined to forward forthwith the sums due to the treasurer of synod, now in advance, for the same.
3. And, whereas, it is understood that it is not always practicable for all the students of theology, especially those in the west, to attend the seminary in Philadelphia, it is the mind of Synod, that students so situated, prosecute their studies under the care of their respective presbyteries.

*Resolved*, That Rev. Dr. Black be requested, if possible, to spend the time of the session of the seminary, the coming season, in Philadelphia, and co-operate with the senior professor in discharging the duties of his department.

All which is respectfully submitted.

THE COMMITTEE.

Rev. Dr. Wylie was earnestly requested by synod to recall his resignation as professor of theology. He consented to do so.

The committee on domestic missions presented their report. It was accepted, and, after amendment, adopted.



(See document B in Appendix.)

The report of the Board of Foreign Missions was taken up for consideration.

(See document C in Appendix.)

In connexion with the adoption of the report of the board of foreign missions, the following resolutions were presented and adopted:

On motion of Rev. H. M'Millan, it was

*Resolved*, That it is the mind of this synod, that all money contributed by the members of the church, and others, for missionary purposes, be exclusively applied to the objects for which they were contributed; and further, that the strictest economy should be observed in the administration of the business of the board.

On motion of Rev. Dr. Wylie, it was further

*Resolved*, That this synod highly approve of the course of Rev. R. A. Hill, in not proceeding to India as a foreign missionary, but in continuing in the service of the church at home.

*Resolved*, That the thanks of synod be presented to the Christian brethren of this city, for their hospitalities so kindly tendered to the members during the present sessions.

*Resolved*, That the thanks of synod be tendered to Rev. Dr. M'Master, for his sermon preached at the opening of the present session, and that he be requested to prepare a copy of it for publication.

*Resolved*, That the thanks of synod be tendered to the elders and trustees of the church in Waverly Place, for the use of their house of worship, during the present session.

Proceeded to the appointment of the Board of Foreign and Domestic Missions.

Rev. Dr. M'Leod and Mr. Wm. Agnew declined serving, and were excused by synod. The members of the board are as follows:

Rev. Dr. Wylie, Dr. Black, Dr. M'Master, Dr. Crawford, Dr. Heron, Rev. H. M'Millan, Alex. Clarke, John M'Master, T. A. Wylie, R. J. Black, W. Sterrett, D. J. Patterson, J. Agnew Crawford, A. G. Wylie, A. W. Black, T. W. J. Wylie, ministers; and Thos. Cumming, James N. Gifford, Wm. Matthews, T. M'Burney, George H. Stuart, Robert Guy, Jos. Fleming, J. M'Kendrick, W. Montgomery, J. M'Coy, Daniel M'Millan, ruling elders.

Mr. G. H. Stuart was re-appointed Treasurer of Synod.

Proceeded to the appointment of the Board of Superintendents of the theological seminary: they are, Rev. Dr. Black, Dr. M'Master, Dr. M'Leod, H. M'Millan, A. G. Wylie, J. Agnew Crawford, and R. J. Black.

The minutes of the present session were read throughout, and approved.

The stated clerk was directed to publish extracts of the minutes in the Banner of the Covenant, together with as many extra copies as might be deemed expedient. Whereupon, it was

*Resolved*, That synod do now adjourn to meet at the time and place appointed.

Adjourned, after prayer by the moderator, singing the 133d Psalm, and receiving the apostolic benediction.

Signed, ANDREW HERON, *Moderator*.

JOHN NIEL M'LEOD, *Stated Clerk*.

New York, October 17, 1848.

## APPENDIX.

(Document A.)

To the Rev. John N. McLeod, D. D., Stated Clerk of the General Synod of the Reformed Presbyterian Church, in North America.

*Rev. and Dear Sir:*

At a meeting this day of the committee, appointed May 28, 1847, by the General Assembly of the Presbyterian church, in the United States of America, on the subject of Christian union, it was

*Resolved*, That a copy of the report and resolutions of the General Assembly on Christian union, be sent to the supreme ecclesiastical courts of the bodies named therein, with a request and invitation to them to send delegates to a conference, to be held at the mission house, in the city of New York, on the first Monday of October next, for the purpose of mutual consideration of the matters indicated in the report aforesaid.

In conformity with the above resolution, I enclose herewith, a copy of the minutes adopted by the assembly on the subject aforesaid; and respectfully request, that you will lay this communication before your synod at the approaching annual meeting. Very respectfully,

W. D. SNODGRASS, *Sec. Gen. Assembly's Com.*

New York, February 14, 1848.

## ASSEMBLY'S ACTION ON UNION.

"The committee to whom were referred the memorials of the Synods of Pittsburgh, Wheeling, and Virginia, reported as follows, namely,

"It is well known that the manifestation of unity among evangelical churches, occupies a distinguished place in the public mind at the present time. Nor can it be alleged that it does not deserve the consideration which it has received.

"The convention held last year in London, has greatly increased the attention given to the subject among protestants, and it is hoped the results of that meeting may be extensively and permanently beneficial. If real Christians, who hold fast the form of sound words, and feel the purifying and elevating power of truth, shall perceive more clearly their substantial agreement, love one another more fervently, and co-operate in the work of faith and labour of love more extensively and zealously, the advantage to the common cause of Christianity would be real and great.

"We would by no means call in question the organization or operation of that branch of the Christian alliance which has been constituted in our country, but would rather bid those brethren God speed in their legitimate efforts, and pray that the blessing of the God of peace may abide with them always. Still it may be inquired whether some plan of intercourse and combined effort may not be adopted, which may specifically include those denominations who hold the same faith, and the same ecclesiastical form of government and discipline, substantially and truly, which we hold, that may greatly contribute to more intimate and complete unity in sentiment, affection, and practice. If this can be accomplished in a considerable degree, in a way which will be safe, and will not interfere at all with denominational peculiarities and interests, it will be much gain to the cause of truth and charity. And thus not only entire apostacy from true Christianity in its various forms, but errors of dangerous tendency may be more effectually resisted, and the system of salvation by free and sovereign grace, may be more favourably exhibited before the Christian public.

"It is to be particularly observed, however, that such a plan should bear no



relation whatever to the amalgamation of those denominations who may be willing to enter into such an arrangement. This must be left to each in its own ecclesiastical capacity. Only that unity which is consistent with denominational distinction, should be embraced in the plan.

"It is therefore respectfully recommended that the General Assembly offer for consideration to the supreme judicatories of those denominations in the United States, who are of the description above mentioned, the following propositions:

"1. The General Assembly of the Presbyterian church, the Synods of the Associate Reformed Presbyterian church, of the Reformed Presbyterian church, the Associate Presbyterian church, the Reformed Dutch Protestant church, and the German Reformed church, will appoint both ministerial and lay delegates in such numbers as they shall deem proper to meet in conference at such time and place as shall be hereafter designated, and consult and decide respecting a suitable plan of intercourse, as may be deemed profitable and safe.

"2. The results of this conference shall be reported to the several bodies, and shall be regarded as adopted only so far as they shall be approved by each body.

"3. This assembly will appoint a committee who shall have the charge of previous arrangements, so far as we are concerned, and shall be authorized to communicate with the bodies above named, and confer with any committee by them appointed.

"This report was unanimously adopted." Very respectfully,

WM. D. SNODGRASS,

*Sec. of the Com. of the General Assembly.*

### (Document B.)

#### *Report of the Special Committee on Domestic Missions.*

The committee on Domestic Missions respectfully report, that the subject which has been referred to their consideration, is one which possesses great importance, and in which our entire church appears to feel a deep interest. Impressed with the duty of sustaining domestic missionary efforts, synod has adopted several different plans, but they have not been followed with the measure of success which was desired and expected. Without entering into any examination of their defects, the committee respectfully present to synod the following suggestions, as calculated to accomplish the object in view. They recommend

1. That the direction of domestic missions be entrusted to the board of missions, already established by synod, which is hereby authorized and directed to receive such contributions as may be made for this purpose. Care being taken that the sums received for foreign and domestic missions are kept distinct, and disbursed only according to the direction of the donors.

2. That the presbyterial treasurers give to the board an account of their receipts and expenditures, for domestic missions, in order that it may be incorporated with the general report, and thus a view may be obtained of whatever is done for this object by every part of the church.

3. That domestic missionaries keep an account of any money which they may receive in acknowledgment of their public or official services, and render a statement thereof to the board, with liberty to draw for any deficit which may exist, when less than the sum allowed by synod.

4. That domestic missionaries, in addition to their reports to the presbyteries with which they may be from time to time connected, furnish regular reports to the board, from which such statements as are of general interest may be selected for publication.

5. That domestic missionaries labour, as heretofore, under the direction of the presbyteries to which they may belong, and according to the arrangements

made by the committee of supplies, at each meeting of synod. Such modifications and subsequent arrangements as may be rendered necessary, being made by the board with the advice and concurrence of presbyteries.

6. That the board be directed to collect as accurate information as possible, in regard to the domestic missionary field, throughout the whole church, and lay the same before our people, with an earnest appeal to them to contribute, as God has prospered them for its benefit, and with such suggestions as experience and observation may suggest, as calculated to promote the interest of this cause.

7. That any present deficit in the sum, allowed by synod to licentiates for their services, be paid from the funds of the presbyteries where they have been labouring, as far as possible, and the remainder from the funds at the disposal of the board.

8. That the board be directed to meet at least one day before the meeting of synod, to give special attention to the business intrusted to their care, and prepare a report of their transactions.

9. That the board be directed to select St. Louis and Cincinnati, as missionary stations.

In submitting these suggestions, your committee are aware that the success of any plan, depends mainly on the judgment and energy with which it is prosecuted, and should synod adopt the arrangements herewith presented, they trust, that they may be so carried into operation, as that our whole church will cordially and zealously unite in this great work.

#### (Document C.)

#### *Report of Board of Missions to General Synod.*

When our last report was presented, Mr. Campbell, our senior missionary, had left the scene of his labours in India, and, during the sessions of Synod, information was received that he had arrived in England. He remained in Great Britain and Ireland until near the end of September, being actively engaged in visiting the Reformed Presbyterian churches in both islands, and laying before them, particularly, the condition of India. He was every where received with great kindness, and we have reason to believe that much benefit has resulted from his efforts. By our brethren of the Eastern Reformed Presbyterian Synod, he was especially made welcome, as will be seen by a reference to their minutes.

Having arrived in this country on the 26th of October last, Mr. Campbell shortly after had an opportunity of meeting with the executive committee, and expressing his views and wishes. It appeared that he was earnestly desirous to return to India, and that he expected that the health of Mrs. Campbell, on account of which he had returned to the United States, would render it proper for him to do so. With his convictions of propriety and duty on this subject, the committee felt bound to acquiesce, although it had been expected, when our last report was presented, that he would probably remain in this country. It was under this impression that the Board entertained the application made by the two brethren whose offer to go to India was laid before the last Synod, although it is probable that they would not, in any case, have wished to assume the responsibility of refusing their offer. As the proposition, however, was before the church, it was considered best to make the effort to send out and sustain both of them. For this purpose Mr. Campbell was appointed to act as the agent of the board while in this country, presenting the subject to the churches as far as he could visit them, and collecting as much as they might be willing to contribute. The committee felt that they could make no engagements with the candidates themselves, nor come to any decision in regard to ultimate action until it should be ascertained whether or not the churches were able and willing to send out and sustain these brethren.



Mr. Campbell having at length returned from his tour, and made his report, it was considered that the time for a decision, whether or not it was proper to send them out, had arrived. It was thought proper first to ascertain what were the views of the brethren themselves, who as yet had received no definite answer to their application. Mr. Hill, impressed with the belief that the church would not be willing to sustain more than one additional missionary, resolved to remain at home for the present. Mr. Woodside was ready to go out immediately with Mr. Campbell. Arrangements were made with as much rapidity as possible for the embarkation of the brethren with their families. At the request of the Executive Committee, the Philadelphia Presbytery, under whose care he was at the time, ordained Mr. Woodside to the office of the ministry, and shortly after, both the missionary brethren received their instructions from the committee, and were publicly designated and commissioned to the great work of evangelizing the heathen. Their embarkation took place at Boston on the 2d of August last, in circumstances of a most impressive and affecting character. They are now, in all probability, on the great ocean, far on their journey towards their desired haven. Our prayer is, that He who ruleth in the raging of the seas, and when the winds thereof roar, stilleth them, may have them in his holy keeping, may preserve them from all danger and evil, may make them useful on their voyage, and may in due time permit them to labour long and successfully among the heathen.

It is proper for us, in this connexion, to express our high approbation of the services of our beloved missionary, Mr. Campbell. While with us he was indefatigable in his labours, and his untiring, zealous, judicious efforts produced great good not only to the holy cause to which he was devoted, but to the interests of religion in general. While in this country he travelled in the service of the board, nearly 5000 miles, preached and lectured on missions more than 70 times, and obtained subscriptions amounting to near \$5000. Although his services on the foreign field were, for a time, withdrawn, we have reason to believe the result will be additional benefit, in a direct manner, to the heathen. His own increased vigour, his wife's restored health, the valuable coadjutor by whom he is accompanied, all lead us to hope that the future history of the mission will show that the temporary withdrawal of Mr. Campbell has been for great good.

In order to increase the usefulness of the mission, as much of the funds under the control of the board, as could be properly appropriated to this object, was expended in the purchase of apparatus, books, &c. In the situation where they are placed, where institutions of learning have no existence, and books are so difficult to be procured, it is very useful, if not indispensable, that they be provided with such means of information and instruction.

During Mr. Campbell's absence, Mr. Caldwell has taken charge of the station at Saharanpur, having returned to that place from Merath. We are glad to be able to state that the mission appears to be in a very prosperous condition. Mr. Caldwell labours with great assiduity and zeal, and the divine blessing appears to rest upon his efforts. Left alone, as regards the companionship of any from a Christian land, he has borne, himself, the burden and heat of the day. May the seed which he has sown or which he yet may scatter in that now barren wilderness, produce an abundant harvest, and may he himself receive at last a crown of glory from the great and exalted King of Zion. Mr. Caldwell's last annual report is here subjoined, as presenting the most satisfactory information of the present state of the mission.

With the earnest prayer that the action of Synod in regard to this important work may be directed by the great Head of the church, and may be followed by His blessing, we submit our report. By order of the Board,

T. W. J. WYLIE, *Cor. Sec'y.*

*Eleventh Annual Report of Missionary operations at Saharanpur, for the year ending 31st Oct., 1847.*

Missionaries—Rev. J. Caldwell, Mrs. Caldwell. Catechists—J. Coleman, John Gabriel, Theodore Wylie.

Since my arrival here last autumn, I have been, in some degree, diligent in endeavouring to make known the Saviour to the heathen, but now have to exclaim, to whom amongst this people, during the past year, has the arm of the Lord been revealed?

The detailed account of my labours is as follows:—

*Bazar Preaching.*—My bazar labours have been the same as those of last year. While I have had much less satisfaction in this department than at Merath, still something I trust has been effected. In some instances, at least, a manifest degree of attention was paid to the truths of the gospel. With my assistants in this department I have reason to be satisfied, especially with John Coleman, who, although considerably enfeebled by age, still evinces a praiseworthy zeal and earnestness in his Master's service.

*Melas.*—The fair at Hardwar I attended as usual, where, though the labours of the other brethren and myself consisted less in regular preaching than in former years, yet some thousands heard from our lips the glad tidings of salvation through Jesus the Saviour. The annual meeting this year will prevent my attendance at the very important fair at Ghurmookteswar, where so much may be accomplished, especially in preaching the gospel.

*English and Urdu Preaching.*—From the time of my return from the annual meeting in December, till the Hardwar fair, I conducted two services in Urdu each week, one on the Sabbath forenoon, and the other on Wednesday afternoon. The afternoon of each Sabbath, until the period just mentioned, was devoted to English service; and on Wednesday evenings a prayer meeting was held in English. After the Hardwar fair, the afternoon of the first Sabbath of each month, only, was occupied with English, by which arrangement I was enabled to preach three times a week in Hindustani. The English service on Sabbath was generally attended by a majority of the residents at this station, but the Wednesday evening meetings, except with regard to a few, seemed to have no attractions for them. The exercises in Urdu were attended generally by but few besides the native brethren here. At the Urdu service, on Sabbath, it has been my practice to lecture consecutively on Matthew's gospel. At the Wednesday evening service, in this language, I have, for the most part, preached on miscellaneous subjects.

*Bible Class.*—In addition to the other services in Urdu, I commenced, a few months ago, a Bible class in that language, which I have held once a week for the benefit of the native brethren, and which has been found, thus far, highly interesting. The plan adopted has been to take the Union Questions as a guide and translate each lesson into Urdu, as required.

*Itinerations.*—No other itinerating has been performed by me the last year than what was accomplished while travelling from Merath, at the time of removing from that station, going to the Ghurmookteswar fair and returning, and going to the annual meeting, and on the way back. These journeys, however, afforded abundant opportunities for proclaiming the gospel, which were in almost every instance embraced for that purpose, and thus some who had previously heard of a Saviour were once more urged to receive him, and many more heard, for the first time, the glad news of salvation.

*English School.*—The English school has, on the whole, been more flourishing than it seems to have been in some former years. By one year's report of this station it appears that the number of lads in attendance, besides those of the orphan school, was but nine. The past year the names on the roll have been upwards of forty, and there has been a general attendance daily, of about thirty. A large majority of the scholars, however, are but little advanced, merely commencing an English education. Indeed the exercises of the first



ass are quite primary, being reading and translating English, English Grammar, and the first rules of Arithmetic. John Coleman, and three of the young men of the former orphan institution have acted as teachers, and I have, myself, generally spent some two hours, daily, in that capacity. Longer time could have been devoted daily to this duty, had the state of the school required it, and other important duties permitted.

*Orphan Institution.*—In April last, an opportunity was afforded for carrying to effect the resolution of the mission at its last meeting, respecting the reorganizing of the Boys' Orphan School at Saharanpur. Six orphan boys of different ages, from six to twelve years, were sent to our mission by the British Resident at Lahore. These lads are the children of camp followers that accompanied the British army in the disastrous Caubul campaign, and who perished either by the rigorous climate of Afghanistan, or by its savage inhabitants. The mission, at its last meeting, having determined to reorganize this institution on the manual labour system, no time was lost, after the arrival of the lads, in carrying out this resolution also. It was considered most advisable that the experiment should be made with the business of making household furniture. The most skilful native workman, therefore, in this line that could be found at Saharanpur, and one who has had a number of years' experience in this kind of work, was engaged to superintend their training. Four, only, of the six were large enough to be set to work. Suitable tools were provided for them, which they have already learned to use with some expertness. Some number of an excellent quality has been procured, and which will be fit for working up by the time the lads are prepared to commence making articles of furniture. The time allotted them for labour each day is about two hours in the morning, and about the same time in the evening. Their progress thus far has been quite satisfactory. In the mean time their education has by no means been neglected. They have spent about three hours, daily, under the tuition of one of the young men of the former Orphan Institution. And in this particular, too, the progress of most of them is encouraging. They are taught Urdu in the Persian character, which, although the language of their parents is almost a foreign tongue to them, they having learned Persian, only, in Afghanistan, which they still use among themselves with great fluency. Some of them are already able to read short sentences in Urdu with facility. It is quite probable that their progress in education will be but little, if in any degree impeded by their manual labour.

*Inquirers.*—The pundit, mentioned in my last report, came with me to Saharanpur, where he continued, as in Merath, to study the scriptures, and read to me daily for about two-thirds of the year. Some three or four months ago he took leave for a short time to visit some relations a few days' journey from Saharanpur. His stay being much longer than I expected, I had given up all hope of his returning. A few days ago, however, I received a letter from him, in which he informs me that sickness has been the cause of his detention, and that he is anxious to return, which I hope he will do. A respectable zamindar, in the neighbourhood of Saharanpur, has, for more than a year past, manifested considerable interest in the gospel. His attention was first turned to the study of Christianity by an event which he supposed was an answer to his prayers to the Christian's Lord. His prayer was to Jesus for an heir to his estate. A son was born, and was called "Isá bakhsh," the gift of Jesus; and ever since he has considered himself, in some respect, a follower of Jesus. The catechists have gone a few times to his village to make known to him the doctrines of Christianity, and have, in each instance, met with a most cordial reception, and have obtained, not only from him, but almost all his village, a favourable audience for the things which belong to their salvation. It was my intention to visit him in his village as soon as the weather would admit of my travelling, but circumstances have hitherto prevented me. I trust that immediately after my return from the annual meeting, I will be able to spend a day or two there in expounding the scripture.

*Daily Employments.*—Besides the labours already mentioned, I have spent a portion of each day in the study and translation of the native languages. Two of the youths of the former Orphan Institution have daily read to me, for correction, translations of short portions of M'Dowell's "Bible Class Manual." John Gabriel, one of the catechists, has occasionally read to me, for the same purpose, an essay in Urdu, on some subject in Theology. Besides our regular family worship in English, in the morning, and in Urdu, in the evening, we have daily had an exercise with the orphan boys for religious instruction. This consists in reading a portion of scripture on which they are required to answer a few simple questions, and then offering a short prayer on their behalf.

*Conclusion.*—In taking a retrospect of the past year, while I feel that I ought to mourn over my unfaithfulness, as usual, yet there is cause of gratitude to God that even a little has been accomplished at this station for the establishing of the Redeemer's kingdom.

(Document D.)

*Report of the Treasurer of the Board of Foreign Missions.*

1847.

RECEIPTS.

May, To balance in treasury, per last annual report, - - - \$927 7

SUPPORT OF REV. J. R. CAMPBELL.

*Northern Presbytery.*

To cash from Rev. Dr. M'Leod's congregation, - - \$200 00  
 " " A. G. Wylie's congregation, - - 40 00  
 " Mr. William Cunningham, - - 10 00

250 00

*Philadelphia Presbytery.*

" Rev. Dr. Wylie's congregation, - - 200 00  
 " " Wm. Sterrett's " - - 20 00  
 " " R. J. Black's " - - 15 00  
 " " J. A. Crawford's " - - 47 00  
 " members of presbytery, - - 8 00  
 " a friend at Fairmount, - - 10 00

300 00 550 00

SUPPORT OF REV. JOSEPH CALDWELL.

*Pittsburgh Presbytery.*

" Rev. T. C. Guthrie's congregation, - - 55 00  
 " " J. Hutchman's " - - 20 00

75 00

*Ohio Presbytery.*

" Mr. J. C. McMillan, treasurer, - - 68 00

*Western Presbytery.*

" Rev. John M'Master's congregation, - - 36 50  
 " " Samuel Wylie's " - - 57 50  
 " Walnut Hill " - - 9 00  
 " J. Hemphill, - - 4 00  
 " Rev. T. A. Wylie's congregation, - - 10 00

117 00 260 00

*Outfit of Missionaries.*

" collected by Rev. Jas. R. Campbell, in bounds of Northern Presbytery, 962 48  
 " " " Philadelphia Presb., 1844 94  
 " " " Pittsburgh Presb., 1021 66  
 " " " Ohio Presbytery, 350 00  
 " " " Western Presbytery, 477 39  
 " from friends in Ireland and England, - 43 12

4698 99

*Banner of the Covenant.*

" for 1846 and 1847, \$333—do. for 1848, \$396, - - 729 00



*Miscellaneous.*

|                                    |           |
|------------------------------------|-----------|
| for native assistant fund, - - - - | 1 50      |
| " for scholarship account, - - - - | 25 00     |
|                                    | <hr/>     |
|                                    | 26 50     |
|                                    | <hr/>     |
| Total, - - - -                     | \$7191 25 |

847.

*PAYMENTS.**Salary of Rev. J. R. Campbell.*

|                                                             |          |
|-------------------------------------------------------------|----------|
| By cash paid Gen. Assembly's Board, in full for 1847, - - - | \$600 00 |
| " " " 1848, - - - -                                         | 600 00   |
|                                                             | <hr/>    |
|                                                             | 1200 00  |
|                                                             | <hr/>    |
| <i>Salary of Rev. Joseph Caldwell.</i>                      |          |
| " Gen. Assembly's Board, balance for 1847, - - -            | 350 00   |
| " " in full for 1848, - - - -                               | 600 00   |
|                                                             | <hr/>    |
|                                                             | 950 00   |

*Outfit Account.*

|                                                                                                                                           |         |
|-------------------------------------------------------------------------------------------------------------------------------------------|---------|
| " for sundry apparatus,* books, &c., for Saharampur station, 889 35                                                                       |         |
| " for passages to Calcutta, &c., - - - -                                                                                                  | 2450 00 |
| " Rev. J. R. Campbell's travelling expenses, while acting as agent of the Board in Great Britain, Ireland, and the United States, - - - - | 22 23   |
| " for loss on broken bank notes, and discount on uncurrent funds, - - - -                                                                 | 44 30   |
|                                                                                                                                           | <hr/>   |
|                                                                                                                                           | 3705 97 |

*Banner of the Covenant.*

|                                                       |         |
|-------------------------------------------------------|---------|
| " for 1847, - - - -                                   | 275 88  |
| 848. " for 1848, to October number inclusive, - - - - | 437 97  |
|                                                       | <hr/>   |
|                                                       | 713 85  |
| October 16, Balance in the treasurer's hands, - - - - | 622 43  |
|                                                       | <hr/>   |
|                                                       | 7195 25 |

G. H. STUART, Treas.

## (Document E.)

*Report of the Treasurer of the Domestic Missionary Fund.*

1847.

|                                                                       |  |
|-----------------------------------------------------------------------|--|
| June 2, Cash rec'd, 3d R. P. Cong., Phila., per G. H. Stuart, \$50,00 |  |
| Oct. 2, " Mr. M. Kelvey, per Rev. J. M. Master, 5,00                  |  |
| " " Rev. J. M. Master, Treasurer Western Presbytery, 12,00            |  |

1848.

|                                                                                           |          |
|-------------------------------------------------------------------------------------------|----------|
| April, " Rev. Alex. M. Stewart, per John Smith of Bloomington Domestic Mission Fund, 2,00 |          |
| " " Rev. J. M. Master, per Rev. A. W. Black, from Princeton, Ia. and other places, 15,00  |          |
| May, " Rev. J. M. Master, per Rev. A. W. Black, from Princeton, 13,00                     |          |
| Oct. 7, " Subscription of G. H. Stuart, Phila. 50,00                                      |          |
|                                                                                           | <hr/>    |
|                                                                                           | \$147,00 |

*CONTRA.*

|                                                                |          |
|----------------------------------------------------------------|----------|
| 1847, June 2, Paid by order of synod, D. J. Patterson, \$50,00 |          |
| Oct. 2, " Rev. J. M. Master for H. M. Kelvey, 5,00             |          |
| " 7, Balance in hands of the treasurer, 92,00                  |          |
|                                                                | <hr/>    |
|                                                                | \$147,00 |
| Balance in hands of H. Sterling, treasurer, \$92,00.           |          |

\* The apparatus here referred to, was purchased with funds appropriated by their contributors this object, when found not to be necessary for the outfit of the missionaries.

## (Document F.)

## THEOLOGICAL SEMINARY FUND.

1848.

## NORTHERN PRESBYTERY.

|            |                                               |         |        |
|------------|-----------------------------------------------|---------|--------|
| Feb'y. 15, | To cash from Rev. A. G. Wylie's Congregation, | \$20 00 |        |
| April 10,  | " " " Dr. McLeod's                            | 70 00   |        |
| " " " "    | Simpson Fund, - - -                           | 25 00   |        |
| " " " "    | Mr. Wm. Cunningham, - - -                     | 5 00    |        |
|            |                                               |         | 120 00 |

1847.

## PHILADELPHIA PRESBYTERY.

July 27, " " 2d Ch. Phila., per Mr. Jos. Fleming, 15 00

1848.

March 27, " " Rev. Dr. Wylie's Congregation, - 50 00  
 June 13, " " Wm. Sterrett's " - 10 00  
 Oct'r. 6, " " R. J. Black's " - 5 06

80 00

## PITTSBURGH PRESBYTERY.

" 14, " " Rev. Dr. Black's Congregation, - 8 33  
 " " " " A. W. Black's " - 7 00

15 30

## OHIO PRESBYTERY.

March 15, }  
 April 23, } " Rev. Hugh McMillan's Congregation, 20 00  
 Oct'r. 9, }

## WESTERN PRESBYTERY.

Feb'y. 15, " " Rev. Samuel Wylie's Congregation, 6 30  
 " " " " John M. Master's " 5 70  
 March 16, " " Mrs. Jane Kell, - - - 5 00

17 00

Oct'r. 16, " Balance due Treasurer this day, - - - 119 90

\$372 30

1847.

## PAYMENTS.

May 29, By balance due Treasurer per last report to Synod, 72 30

1848.

April 10 & 13, By Cash paid Rev. Dr. Wylie, Professor, in  
 full salary for Session 1847, '48, - - - 300 00

\$372 30

E. E.—Oct. 16, 1848.

GEO. H. STUART, Treasurer.

We, the undersigned, auditing committee, report having examined the above reports and find them correct.

Auditing Committee, { WILLIAM AGNEW,  
 THOMAS CUMMING.

## (Document G.)—REV. MR. CLARKE'S REPORT.

*Geographical Situation.*—The district in which Mr. Clarke has been labouring is the Isthmus of Cumberland, the neck of land which unites New Brunswick and Nova Scotia, and separates the Bay of Fundy from the Gulf of St. Lawrence. It is comprised in the counties of Cumberland and Westmoreland, and is about sixty or seventy miles in length, and the same in breadth.

*Former Condition.*—When first visited by Mr. Clarke in 1828, there was not a single family in connexion with the Reformed Presbyterian church. Baptists, Methodists, Episcopalians, masked Romanists, and a sprinkling of Universalists were found with a large number who made no pretensions to any religious creed. There were few, if any, Presbyterians, and certainly no organization. Under these circumstances the Banner of the Covenant was unfurled, and the system of gospel truth embraced by the Reformed Presbyterian Church proclaimed.



*Results.*—The visible fruits of twenty years' incessant and indescribably severe labour, in the face of much opposition from without and not a little trouble from within, under manifold privations, a terribly severe climate, and numerous circumstantial inconveniences, may be seen by the following account of the various stations now occupied, and their present condition.

1. *Amherst.*—There has been erected in this place a very commodious house of worship, and the attendance is large, regular, and respectable. At present there is but one ruling elder, Mr. Robert Cooke—Mr. J. Armitage and Mr. J. Buchanan having been removed by death. A Bible class is held by the pastor, once every week.

2. *Napan.*—This place is about six miles from Amherst, and, like it, an old settlement advanced in improvement and population. The attendance here is large, although the number of church members in communion with us is but few as yet. The community consist chiefly of Wesleyans, but our ministry is respectably sustained.

3. *Goose River.*—This is a new settlement, to which there is at present much emigration. It is twenty miles from Amherst, on the Gulf of St. Lawrence. We have here a house of worship, and a prayer-meeting, and flourishing Sabbath-school and week day school. Nearly forty families are in connexion with us at this station, where also we have an elder, Mr. A. Ferguson, a very worthy and zealous man.

4. *Chimoguee*, (pronounced *Shim-o-gee*.)—This station is on the Gulf of St. Lawrence, thirty-eight miles from Amherst. We have here a good house of worship, and three prayer-meetings. About forty-five families attend our services. We have three elders, Messrs. Peacock, Scott, and Anderson, all good men of most excellent character.

5. *Sackville*, and 6. *Jolicure.*—The former of these places is ten, and the latter, twelve miles from Amherst, and they are seven miles distant from each other. They are old and wealthy settlements. We have a church built in the latter, and in the former use a public hall. There are a few members, but no session. Preaching is maintained, in the one place in the forenoon, and in the other place in the afternoon of the same day.

7. *River Hebert.*—This station is eighteen miles from Amherst. It is a promising neighbourhood, and is able to build a church.

With all these stations there are connected other preaching places, where the ordinances are dispensed occasionally. Hitherto they have all been self-sustaining missions, having been kept up without cost to any society as such. Under the Divine blessing the work has been done by individual exertion.

They are now committed to the care of the General Synod of the Reformed Presbyterian church, having been received by the Northern Presbytery, to which they are nearest. With great promptness and liberality that presbytery has sent a most excellent young man, (Rev. H. Gordon,) who, it is trusted, will be adequately sustained.

#### Document H.—CONFERENCE OF PRESBYTERIAN CHURCHES ON CHRISTIAN UNION.

MISSION ROOMS, NEW YORK, Oct. 2d, 1848, 11 o'clock, A. M.

In pursuance of the invitation of the General Assembly of the Presbyterian Church in the United States, by their Committee, the Conference on Christian Union met at the time and place above mentioned.

On motion, Rev. Dr. Knox was called to the chair. At his request, Rev. Dr. Stark opened the meeting by prayer.

On motion, Rev. Dr. McLeod was appointed Secretary.

Dr. McLeod explained that he and the other brethren of the Reformed Presbyterian Church who were present had not appeared by virtue of any formal appointment of the Synod to which they belonged, that body having not yet met or acted upon the invitation addressed to their Stated Clerk. They were acting at the request of other brethren of their Church approving of the object of the Conference, and on their own responsibility.

It being still desired by the members present, Dr. McLeod proceeded to act as Secretary.

On ascertaining the members of Conference, there were present as follows:

Of the General Assembly of the Presbyterian Church in the United States—Rev. Drs. Phillips, Potts, Snodgrass, Krebs, and Mr. Oliphant.

Of the General Synod of the Reformed Protestant Dutch Church—Rev. Dr. Knox.

Of the Associate Synod of North America—Rev. Dr. Stark.

Of the General Synod of the Reformed Presbyterian Church in North America—Rev. Dr. McLeod, Rev. Alexander Clarke, Rev. D. J. Patterson.

Of the Associate Reformed Synod of New York—Rev. A. H. Wright.

Rev. Dr. Snodgrass, Secretary of the Committee of the General Assembly, stated the object of the meeting, which is to inquire "Whether some plan of intercourse

and combined effort may not be adopted which may specifically include those denominations who hold the same faith and the same ecclesiastical form of government and discipline, substantially and truly, that may greatly contribute to more intimate and complete unity in sentiment, affection and practice."

After some general conversation, the Secretary was requested to notify the delegates of the Reformed Protestant Dutch Church, understood to be in the city, of the time and place of the next meeting, whereupon, on motion, the Conference adjourned, to meet to-morrow at 12 o'clock, M., in this place.

Rev. Dr. Phillips concluded by prayer.

SAME PLACE, Oct. 3d, 12 o'clock, M.

The Conference met, and, on motion of Rev. Dr. Knox, Rev. Dr. M'Jimsey was called to the chair, and opened the meeting by prayer.

The minutes of the last meeting were read and approved.

Rev. Dr. M'Jimsey, Rev. J. B. Dales and Rev. Henry Connelly, of the Associate Reformed Synod of New York, appeared, and took their seats.

Of those present yesterday, there were absent, Rev. Dr. Potts, Rev. D. J. Patterson.

Rev. Dr. Snodgrass read the proceedings of the General Assembly on the subject of union and intercourse among the Bodies invited. He also read a communication, signed "Wm. T. Findley," of a Committee of the General Associate Reformed Synod of the West. It approved of the objects of the Conference, and announced the appointment by the Synod of delegates to it.

Dr. S. read, further, a communication signed "Wm. McWhorter," Due West Corner, S. C. It referred to the same subject, and expressed the favourable feelings with which it is regarded by the Associate Reformed Synod of the South.

Dr. Snodgrass also stated, that if any bodies designed to be embraced in the invitation of the Assembly, had not as yet received an invitation, the defect might be supplied prior to the next meeting.

Rev. Mr. Dales stated that the probable reason why none of the delegates from the Associate Reformed Synod of the West were present, was their detention by the meeting of their own Synod, or the opening of the Seminary of their Church.

The following resolutions were proposed by Rev. Drs. Knox and Krebs, and after a general interchange of opinion on them, and on the whole subject, by the members, were unanimously adopted.

*Resolved*, That a committee be appointed to make all necessary arrangements for a future meeting of the delegates appointed, or to be appointed, by the several branches of the Presbyterian Church named in the Resolutions of the General Assembly of May, 1847; and also to prepare suggestions and subjects for the consideration of such meeting, with the view of facilitating its business, and directing its deliberations to the best results.

*Resolved*, That the foregoing committee be directed to communicate the above resolution to the various bodies named, and also to send an invitation to such bodies as have not yet acted upon the invitation of the General Assembly, including the Associate Synod of North America, and the Synod of Reformed Presbyterians not yet invited.

*Resolved*, That this committee consist of the original committee of the General Assembly, together with a member for each of the bodies represented.

Proceeded to the appointment of the additional members of the committee by vote. The following were chosen:—

Of the Associate Reformed Synod of New York—Rev. Dr. M'Jimsey.

Of the General Synod of the Reformed Protestant Dutch Church—Rev. Dr. Knox.

Of the Associate Synod of North America—Rev. Dr. Stark.

Of the General Synod of the Reformed Presbyterian Church in North America—Rev. Dr. M'Leod.

Of the Synod of the German Reformed Church—Rev. Dr. Berg.

Of the Associate Reformed General Synod of the West—Rev. Dr. J. T. Pressley.

Of the Associate Reformed Synod of the South—Rev. Dr. E. Pressly.

Of the Associate Synod of North America (not yet invited)—Rev. Dr. Rodgers.

Of the Synod of Reformed Presbyterians (not yet invited)—Rev. Mr. Stevenson.

*Resolved*, That the Conference adjourn, to meet on the second Tuesday of April next, at 11 o'clock, A. M., in this place.

*Resolved*, That the Secretary be requested to publish the proceedings of this meeting in the religious papers.

Concluded with prayer by Rev. Dr. Knox.

Attest,

JOHN N. M'LEOD, Secretary.

New York, Oct. 5th, 1848.

Other religious papers of the bodies represented are requested to publish the above.



# Banner of the Covenant.

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DECEMBER, 1848.

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## Practical Essays.

[For the Banner of the Covenant.]

### REDEEMING THE TIME.

"Do not squander time," said an eminent philosopher and statesman, "for *time is the stuff life is made of.*" Acting on this maxim himself, he rose from an humble situation in life, to learning, wealth, and honour; and had he applied the principle to the subject of religion, he would also have gained the endless and invaluable blessings which it secures.

"Redeem the time," said the apostle Paul, under the influence of the Spirit of inspiration. Obeying himself the injunction which he delivered to others, we find him "instant in season and out of season," in the service of his Divine Master, endeavouring to be more abundant in his labours, because he had once persecuted that faith which now he preached. Under its influence we find him stamping the impress of his own mind on thousands in his own and succeeding ages, instrumentally saving many souls from death, and winning for himself a crown of unfading glory.

The proper improvement of time is a subject worthy of frequent and most serious attention. Nothing is more valuable, and yet nothing is in general less regarded; there are indeed some who sincerely and earnestly wish to improve the time, and glorify God, and do good to men while they remain on earth, who yet accomplish little, because they do not use their means aright—such need counsel. There are others who look on time as a kind of enemy, and seek to *kill* it, to use their own expression. Appropriate language! It is indeed *murder*—a species of *suicide*—the period will certainly come, when like England's maiden queen, they would give all that they possessed for one moment of that precious time which they have wantonly squandered. Happy will they be if, aroused to a sense of its value, while some of it yet remains, they endeavour to *redeem* it.

The expression which the apostle employs is peculiar and striking. He seems to speak of time as something *lost*, which however was so valuable that it would be proper to procure it again. Past time, it is true, never can return, but yet its experience may afford much valuable instruction, and incite us to greater diligence in the improvement of that which may yet be granted us. In this way the future may be made more useful, and we may in a certain sense recover the past.

#### I. *Time is exceedingly valuable.*

This will appear from several considerations.

1. From *the opportunities which it affords.* During it all our work is to be done, and our eternal happiness to be secured. "There is no

work, nor device, nor knowledge, nor wisdom *in the grave*." Death puts an end to all earthly labours, and any work unfinished then, must remain so for ever. There is no *intermediate state* in which neglect and criminality in this world may be repaired or expiated. There is no repentance in the grave, no forgiveness in hell. No ordinances, no preaching, no praying, no praising, no Sabbaths, no sanctuaries, no friendly admonitions, no strivings of the SPIRIT; none of these can be enjoyed in the other world by those who have disregarded them in this. All such opportunities misimproved are irrevocably lost.

2. The *shortness of time* also proves its value. The less there may be of any good thing the more valuable is it considered. In this point of view, how much should time be prized. "What is our life? It is even a vapour that appeareth for a little time and then vanisheth away." "When a few years are come we shall go the way whence we shall not return." The average duration of human life is scarcely *thirty years*. From this must be deducted at least *one-third* as spent in sleep, eating, &c., and in most cases, something more is lost by sickness—how small is the remainder—and, therefore, how valuable.

3. Its *uncertainty* also renders it valuable: short as it is, we know not *how short* it is; we know not whether it may be a year, or a month, or a day, or an hour, which may form the whole of the future part of our lives. Suppose, to use an illustration of the celebrated essayist, John Foster, that a prisoner is supplied with water from a cistern, the amount contained in which he knows not, but he is sure he can obtain no more when it is exhausted, how careful would he be of every drop, because he knows not how much remains. So is it in human life. How many sudden deaths do we notice—how unexpectedly to ourselves as well as to others may we be called away. "At such a time as we think not, the Son of man cometh." We need to be *watching*, to be always *ready*—we may have so little time remaining that we cannot dare to squander any of it.

4. It *cannot be recovered, if once lost*, except in the secondary sense already mentioned. "There is hope of a tree, if it be cut down, that it will sprout again—but man dieth and wasteth away, yea, man giveth up the ghost, and where is he?" A man would not like to lose what was very valuable, even if he had the hope at some future time of recovering it—how much less should we be willing to lose that which we can never regain. It is like dropping the precious jewel into the unfathomable abysses of the ocean. If *to-day* is lost, *to-morrow* will not restore it. Our regret or repentance will not bring it back; our improvement of the future will not obliterate our loss of the past.

5. It is *a thing for which we must give an account*. "We must all appear at the judgment seat of CHRIST." For *every moment* we are accountable. How have we improved our Sabbaths, our common time, our hours of business, or of leisure? The servant who knows that his master will ask him at nightfall, how he has been employed during the day, will feel that his time is precious, and should act accordingly.

## II. *Much of it is lost.*

All that time is *lost* which is spent in a sinful manner, and as God requires all our time to be devoted to himself, all of it which is not employed directly or indirectly in his service, is spent sinfully. We thus may lose our time,



1. By *idleness*. How many pass hours and days in listless apathy—mind and body unemployed—a dreaming existence—like the life of an infant or an idiot. Let such ask at the close of the day how they have been engaged, what they have thought or done, and there is nothing for the memory to recall; their time has been almost a blank. Certainly such persons have *lost* their time.

2. By *dissipation* much time is lost. Some relaxation is necessary both for mind and body—if the bow is always tightly strung, it will break. This will not be lost time, since it recruits our strength and prepares us to spend more advantageously what follows. But *dissipation*, whether physical or mental, *unfits*, not *re-fits*. How much is the body often thus impaired. Excess of eating, or drinking, or sleeping, all weaken the system, and prevent proper improvement of time. Midnight revels, gay company, not to mention indulgences, the very names of which should not be uttered, all are destructive. How much dissipation of time is caused also by the works of fiction, or even what might be called utter nonsense, with which the press is now-a-days so prolific. The theatre, the circus, and shows of various kinds, which so much fascinate the young and thoughtless, and ere they are aware, carry them away from sober thought and regular habits, plunging them in degradation and destruction. None can think time is profitably spent while thus employed. It is *killed*, indeed.

3. By *crime*. Principles of evil are deeply rooted in the human constitution, and oftentimes external objects call them out to a fearful development. How much time is worse than lost in *thoughts* of envy, malice, pride, covetousness, or other similar baneful affections. How much in the formation or execution of the schemes which these, if unchecked, are sure to suggest. The Psalmist tells us that “the wicked man deviseth mischief upon his bed,” and the prophet Micah denounces a wo on such characters. How much time and toil does the sinner take in his course of crime. All lost, indeed, and by the punishment which oftentimes human laws exact, and by the sure vengeance of divine retribution he is made to suffer for such conduct.

4. By *worldly pursuits*. It is proper for every one to have some particular employment, and to be diligent in his business. “If any man will not work, neither let him eat.” But it is *not proper* to let the world and its pursuits engross the whole, or even the greater part of our thoughts and labours. To be making haste to be rich, to be rising early and retiring late, and eating the bread of sorrow, in order to increase our gain, is time mis-spent. The love of the world, and the love of God are incompatible with each other, and all who are endeavouring to serve God and mammon are engaged in a vain effort, and will find at the last that they have lost their time and betrayed their hopes.

### III. *How may time be improved?*

The consideration of its value, and the great part of it which has been lost, should cause us to give earnest heed to this point. And we mention,

1. *Consecrate it all to Christ*: it belongs to him of *right*, for he has given it to us. Thus will it be spent *most pleasantly*, and only thus *safely* and *successfully*. First of all, if we wish to redeem the time, we must devote it to the service of our blessed Saviour, to be spent directly or indirectly in promoting his glory. But more particularly, we should,

2. *Distribute it properly*. The *duties of religion, public and private*, personal and social, require our attention, and should have a por-

tion of time sacredly devoted to them. The *ordinary affairs of life* must not be neglected; but in whatever calling a man may be, he must conscientiously give it the time which it justly demands. *Benevolence*, too, claims its portion of time from those who are to love their neighbour as themselves. While attending to our own souls, or our own bodies, we must not forget the souls or the bodies of others; we should set apart a portion of time to instruct the ignorant, to comfort the afflicted, to warn the thoughtless, to supply the bodily wants of the destitute. We should ascertain what each of these objects calls for from us, and arrange our time accordingly.

But in order that we may not waste our time, we should

3. *Be careful of moments.* Because we have but a *little* time, we sometimes think we need not be careful of it; but the gathered *fragments* make *baskets full*. If we take the sum of squandered *moments*, we will find that it will amount to hours, and days, and months, and even years. Besides, the habit of disregarding the *little*, will tend to make us neglect the *much*. In the Mint, in Philadelphia, there is a wooden grating on the floor of the room, in which gold is prepared for coinage; the design of which is to prevent any of the precious metal being lost by adhering to the feet. It has been found that the minute particles which are thus saved, amount to thousands of dollars. We must not lose one golden minute.

4. *Do one thing at a time.* This was the rule on which the celebrated De Wette acted, and which he assigned as the reason for his having accomplished so much. When the mind is distracted by the attempt to attend to many things at once, nothing will be done right, and all the time will most probably be lost.

5. *Acquire command of your thoughts.* How much time is lost by wandering thoughts, by dreamy reveries, when we wake from which, we can scarcely say we have been even conscious of existence. Newton ascribed his eminent attainments to *patient thought*, and every one who desires to become an instrument of good, or to spend his time profitably, must obtain a control over his thoughts:—a power to direct them to any subject he desires to confine them to, and to guide them as he pleases in its consideration. We should endeavour to make our mental powers as obedient to the will as the members of our body are.

6. *Endeavour to get some good out of every object.* If properly viewed, every thing will afford it. We may be compelled sometimes to attend to what may not be pleasant in itself, but it is possible to get honey even from a lion's carcass, and the more unlikely the source from which we have obtained the benefit, the more satisfaction should we feel that we have procured it.

7. *Frequently review the past.* This will teach us better to understand our errors, and prevent a repetition of them; it will strengthen our intellectual powers, it will lead, if rightly attended to, to more conscientious improvement of our time.

8. *Fervently pray for divine direction and assistance*, for it is only when God himself teaches us to number our days, that we can apply our hearts to wisdom.

These hints may serve to suggest to us the proper way of redeeming our time. No doubt the closing year has witnessed much which has been mis-spent and lost; let us endeavour that the end of the next year, if we are all spared to reach it, may show that we have been "redeeming the time."



## THE OPENING OF THE PRISON.

For the following interesting tract, by the well known Mr. Hamilton, of the National Scotch church in London, we are indebted to a transatlantic friend. It will be found well worthy of perusal.—Ed.

THERE are more pleasing topics than prisons, bolts, and bars; but if it be unpleasant to hear of such things, it is worse to be the prisoner. I am going to speak of a prison-house more fearful than any tyrant ever constructed for the victims of his hate—the prison-house of sin. It is one of which we all know something, but which none know so well as they who have escaped from it. Those who are still in it little dream how thick are its walls, how watchful are its keepers, and how wretched are its inmates. The man who knows this is the man who, like Peter conducted by the angel, has been led through one ward after another, and seen the strong men armed stationed on its lofty battlements, and trembled to view its gates of ponderous brass, even as they flew open before him—these are the sights which the men sleeping in the inner dungeon have not seen, and therefore they know not the full horrors of their prison-house. We mean to speak of these things, and ask every man's attention, because we are sure that some would not be so contentedly Satan's prisoners, if they knew where they are, and for what purpose the strong one keeps them bound. And if there be those who have escaped from Satan's stronghold, it will be good for them to look back. They will join trembling with their mirth, when they think of the fearful bond of iniquity which once held them fast—when the fetters were not laid upon their limbs, but the iron entered into their soul—when Satan held them captives at his will. And yet it is good to remember the years of that cruel bondage; for, while it humbles the man, it magnifies his Mighty Deliverer. He is not ashamed to remember the excess of riot to which he ran, and his soul is humbled within him to think of the dreary years when he lived without God in the world. But while his confusion covers him, he cannot but exult in God his Saviour. Had it not been for Him, he had been Satan's prisoner to the present hour.

The natural state of every man is compared to a prison; and we mean to say something—*First*, About the prison. *Second*, About the prisoners.

*First*—Now, that prison in which Satan has shut up all the sons of Adam is a very doleful place. Its walls are exceedingly strong: no man was ever able to scale them. Their foundations are deeply laid: no man was ever able to undermine them. They are walls of brass, high as heaven. Their foundations are deep as hell. No man was ever able to surmount, or burst through, or creep from under the corruption of his own nature. That corruption is the prison in which Satan has shut you up. But if the prison be exceeding strong, its situation is as doleful as itself. I must tell you where it lies. I once saw a prison built upon an ocean rock. It was in the dusk of a dreary evening that I passed it; but there was light enough to discover high overhead the narrow ledges, where only the sea-bird had her home, and those walls of black basalt, on which nothing but the bitter sea-weed grew, and which started sheer upward from the deep, to such a height that the masts of a gallant ship looked little things beneath them. And on that rock stood the ruins of a famous keep, in which many a brave man had languished to his dying day, without the possibility of escape, and with

none to hear his cry. Now, that rock, with its steep precipice all round, and the deep gulf weltering at its base, and the storm-cloud blackening above, is just an image of the place where, for this present life, Satan keeps his prisoners. There is a great gulf betwixt it and the land where Christ's free subjects walk at liberty—a gulf which no man can, of himself, pass over. And, like a gloomy cloud, the wrath of God lowers over it continually. Not a ray of sunshine ever looks through on that melancholy abode. Christless sinner! the Lord God never gave a complacent look at you since the hour you were born. He is angry with you every moment. And though, by some unheard-of effort, you were breaking through the prison-walls of that corruption, which now hem you in on every side, you would only be like the man who had escaped from his cell on the summit of the Bass—you are a prisoner still. Could you, by some miraculous exertion, make yourself holy, and break asunder the bond of iniquity that holds you, you would still find yourself in a deplorable case. You would only have broken out of the dungeon of sin, and would find yourself the prisoner of misery and despair. You would see the murky thunder-cloud of Divine indignation for past insults to the holy law still hovering overhead, and the vials full of the wrath of God, which your past sins had charged to the very brim, ready to burst a fiery deluge over you. And, though you might now view wistfully those ransomed ones which you saw far off, walking in the sunshine of Jehovah's love, alas for you! a great gulf yawns betwixt you and them. That gulf is the sea of wrath—it is God's displeasure, because of your past offences—a gulf which all your efforts cannot cross, and which all your good works cannot bridge over, and which all your vows and prayers cannot dry—a gulf which none but the angel of the Covenant can traverse, and the sinners transported in His arms. Such is the prison. Its walls are called Corruption, and its gates Sin, and the dismal gulf that separates between it and the land of Hope is called the Wrath of God. And, before saying another word concerning it, I would ask, Is this a prison that you can break? Are you able to knock down those adamantine walls of natural corruption that on either hand environ you? Can you make yourself holy of heart? Can you hew down that mountain-steep of actual sin—those rocky heights of depravity on which you at present stand? Can you annihilate your past sins? Above all, can you pass over that shoreless sea of wrath which is at this moment rolling its deep, dark waters on every side of you? Can you induce the Holy and Sin-hating One to look delightedly on your vileness and infirmity? Can you persuade Him to pass by, as a thing of no moment, the insults you have heaped upon His majesty, and the shocking freedoms you have taken with his law? Men are fast bound in the fetters of natural corruption and actual depravity, and are shut up under the wrath of God. This is the prison, and the keeper of that prison is Satan. When you became a debtor to God's law, you were cast into this prison till you should pay the uttermost farthing. When will that be? When mankind rebelled against God, they were handed over to the strong one armed, and he shut them up in the chains of darkness. As born into the world, the Devil is man's keeper; for, "like the Jewish children born in Babylon, the whole of our generation were captives at their birth." Satan's prison-house was our birth-place. We were born with a debt to God's law upon our heads, and we were born with rebellion against Him in our hearts; and



all that we have done since then but aggravates the case, and makes our condemnation greater. Till grace sets us free, we are all Satan's bondmen.

*Second*—But, from this distant and outside view, let us draw a little nearer, and look not only at the prison, but at its inmates. These are not all of the same description, nor contained in one apartment, nor fettered with one chain. But, just as in the State prison of which we spoke there were various cells, from the noisome dungeon up to the spacious chambers for prisoners of exalted rank, so the Devil does not keep his captives all in the same fearful den. Some are forced down into the miry pit of divers lusts and passions, while some are locked up in the airy vaults of decency and outside morality, each in the place where he is most likely to remain peaceably, but all within the walls of brass and bars of iron. He loves to keep his goods in peace, and rather than let them go, he will move them from one cell to another, where they are more likely to remain contentedly. Thus, when a man has begun to cry out in the miry clay, he will transfer him to the pit in which is no water. When a man is begun to be weary of wallowing in disgusting vice, Satan will persuade him to try something less abominable. "If you are sick of scandalous sins, try something less revolting. If you are too wretched to remain any longer in open intemperance, or gross impurity and wantonness, be content to tell an occasional lie—be content to pilfer some little article now and then. No harm, though you should take your freedom on the Sabbath—though you should say all manner of evil of your neighbour falsely—though you should force your way forward to the Lord's Table with a token in one hand and a lie in the other." So as he gets a man to crucify the Lord of glory, Satan little cares what be the sin; and so as he keeps him in his stronghold, he little cares in what quarter he takes up his abode. Satan's great fear is lest the man should cry to the Lord out of the horrible pit or miry clay, and so be delivered out of his hands altogether. Rather than allow this, that murderer of souls will promote the sinner to the painted chamber of moral virtue, and when he has placed him in that house, so spacious and garnished, he says, "Abide here, and you will do well. Be sober, and discreet, and industrious, and there is no fear of you." And then the father of lies goes on to say—"I do not wonder that you were uneasy yonder. It was no fit place for a man to live in. You were in danger of your life in yon foul atmosphere, and I do not wonder that a man of your fine feelings was miserable among such vile companions. But here you will find things according to your taste. You have turned a new leaf—you have set up for a well living man—you pay your debts—you are kind to your neighbours—you are civil and obliging; and what more would you have? Why should you be righteous overmuch?" But if, after all, the sinner becomes uneasy, even in the whited chamber of morality, the Devil has one expedient more. "Well, if you will be gone, begone"—and he opens the door, and pretends to give the man his freedom, and lets him out into a fair garden. That garden is called "the Form of Godliness." It is taken as near as may be from the pattern of the garden of God, though all about it is counterfeit and unreal. The walls in it are copied from the "path of new obedience," with this difference, that they end in hell. There is an avenue in it called Self-righteousness, which is a very skillful copy from the "Highway of Holiness," though the noxious reptiles

that crawl over it show it is not the way of gospel holiness, "for the unclean shall not pass over it."—Isaiah xxxv. 8. And this garden of formal godliness is planted over with what the Devil calls "fruits of righteousness"—trees that at a distance seem pleasant to the eye, but which are only artificial things, with painted fruit and paper leaves, and stuck in without a root—dead works, that do not grow from a root of living faith. And the garden where these dead works grow is quick set all round with a close and high fence called Hypocrisy. It is into this enclosure, called "the Form of Godliness," that Satan allows those prisoners to go at large who are not content with the liberty they had in the cell of moral virtue. And, oh! it is a dangerous thing to be allowed to wander there, for it has been noticed that fewer of the Devil's captives have been delivered from thence than even from the deep dungeon of divers lusts. Brethren, let me be plain with you. Satan's great object is to prevent men from going at once to Christ—for that moment they are lost to him. Now, there are some men wise enough to know that sobriety, and civility, and industry, and honesty, cannot save them. They still feel a want—and what should they do? Why, accept at once, and in the first place, the righteousness of Christ, and once they put on that righteousness, all other things would follow. "Oh, no," says Satan; "what right have you to that righteousness? Make out some claim to it before you assume it. Live a holy life—repent, pray, read your Bible: and then, if you be not able to dispense with Christ's righteousness altogether, you will be more likely to get it by living a religious life." "Take my righteousness," says Christ. "Use the means to get it," says Satan, thereby hinting that the good works of the sinner must be paid as a price to the Saviour. And, under one specious pretext or other, he prevails on a vast multitude to take up with the form of godliness in place of the Saviour. They go through a round of duty—they frequent ordinances—they pay an outward regard to the Sabbath—they go great lengths—the length, some of them, of maintaining family worship—the length, others, of discoursing on Divine things, and all that—not because they are made one spirit with Christ, but because they are trying to do without Him, or trying to deserve Him. Sad, sad is the case of the self-deceiver!

You have read of the dungeon into which Jeremiah was cast. It was a loathsome place. When lowered into it, he found no water in it, and he sunk down in the mire. That is the dreary dungeon into which Satan has cast many, very many, of his prisoners. They are involved in horrible iniquities. They riot in the day time. They live in excess of wine—in open profanity and ill-hidden profligacy. Were their hearts unveiled, it would be frightful to see the evil thoughts, "the murders, fornications, thefts, false witness, blasphemies," that revel there. Satan keeps them in the most noisome cell of all his dreary prison-house. The worms of corruption crawl out and in and all over their putrid souls. What a revolting spectacle they present to the God who abhors iniquity! And they are not more offensive to the eyes of His holiness than wretched in themselves. Tell me, you men who are living in any of these abominations—indulging any heart-sin—or enjoying the stolen waters of any secret life-sin—tell me if you are not wretched from time to time? You who have told a deliberate lie and stubbornly adhered to it; does conscience never check you so very hard that you would give thousands of silver that you had never told it? You who have come



dishonestly or doubtfully by some of your possessions, has such a fit of remorse never shaken you, that, like Achan, when the searchers were upturning the earthen floor of his tent, you would give your house full of gold that you had never touched ill-gotten gain? You who have burst into a fit of passion, and stormed and raged till no wild beast of the forest could look more ferocious, and, perhaps, poured out blasphemies which a fiend of darkness would have hesitated to utter, did cooler moments bring no misery when you thought how you had wounded feelings which you could never heal, though the victim of your fury might try to hide the full extent of the mischief, and how you had scattered firebrands which will all be gathered again to heat the flames of Tophet for you? And you who have sat late at the wine, did the morning bring no wretchedness?—was the vexation of dearest friends, and the sensibly-lessened regard of more distant friends, no source of vexation; and did you never feel dissatisfied with yourself, and, therefore, with all around you? Every man in the gall of bitterness knows what I mean. There are intervals when he discovers a little the horrors of the miry pit—when he finds himself in a worse dungeon than that in which Jeremiah sank. He is plunged in the mire, and his own clothes abhor him. He shudders to feel the clammy reptiles of the pit sliding and crawling over him. He knows that God can have no pleasure in him, for he has no pleasure in himself. Ask liars, and swearers, and thieves, and Sabbath-breakers—ask the votaries of intemperance or impurity—if this be not true.

But, leaving the pit where these wretches wallow, let us go to a neighbouring cell. It is called the Dungeon of Despair. I quite remember the sensations of horror with which I surveyed the prison-keep from which George Wishart, and others of our Protestant fathers, were led forth to die. It was a dungeon scooped out of the living rock. Its mouth was just wide enough to admit a man; but once he was forced down into it, he found himself in a deep pit, wide enough to lie down in, but gradually closing in towards the summit. When you think that its walls were the solid rock—that it was very deep—that it gradually narrowed towards the opening at its top, and that that opening was closed over with a massy grating of iron—you can understand what a hopeless prisoner was he who languished in it, even though it had not been in Cardinal Beaton's castle, and though no guard of blood-thirsty men had watched above its entrance. The Dungeon of Despair is like to it. In this dungeon Satan often shuts great sinners, especially when it is drawing near their execution day; for it is very common for those who have lived in sin to die in despair. Satan tells them—"You have sinned past mercy. Pardon is not for the like of you. There is a peculiarity about your case, so that the great atonement can never reach it. Repentance you shall never get, though you seek it earnestly with tears." And, so saying, Satan lowers the heavy grating, and turns the massy key; and as the ponderous bolt spring-locks into its socket, the man who used to grovel in the open pit of sin, finds himself the prisoner of despair. What can he do? He cannot climb the pit, for its sides shelve inwards. He cannot force that awful lock which holds him in. No voice reaches him except the thunder of the surf which beats outside of his midnight prison, and which he sometimes half fears, half wishes, would burst in. There is none to whom he can call, for the fiends that guard him are callous to his cry. There must he wail, and

pine, and look for judgment fearfully; nay—for sentence of death is passed already—must wait for fiery indignation. Ah! ye careless people that live at ease and are wanton, do you never think of the prison of despair? Many are immured in it on this side of time. They despair of God's mercy before they die, and, before they alight in the lake that burneth, they have a foretaste of hell in their desolate and despairing souls. You are not in that prison yet, but its shadow of death may engulf you this self-same night.

There is one airy apartment in Satan's prison, which is perhaps the most populous of all: I mean the Tower of Carnal Security. The prison-house of sin has many mansions. It does not all consist of dungeons. There are garnished rooms, furnished with much that is pleasant to the eye, and soft to the touch, and delicious to the taste, and melodious to the ear—and high above the rest is the capacious chamber called Carnal Security. It is the State-prison. It is reserved for the peerage and blood-royal of Satan's realm—for those who by their privileges are exalted to heaven, that they may be cast down to hell. None of the heathen are in it. They occupy a lower room. It is reserved for gospel-hearers, who are at the same time gospel-despisers. At the present day it is chiefly frequented—Satan's captives love it. Those who occupy it have great contempt for the prisoners in the miry pit, and great pity for the felons in the dungeon of despair. The windows of this upper room give such a goodly prospect, that its inmates forget that they are captives. From its battlements they can descry so much of the better land, that they can talk of it as familiarly as the men who have walked through the length and the breadth of it. They speak of reaching heaven as a matter of course, and resent nothing more than any insinuation that they have to get their liberty before they can get there. They so love the silken couches and soft carpeting with which Satan has furnished their abode—they are so pleased with its delicious odours, and lulling music, and indolent repose—that they would fain shut their eyes, and fancy that the top-story of the devil's stronghold was the state-cabin of the vessel bound for Immanuel's land.

*Secondly*—The opening of the prison. Some fancy that a soul's salvation is easy work—that it was no difficult task to Him who wrought out salvation for it; and it would not have been difficult to our Immanuel, had there been no bars of justice on our prison-house, and had it not been encompassed on every side by the ocean of the wrath of God. Jesus is divine, and it would have been a small thing with Him to carry by storm Beelzebub's stronghold, and shiver the sword of Apollyon, and break open all his fast places, and set all his captives free. Had our sin been our misfortune, and not our crime—like Lot, when carried captive by Chedorlaomer—had we been led captive by the Devil against our will, it would have been easy work for the Captain of the Lord's host to bring us back. But we sinned wilfully at first, and we sin wilfully still. It is not by accident, but from real wickedness of heart, that you have sinned. It is the Devil's language to speak of sin as an accident, as something that could not be helped. In the language of Satan it is said, such a man or such a woman had the misfortune to do this or that; in that of the Bible, "he had the wickedness to do it." In the Bible, I find no sin spoken of as a mishap—it is always spoken of as a misdeed. And it was because



our sin was our own deed—because we wilfully contracted a debt to God, and have all our life been offering wilful insults to His majesty, that the work of man's salvation became so arduous. Before the Lord Jesus could lay His arm on the strong one that kept us, He was under a necessity of discharging all our debt, and atoning for all our guilt, and undergoing the wrath of God as we should have undergone it. Yes, blessed Jesus! this was all before thee when thou exclaimedst, "Deliver from going down to the pit: I have found a ransom." Ere ever He could make the proclamation before us, He had all this to do. On the outer door of our prison-house were not only the bolts and bars which Satan had put on, but there was the adamant lock of eternal justice also. Jehovah himself had put it on; and in the day that Adam sinned, Jehovah shut the sinner in, and Justice locked the door, and flung the key into the ocean of the wrath of God. It sunk in the mighty waters, and before Immanuel could open the brazen gates, He was seen to plunge headlong into that tide of wrath, and then, emerging from its abyss, He went right up to the gates of the Devil's stronghold; and as the wards of that inviolable lock recognised the long-lost key, the bolt of Justice flew back. That achievement cost Immanuel his life; for, in fathoming the sea of wrath, God's waves and billows rolled their surges over him, and their bitter waters came in upon His soul, and it fainted within Him. But such an achievement did He deem the recovery of these keys of justice, that He now wears them at His girdle as a trophy of that day. And the name in which He now glories is—"I am he that liveth and was dead, and behold I am alive for evermore. Amen. And have the keys of hell and of death."

The lock of everlasting justice could not be broken nor forced back; but thus, at last, being opened by Him who had the key, it was easy work for Immanuel to burst asunder Satan's bolts and bars; and having now, in virtue of purchase and of conquest, mastered the Devil's fastness, and hung out His own blood-red banner from its topmost battlements, our victorious Immanuel passes from dungeon to dungeon proclaiming liberty to its pining captives. Do you wish to go free? Then, behold, He has set before you an open door. He opened it, and none shall ever shut it. It stands open now. He does not proclaim that He will open it on some coming day; but, prisoners of hope, He proclaims that he has opened the prison already to them that are bound. But who will believe His report? Why, dear friends, you would have expected that, as soon as the great outer door of Beelzebub's castle was flung open, there would have been a rush headlong of all its inmates; that each captive, in breathless eagerness, would have hasted away from that dwelling of doomed souls. Ah, no! an occasional straggler leaves it; but its gloomy walls are still peopled with willing bondsmen, and refuse to let them go. The secret of the thing is this:—Though the bar of justice be withdrawn, and the Devil be disarmed, and the outer gate of his stronghold be thrown open, there is still more to be done; for each sinner is immured in a cell, with its own appropriate bar, and bound with his own several chain. That cell must be thrown open, and that chain must be broken, before he can go free—before he pass through the open portals of the great outer gateway, and walk abroad in the glorious liberty of the sons of God. There is more for the mighty Deliverer yet to do, and our complete Saviour does all, for of what avail is it to proclaim to fettered men

that the door is open—to proclaim the opening of the prison to those who still are bound? The Lord Jesus is not content with passing along the various courts and gateways of the Devil's fortress, and proclaiming liberty; He does not merely take His station on some lofty pinnacle, and publish, in the hearing of all the inmates, "This is the Lord's acceptable year; the prison is open, and the bond may go free;" but He comes to the door of every cell where a trammelled captive lies, and at that door he knocks, and asks—"Wilt thou be made free?" Sinner, at thy door He knocks; answer, "Lord Jesus, I will," and thou art free. But when He knocks at the dungeon door, the sinner is sleeping, and will not be awakened. But should a patient Saviour still tarry and take no refusal—should He knock so loud that the dream of stupidity is disturbed—what is the first thing that the startled dreamer does? Outside he hears a voice telling him—"Thou art a doomed man"—and speaking of wrath, and broken laws, and eternal death; and, at the same time, asking—"Wilt thou admit me, and have thy freedom, or exclude me and die?" Words like these alarm him. They raise fearful images before his mind, and though Christ from without assures him that He has rent the fastenings from off his dungeon door, if he would only arise and come away, he is so terrified by those agitating words—"wrath, judgment, and eternal death"—that his first impulse is to spring forward, and, instead of opening the door to let his Deliverer in, he puts his shoulder against it to keep danger out. He fears lest one whose words are so ominous come on an evil errand. He is afraid lest what He says be true—lest the outer fastenings be forced away and the awful stranger enter. But should the Saviour graciously persevere, in order to prevail with the sinner—for in the gospel economy there is no compulsory salvation—none are dragged to heaven against their will—Christ's people are all made willing; in order to make the sinner willing to admit the Saviour, Christ will let a ray of light into his dark dungeon; and then, when the miserable slave of Satan sees where he is—when he looks to the walls of his cell, and sees them hung round with instruments of cruelty, and the enginery of death—when he looks to the floor of his dungeon, and sees the bones scattered of those whom the murderer of souls has slain before him, and sees the glaring eyes and hideous shapes of the doleful creatures that lurk and hiss in its recesses—and then, when he looks at himself, and sees how filthy are his prison-garments, so tattered, and so squalid, that the King of Holiness, the Lord of hosts, must abhor him, and sees how the bonds of guilt do gall him to the quick, and the once-loved shackles of iniquity do hold him firm and fast—then the man takes another thought. He abhors his abode, and abhors himself; and if he feared the disturber of his peace before, he now is more afraid of the wrath to come, and trembles for the wrath begun. It is then that the sinner takes other thoughts of his Deliverer, who is still standing without. "Why should I tremble to let Him in? It is death to remain. And what if He be all that he says? What if He have opened the prison doors, and do delight in giving liberty to the captives?" And, so thinking, the anxious sinner withdraws his shoulder from the door, and turns him round. A hand fairer than the sons of men is put in at the hole of the door. It drops sweet-smelling myrrh. This revives the troubled prisoner, for no enemy would do this. With a heart palpitating betwixt anxiety and hope, the door



opens. All is well. It is Jesus. The chains fall from off him. A drop of the atoning blood has dissolved the adamantine fetters of guilt—the power of the Holy Ghost entering into him has burst the bonds of iniquity. His prison-garments are taken from him, and the royal robe of Christ's righteousness is put upon him, and, conducted forth from the inner prison through the outer wards, into the sunburst of a marvellous liberty, "he declares the name of the Lord in Zion, and his praise in the streets of Jerusalem."

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AN ANCIENT FABLE, BY AN ESTEEMED ARCHDEACON, RECENTLY DECEASED.

"Once upon a time, in the midst of a parched and dreary land, there gushed from the top of a mountain a fine clear spring of water, which carried gladness and fertility wherever it flowed: the wilderness was converted into a garden near its banks, and verdure and cultivation were the sure companions of its progress. After some time, a similar stream began to flow from the summit of a neighbouring hill: it became the parent of many branching rivulets, which cheered the face of nature on every side, and carried happiness and abundance into the remotest lands. The good old stream was a little touched with 'jealousy;' and, conscious of the inestimable benefits which itself had conferred, expostulated with its unambitious neighbour in the following terms:—'Do you not know that you are intruding into a country which I have pre-occupied, and that you and your rivulets have a direct and baneful operation to interfere with, impede, and curtail, the inestimable benefits of grass and green fields, which I have so happily promoted?' 'Why, how can this be? Are not my streams as pure and salubrious as your own; and does not the desert smile, likewise, wherever I go?' 'Your streams do, indeed, profess to be pure, though I have something, if I choose, to say upon that point;—but I insist upon it that I am the good old stream, and that you are an interloper; and I should not err much if I called you a thief.'—'A thief! Did I ever steal any thing from you?' 'Yes, you have: it can need no proof, that, if your mouth were closed, some of the water, which now courses along your channels, would, by filtration through the mountain, be found in mine.' 'It is certainly very possible, that some fifteen or twenty drops might have reached you by this subterraneous filtration; but, see what a noble body of water I possess! And I employ the whole for the benefit of these parched and thirsty lands.' 'What business, I ask you, have you to flow at all? I existed for ages before any one thought of you: and I am by no means convinced, notwithstanding your imposing and devouring claims, that you confer any benefit whatever; your very complexion is 'offensive;' and if 'I should go still deeper, I think it would not be difficult to point out some evils and important deficiencies, and more possibilities of evil, extant in, and resulting from, and probabilities of great improvement lost and precluded by,' such a shabby current as you are. Yet, little as I admire you, I had rather that you would become a feeder to me, than move in this unauthorized manner through the world alone.' 'My good friend, it is quite impossible: some of my rivulets might possibly be turned, so as to fall into your channel; but there are copious branches, which, from the nature of the country, roll on in other directions; . . . neither, as I believe, would you be willing to receive them. While, therefore, we carry cheerfulness and delight on every side, let us be content to pursue our own channels in quietness and peace.'"—*Rev. Dr. Dealtry.*

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SAYINGS AND SENTENCES WORTH REMEMBERING.

Of the Bible Luther said: "I have never shaken this tree without letting some new golden apple fall."

Augustine said of it, "It is small with the small, and great with the great."

Bishop Hall said, "Even in small things there is a great providence;" may we not add, and in small texts great truths.

The only way to find comfort in an earthly thing, is to surrender it in a believing carelessness into the hands of God.—*Bishop Hall.*

A storm makes a mariner, a battle a soldier, and temptation a Christian.—*Female Biography.*

No one can have security that he is planning or acting right while the light of the Lord's countenance is hidden by sin.—*From a Commentary on Joshua.*

Nothing is more common in the providence of God, than for the revenues of sin to be made a plague and a curse to those that amass them.—*Id.*

The efficacy of the truth itself depends entirely on the communion of the soul with the God of truth.—*Foster.*

The moral world is the end of the natural; the rest of creation is but a house which God hath built, with furniture for moral agents.—*Edwards.*

As concerning faith we ought to be invincible, and more hard than adamant stone; but as touching charity, we ought to be soft and more flexible than the reed or the leaf that is shaken by the wind, and ready to yield to every thing.—*Luther.*

Whoso can rightly judge between the law and the gospel, let him thank God, and know that he is a right divine.—*Id.*

It is more easy to keep a fish alive without water, than to preserve spirituality of mind amid the smiles of the world.—*Capito.*

Nothing is more fatal to the church of God than a lukewarm ministry.—*Ecolampadius.*

The sanctification of the Sabbath in this world, is the commencement of the sanctification of the world to come, for all eternity is a Sabbath.—*Jewish Rabbin.*

A truth well established and confirmed, is not to be questioned, much less relinquished, on every entangling sophism though it should appear insoluble.—*Owen.*

Flattery corrupts both the receiver and the giver.—*Burke.*

Whenever our neighbour's house is on fire, it cannot be amiss for the engines to play a little on our own. Better to be despised for too anxious apprehensions, than ruined by too confident a security.—*Id.*

Politics and the pulpit are terms that have little agreement.—*Id.*

#### LAVATER'S RESOLUTIONS.

I will never, either in the morning or evening, proceed to any business, until I have first retired, at least for a few moments, to a private place, and implored God for his assistance and blessing.

I will neither do nor undertake any thing which I would abstain from doing if Jesus Christ were standing visibly before me, nor any thing of which I think it is possible that I shall repent in the uncertain hour of my certain death.

I will, with the divine aid, accustom myself to do every thing, without exception, in the name of Jesus Christ, and as his disciple; to sigh to God continually for the Holy Ghost: and to preserve myself in a constant disposition for prayer.

Every day shall be distinguished by at least one particular wish of love.

Wherever I go, I will first pray to God that I may commit no sin there, but be the cause of some good.

I will never lie down to sleep without prayer, nor, when I am in health, sleep longer than, at most, eight hours.

I will, every evening, examine my conduct through the day by these rules, and faithfully note down in my journal how often I offend against them.

O God! thou seest what I have here written. May I be able to read these my resolutions every morning with sincerity, and every evening with joy, and the clear approbation of my conscience.

### Miscellaneous Communications.

#### CHOLERA IN TURKEY—IMPORTANT FACTS IN ITS TREATMENT.

By the latest intelligence this plague had reached Hamburgh, on the shores of the North Sea; and it may by this time have passed, in its westerly march, into Britain.\* And ere long there is reason to believe that it will cross the wider waters of the Atlantic, and pass onwards in its desolating course through this continent. The newspapers of the day contain many directions, both for its prevention and cure. A circular on the subject, by the IRISH CENTRAL BOARD OF HEALTH, which will be found in the *Toronto Globe*, of the 21st October, is particularly worthy of notice.

We give below a letter from one of the American Missionaries in Constantinople to the Editors of the *New York Observer*, which contains very valuable information respecting this scourge. Our readers, we think, will do well to preserve the letter and the circular above referred to, and act on their suggestions in the event of the cholera reaching Canada.

\* This was written before the news arrived of the cholera being actually in Britain.



Of this desolating disease we may truly say, we know not whence it cometh and whither it goeth—and on this very account we may the rather see the finger of God in it.

In Habakkuk's sublime description of Jehovah's marching out of Egypt before his people, the prophet says, "Before him went the pestilence; and burning plague went forth at his feet." (We follow the rendering of the margin.) Now, may we not in these days see war, famine, and pestilence, so many messengers of vengeance, executing their commission before the Lord's coming by the all-subduing power of his Spirit to set up his kingdom in our world! Yes, heaven and earth, the sea and its fulness, the field and all that is therein, and the trees of the wood, are called on to rejoice before the Lord, for he cometh—yet it is expressly declared, "A fire goeth before him, and burneth up his enemies round about."

Constantinople, August 27, 1848.

*Messrs. Editors:*—The cholera is still making dreadful ravages in various parts of Turkey, as well as in some portions of Europe. Mysterious disease! that stretches its gigantic arms from the Red to the White Sea, and at the same moment of time, kills, as in a moment, its hundreds and thousands in Cairo, in Constantinople, and in Petersburg! And thus it moves onward, and onward, and onward, toward the west, awakening the most gloomy forebodings in nations and countries yet unreached, while it leaves desolation and sorrow behind! Quarantines, and milito-sanitary *cordons*, are instituted in vain. They have again and again been proved to be most perfectly useless in staying the march of this dreadful pestilence. No quarantines nor disinfecting agents can be of any avail, unless you can adopt means so general and powerful as to change the character of the whole atmosphere around us. There can scarcely be a doubt that the Asiatic cholera, as it is called, depends upon a specific cause, and that that cause is in the atmosphere. Recent observations seem to show that the electric or magnetic fluid has something to do with it. This is a point upon which some light may be thrown in America, should the disease invade that country, as now seems most probable; for the electric telegraphs in operation there are more numerous than in any other country in the world: and if, as has been asserted in Europe, the cholera atmosphere affects these instruments, the fact must surely be observed in America.

The cholera has now existed in the city of Constantinople for nearly one entire year; though much of the time it has been of a mild type, and limited in extent. Within the last month, however, it has shown more malignancy than at any former period, and during one week nearly all that were attacked, died. The number of deaths in the city, during that week, from cholera alone, was reported at 1,100. At the same time the disease has been raging at Broosa, Nicomedia, Adabara, Magnesia, Urntaub, Aleppo, and various other places in the interior. Trebizond was dreadfully visited a year ago, and now the disease has returned with such violence as to drive almost every body from the city that had the means of fleeing. It has just begun its ravages at Smyrna, where, it is to be feared, it will be particularly severe. As I have intimated, this scourge of the human race is moving westward. It will doubtless by and by be heard of from France and England, and then it will cross the Atlantic, as before, to perform its direful mission in America.

My principal object in introducing the subject into this letter is to communicate some facts concerning its treatment, which have been learned by experience in this part of the world, and which, though they may not be new to professional men in America, may tend to corroborate what they have already observed and heard on the subject, while those of your readers who are not versed in medical science, may have their minds quieted somewhat, in knowing that there are precautions which, under God, will in most cases secure safety, even in the midst of the greatest exposures.

The Asiatic cholera, which when fairly seated is one of the most unmanageable of all diseases,—despising all human art and skill, and mocking all the assiduities of friendship in almost all cases,—*begins* with a *mild diarrhœa*, which in that stage is most readily cured. True, where the cholera is raging we are continually hearing of persons who rise well in the morning, and are in their graves before night; and it is not to be doubted that there are some cases in which the very first attack of the disease *is the collapse*, from which recovery is rare. But I can say with truth, that *in every instance* of these sudden deaths by cholera, in which I have been able to investigate the circumstances, I have found that the individual *had been labouring under diarrhœa for some days previous*. Generally this is so slight as not to be noticed; it is attended with no pains, and no sickness of stomach, perhaps, and

gives the person no particular inconvenience. But it is this very diarrhœa which is insidiously preparing the system for the most dreadful onset of disease. Whenever the cholera is prevailing in any place, it should be a rule in every instance, *to stop even the slightest diarrhœa immediately*. For this we have a remedy always at hand. Opium, in some form or other, must be used *immediately*, and without fear. In the form of laudanum, perhaps it may be used most conveniently. At such times it should be found in every house; and the master of the family should give the strictest injunction to every inmate of his house, to give *immediate notice*, if attacked with diarrhœa. In mild cases, *six drops* of laudanum for an adult will be sufficient to check the disease. The dose should be repeated *every four hours, until the diarrhœa is stopped*. This is a most important direction. In severe cases of diarrhœa a larger dose must be used, and the dose may be increased indefinitely without the least injury, so long as the effect of *checking the diarrhœa* is not produced. I have been called to prescribe in a great multitude of cases of cholera in this incipient stage, and I have found every one of them to yield to this medicine. The prescription is one which our good brother Doctor Smith left with his brethren in Turkey, in anticipation of the cholera, when he was returning to America; and by the blessing of God, I do believe it has saved thousands of lives. Our native brethren in Nicomedia and Broosa having been instructed on the subject by Dr. Smith, have been exceedingly useful as instruments of checking this disease in a great multitude of cases. Many even of their worst enemies among the Armenians have flocked to them for this medicine, and having proved its virtues have become their best friends.

I have used with the best effects, in many severe cases, when there was much pain, and tendency to cramps, and coldness in the extremities, a mixture of equal parts of *Laudanum*, *Tincture of Rhubarb*, and *Tincture of Camphor*. Of this *eighteen drops* may be given for an adult as a dose in mild cases, to be increased according to circumstances. Of all epidemic or contagious diseases none excites more general alarm than the malignant cholera, and yet I know of none that gives such timely premonitions of its approach, and that is so perfectly under human control, (so to speak) as this is, in this early stage.

Of course, when there is a tendency to diarrhœa in cholera times, the strictest attention should be paid to diet, and fruits and crude vegetables should be carefully avoided. Wherever the cholera prevails, it has been found that most people are easily inclined to bowel complaints, and this is an indication that the diet of people generally should be regulated accordingly. A sudden change from a generous to a low diet in such circumstances has been found quite injurious. A person who is well should continue to eat very much as he has been accustomed to, except that most people eat *too much*, as a general rule, and except that fruits and certain vegetables, which at other times would be harmless, under the cholera atmosphere are apt to produce diarrhœa.

I will close my communication by giving some particulars of two or three cases, from many that have come under my own observation, to illustrate what I have said above. I was awakened one night about midnight by two of my own children—one 15 and the other 13 years of age. They had both been suddenly attacked with diarrhœa and vomiting, accompanied with the severest pains, amounting almost to cramps in the stomach. The cholera was prevailing around, and, of course, I had the greatest reason for apprehension that this was a sudden attack of this disease. I administered immediately full doses of the mixture mentioned above, repeating it every two hours as long as the symptoms continued urgent. I gave also the oil of peppermint, and repeatedly applied the spirit of camphor, with friction, to the region of the stomach. The next day they were both well again, excepting of course some debility from the preceding night's attack. They had both eaten freely the day before of a dish of stringed beans, and I remarked that each upward evacuation of the stomach brought with it some of these beans, in precisely the same state in which they had been eaten twelve hours before.

A European merchant of my acquaintance, residing in Galata, arose one morning, and took a sea-bath, as he was accustomed to do. He then attended to various matters of business, which required him to walk several miles back and forth in this city. He returned to his lodgings quite ill, some time in the forenoon, and before night of the same day he was a corpse, having died of a most violent attack of cholera! This case was reported as one of death almost on the very first attack, but I ascertained, on inquiry, that this individual had been suffering with diarrhœa for eight or ten days previous!



A Protestant Armenian was very violently attacked one night with what his physician called "the most awful case of cholera he had ever witnessed." He died within twenty-four hours! The facts concerning the case, however, are these. He had had a similar attack two weeks previous, and had been cured by the blessing of God on the remedies mentioned above. The day before his second attack, while he was still weak from the first, he walked many miles and became very much fatigued, and certain circumstances had very much agitated his mind. He ate a hearty meal in the evening, partly of beans and meat, which no doubt was the immediate cause of the attack; and after the diarrhœa commenced, nothing was done to check it for several hours, and when at last a physician was called, it was too late!

Fain would I hope that our beloved country may be saved from the ravages of this scourge;—but this can hardly be expected. It will probably come, and come to many, "as a thief in the night," although the warning has been long and loud. The class of people among whom it makes its greatest desolations, are those who use habitually the intoxicating cup. I don't know that even the strictest attention to the rules I have given above will avail to save the drunkard, when he is attacked. When the seeds of this disease are cast into such a man's system, it is like striking fire into a box of tinder. The whole internal coatings of his stomach, besides other vital organs, are already diseased, and he is a subject of which the cholera will make very short work. It makes one shudder to think how many drunkards will be suddenly ushered into eternity, by this dire disease!

Many who are esteemed temperate in these habits will also fall. God designs this as his scourge upon the nations; and let it be our prayer that the nations may be led thereby to repentance. Of how many sins is our own nation guilty before God! and how little is thought of them, and felt for them, and how rarely are they confessed! Let us imitate the godly Ezra and Nehemiah in confessing, not only our own sins but the sins of our people—of our whole country, and like them, let us plead with God for his pardoning mercies and that he will avert his threatened wrath from us.

I am happy to add that in some parts of Turkey, where the gospel is preached, the visitation of the cholera has been attended with the happiest spiritual results. Some who were dead in trespasses and sins have been awakened thereby; some enemies have been made friends; and the Holy Spirit is now evidently striving with the hearts of some who have heretofore shown the most stupid unconcern in regard to the things of eternity. May such fruits abound more and more, through the working of God's mighty power.

I remain, Gentlemen, very sincerely yours,  
H. G. O. DWIGHT.

**A LAKE OF BLOOD.**—Dr. Dick estimates the number of those who have perished directly or indirectly by war, at 14,000,000,000. Elihu Burrit, the learned Blacksmith, has taken the estimates of Dr. Dick, and estimating the average quantity of blood in a common sized person, states that the blood in the veins of those fourteen thousand millions would fill a circular lake of more than seventeen miles in circumference, and ten feet deep, in which all the navies of the world might float.

## Foreign Missions.

### THE EFFECTS OF INFIDELITY AND CHRISTIANITY UPON NATIONS CONTRASTED.

The only instance in which the avowed rejecters of revelation have possessed the supreme power and government of a country, and have attempted to dispose of human happiness according to their own doctrines and wishes, is that of France during the greater part of the revolution, which, it is now well known, was effected by the abettors of infidelity. The great majority of the nation had become infidels. The name and profession of Christianity was renounced by the legislature. Death was declared by an act of the republican government to be an eternal sleep. Public worship was abolished. The churches were converted into "Temples of Reason," in which atheistical and licentious homilies were substituted for the proscribed service; and an absurd and ludicrous imitation of the pagan mythology was exhibited under the title of

the "Religion of Reason." In the principal church of every town a tutelary goddess was installed with a ceremony equally pedantic, frivolous, and profane; and the females selected to personify this new divinity were mostly prostitutes, who received the adorations of the attendant municipal officers, and of the multitudes whom fear, or force, or motives of gain, had collected together on the occasion. Contempt for religion or decency became the test of attachment to the government; and the gross infraction of any moral or social duty was deemed a proof of civism, and a victory over prejudice. All distinctions of right and wrong were confounded. The grossest debauchery triumphed. Then proscription followed upon proscription; tragedy followed after tragedy in almost breathless succession on the theatre of France; almost the whole nation was converted into a horde of assassins. Democracy and atheism, hand in hand, desolated the country, and converted it into one vast field of rapine and of blood. The moral and social ties were unloosed, or rather, torn asunder. For a man to accuse his own father was declared to be an act of civism worthy of a true republican; and to neglect it was pronounced a crime that should be punished with death. Accordingly, women denounced their husbands, and mothers their sons, as bad citizens and traitors. While many women, not of the dregs of the common people, nor of infamous reputation, but respectable in character and appearance, seized with savage ferocity, between their teeth, the mangled limbs of their murdered countrymen. France during this period was a theatre of crime, which, after all preceding perpetrations, have excited in the mind of every spectator amazement and horror. The miseries suffered by that single nation have changed all the histories of the preceding sufferings of mankind into idle tales, and have been enhanced and multiplied without a precedent, without a number, and without a name. The kingdom appeared to be changed into one great prison, the inhabitants converted into felons, and the common doom of man commuted for the violence of the sword and bayonet, the "sucking-boat," and the guillotine. To contemplative men it seemed, for a season, as if the knell of the whole nation was tolled, and the world summoned to its execution and its funeral. Within the short time of ten years, not less than three millions of human beings are supposed to have perished in that single country by the influence of atheism. Were the world to adopt and be governed by the doctrines of revolutionary France, what crimes would not man perpetrate? What agonies would they not suffer? Yet republican France is held up in the present day as an example worthy to be followed in this country! All will allow that the experiment which France made to govern her nation by the principles of infidelity signally failed; and if we are to judge from that specimen, misery and ruin must attend it wherever it rules.

We have but few instances of Christians who carry out the principles of the gospel in ruling a kingdom. Many of those who profess to be Christian rulers are infidels in practice. Besides, Christianity, as delivered by Christ and his apostles, is scarcely adopted by any state. It is often found mixed with offices, forms, and ceremonies, to give it pomp and circumstance in the eyes of an unthinking multitude, but which have no warrant in the New Testament. Allowing for these defects, it is capable of demonstration, that pure Christianity, when incorporated with a government, sheds invaluable blessings on the community.

Let us take an instance or two. The islands of the southern sea were notorious for sanguinary wars, murders, infanticide, robbery, polygamy, ignorance, and crime. Every foul vice seemed to be nurtured and reigning there. Christianity entered those beautiful spots of our earth by means of a few devoted Christians, who left their homes to dwell among the people, and teach them the gospel of Christ. Amidst great persecution, ridicule, privations, and discouragements, they laboured for twenty years, with scarcely any perceptible effects from their instructions; but faith in Christianity as a remedy, and in



Christ as their friend, sustained them. At length God appeared for their help; the king of Otaheite, followed by many of the people, embraced Christianity, and the influence spread through the community, till the whole population renounced their false, ugly, and senseless deities. Some of them they destroyed, others they enclosed in a case shaped like a coffin, with this inscription, "Dead gods," and sent the package to England, that British Christians might see the foolish gods which Tahiti formerly worshipped. Then knowledge spread—civilization progressed—commerce flourished—clothing was adopted by the natives—houses were built and factories established—murders ceased—schools arose—domestic comfort increased—God was worshipped, and Christianity triumphed! These were bloodless conquests. No tears of orphans and sighs of widows accompanied her progress: the only regrets heard were, that she had not entered before, and saved many of their children whom they had ignorantly murdered.

The testimonies to this renovation of a people are not confined to the reports of the missionaries, but come from various sources. Captain Fitzroy, of her Majesty's navy, thus speaks:—

"A few months only have elapsed since I returned to my native land, from regions which are every day becoming more and more interesting, and where the influence of Christianity is hourly, we may say, changing the very spirit of the inhabitants. In the islands of the South seas which I visited, beginning, in the first place, with the Society Islands, as lying nearer, all those who were with me were astonished, as I was, to find such orderly, civil, cheerful, and happy societies as we there found. I, for one, and many of those who were with me, had been taught to believe, that a morose, sullen, gloomy disposition had taken the place of the former amusements which there prevailed.—But I can bear the most solemn testimony that such is not the case. Never in my life have I seen a happier or more cheerful people than in the islands of Otaheite. While there, I had an opportunity of asking those who had lately visited the neighbouring islands, to many of which our countrymen have not yet penetrated, where only native missionaries have been sent, what was the state of those islands? They invariably told me, that similar results have been produced. Into almost every island of the South seas ships may now go, and their crews land, without fear of being immediately massacred by the natives. But this is invariably the case where the missionaries have succeeded in establishing themselves. Yet I am sorry to say many seamen, who have come home from those islands, have been guilty of the basest ingratitude, in depreciating the labours of those very missionaries to whom, probably, they owed their lives. Many persons have said, that the natives only conformed outwardly to the doctrines of the missionaries among them, and only because the eyes of the missionaries were upon them, but that when they were no longer under their observation they acted in a very different manner. I have been with the natives at the tops of the mountains, when no eye was upon them, except that of a stranger, whom they might never see again, and the conduct of the natives of Otaheite, was just as correct; they were as sincere in their evening and morning prayers, and the manner in which they spoke of the exertions of the missionaries among the neighbouring islands, as in the low country near the sea, where the missionaries resided."

If we turn our eyes to Africa, her degraded and oppressed sons exhibit the same results of the gospel wherever it has reached them. Mr. Campbell informs us, that some of them who inhabited a spot, called Hoote Kraal, were the most wretched beings he ever beheld: they were without clothing, except a few, who had remnants of tattered sheep-skins thrown around them: their persons were filthy in the extreme, exhibiting no symptoms of having been washed from their birth; and ignorance and misery characterized the little community. They, however, entreated him to send them a missionary, which he was enabled to do, Mr. Pacalt being at that time employed at the Cape.

By the prayers and labours of this servant of Christ, things soon began to assume a different appearance. In five years from the period of Mr. Pacalt's arrival among them, Mr. Campbell again journeyed to visit this spot. As he approached it, one and another remarked, "You will see a wonderful change for the better at Hooté Kraal;" "and so I did," observes the intrepid Christian traveller; "for there were houses built in the European style, with gardens attached to them, in which were growing peaches, apricots, and other English fruits, with various kinds of vegetables; a wall surrounded the little town several feet high; a church reared its head above the rest of the buildings, and a school was attached to it, in which native children were teaching their companions to read, after the plan of the British and Foreign school lessons; the people were decently clad; comfort and order were observed; and a people who were once little above the brutes, now exhibited intelligence, industry, benevolence, and piety." Captain Fitzroy states respecting Christian missionaries in Africa,—“If the opinions of such a man as Sir J. Herschell—living in the calmest retirement, tied to no party, unconnected with any set of men, if the opinions of a man of his ability and his character, are worth any thing, I have it in writing from him, to the effect, that the missionaries are doing the greatest good to their fellow-creatures, and deserve the full support of his Majesty's government.” And if Christianity were to ascend the throne, and rule all heathen lands, the changes would be equally obvious and beneficial.

SHERMAN.

#### CHRISTIAN LOVE A MISSIONARY SPIRIT.

In the beautiful description which is given, by the Apostle Paul, of Charity or Love, it is said, that "she seeketh not her own." Under the influence of this expansive and lovely principle, the true believer is led to seek the happiness of his fellow-beings, as well as his own, and to do good to all men as he has opportunity. He who has the Spirit of Christ, and imitates the example of Christ, cannot live unto himself, but feels constrained to do all in his power to promote the happiness of all mankind.

The comforts and enjoyments of the present life, however great they may be, sink into insignificance when contrasted with the retributions of eternity. Carried onward, as we all are, towards that unchanging state, no one who seriously reflects on the subject can fail to feel its great importance and awful solemnity. Knowing too, that the whole world lieth in wickedness, and that "the wrath of God is revealed against all unrighteousness of men," we cannot doubt that those who possess not the light of the gospel, as well as those who will not live according to its precepts when they enjoy it, must perish eternally. Hence the condition of the millions of our fellow-men who know not CHRIST, and obey not his gospel, must be to all rightly regulated minds, a matter of the deepest solicitude. Such it was to holy men of old, even under the comparatively obscure light of the dispensations during which they lived. Abraham, Jacob, the sweet singer of Israel, the "rapt Isaiah," all anticipated with joy the time when the Messiah's name should be made known throughout all the world, and the whole earth be full of his glory. To us, living in an era of greater light and higher privileges, it has been given to promote, and in some measure to enjoy, the blessings for which they could only pray. How much, then, should we feel our obligation to confer the knowledge of salvation upon all mankind, as far as they may be accessible to our influence.

It is a reason for great thankfulness and strong encouragement that we find cause to believe that such a spirit exists, and that in no feeble degree, in our own church. Evidence of this is afforded not only from the fact that a community so small has furnished so large a proportion of its ministers to labour personally for the salvation of the heathen, but also from the liberality with which these missionaries have been sustained. The success, too, of the ex-



ertions made since the last meeting of Synod to send out a re-enforcement to the mission, shows that the state of feeling among us is sound and correct on this subject, and that we will not only speak, but act and give. While, however, we may gratefully record this as an evidence of the divine goodness, we are far from supposing that we have as yet done all we *should*, because we know we have *not* yet done all we *could*. Our Saviour requires *sacrifices*, and how few have yet rendered more than *superfluities*. We must yet do far more before we can be authorized to feel that our duty is fulfilled.—Ed.

#### MISSIONARY ZEAL ILLUSTRATED IN THE MORAVIANS.

When the adorable Redeemer sojourned in our world in the flesh, his usual requirement to those who employed a willingness to become his disciples was, "Come and follow me." This intimated his will that they should in many cases forsake homes and kindred and employments, and that not merely to attend his instructions as he travelled from place to place, but to become preachers of the kingdom which he was setting up in the world.

'Christ makes the same demand on all to whom he is known; his language still is, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." We have no doubt that the proper bearing of this requirement on many a disciple would be to impel him to give himself to the service of Christ in lands where he is yet unknown. Many have been led to consecrate themselves to that service on their conversion. Every genuine revival of religion has issued more or less immediately in producing some ministers or missionaries.

The Moravian brethren furnish abundant illustrations of this. Their own existence as a Christian community, was the result of a revival of religion among a few exiles from the persecuted churches in Bohemia. They numbered only 600 souls, when in an early period of last century, they began to send forth missionaries; and in the short space of eight or nine years, they had sent missionaries to Greenland, St. Thomas, St. Croix, Surinam, Berbice, different parts of North America, Lapland, Tartary, Guinea, the Cape of Good Hope, and Ceylon.

What great things for God would not all our churches accomplish if our office-bearers and members were animated with the same spirit! And who may not see that the millennial age would be already begun if all Protestants cherished and put forth the same zeal for the Redeemer's kingdom? We give the following particulars of the United Brethren at the present time:—

"The United Brethren, or Moravians, in Great Britain, have only about 2,000 communicants; one in every twenty-five of their active and talented members being sent out as missionaries. They have 42 missionaries in the three Danish West India Islands, having under their instruction 9,570 negroes; in Jamaica they have 35 missionaries, instructing 13,782 negroes; in Antigua, 27 missionaries, and under their care 10,022 negroes; in St. Kitts, 10 missionaries, and 2,911 negroes; in Tobago, 6 missionaries, and 1,243 negroes; among the Greenlanders, 24 missionaries, instructing 1,878 persons; in Labrador, 30 missionaries, among 1,167 Esquimaux; North America, 10 missionaries among the Delaware and Cherokee Indians; in Surinam, South America, 41 missionaries labouring among 11,442 negroes; in South Africa, 47 missionaries labouring among the Hottentots and Tambookies and Fingoes. They are about to establish missions also in the Caffre country, South Africa, among the Indians on the Mosquito shore, and to New Holland. Total number of missionaries, 722; converts, 64,560."

CHANGES IN THE SANDWICH ISLANDS.—In the year 1778 these Islands were discovered by Capt. Cook, in one of his voyages around the world, and were inhabited by a most revolting and degraded people. In 1790, Captain Metcalf touched at them with the first American vessel that had ever visited them. One of his boats was stolen by two natives, and the man that was guarding it killed. In 1809, two native youths, Hopoo and Obookiah, accompanied an American Captain to New York, and went thence to New Haven, whence they shortly afterwards were introduced to the school for heathen pupils, at Cornwall,

Ct. Their history and condition interested many Christian minds, and in the year 1819, the American Board of Foreign Missions, resolved upon the Sandwich Islands as a mission station, and in October of that year, two missionaries, two school teachers, one farmer, one physician, and one printer, sailed with their wives for that field. On their arrival, they found that idolatry had been put down by national law, and the way, therefore, was opened up for the gospel effort. The opportunity was eagerly and encouragingly improved. In 1822, the first marriage was celebrated in the forms of Christianity—one of the parties being the Hopoo who had studied at Cornwall. In 1823, the first burial took place as it occurs in Christian lands—the person being a child in one of the missionary families.

In 1839, the whole Bible was printed in the Sandwich Island tongue—an alphabet having been prepared—and fifteen years and many hands been employed on the work. In 1840, a national Constitution or Bill of Rights, and a code of laws were adopted, and since that time, the governments of the United States and Great Britain, have acknowledged the independence of these islands. In 1842, a house of worship was erected at Honolulu, 144 feet by 78, with basement, gallery, steeple, and clock, at a cost of \$20,000. This sum was generally raised in money or work, by the people at large. In the year 1846, there were on these islands, 21 missionary stations, 81 missionary labourers, 7 boarding-schools, with 293 scholars and upwards of 33,000 persons had been baptized and received into the communion of the church from the beginning. Of these, nearly twenty-six thousand, are in good standing at this time. Schools are almost universally established, and even singing schools and associations for improvement, are very general. Newspapers are regularly published and widely read—and every thing indicates an early, and high state of civilization. At such sights who can refrain the cry, "Behold what God hath wrought!" And who would grudge the prayer, the contributions, and the efforts by which, under God, these wonderful works have been accomplished?

MISSIONARY SPIRIT AMONG THE HEATHEN CONVERTS.—In writing from southern Africa, Rev. Mr. Grant says:—"Some of our church members who were heathen a year and a half ago, and whose income is but five shillings a month, cast into the monthly collection box, two shillings and six-pence—half their monthly income. And never have I heard prayers from clergymen or laymen which interested and delighted me more, than those of some of these heathen converts." From the Maulmain mission in India, there is an account of the formation, lately, of a missionary society in a Karen church, at Dong Yahn. The church numbers about sixty members, and nearly every member came forward voluntarily and set down a monthly subscription. Money is scarce in these benighted lands—such an act, therefore, must be expressive of their interest in this great work. O that Christians every where had a similar spirit!

CONVERSIONS TO PROTESTANTISM.—Romish journals are frequently asserting that the papacy is increasing from the ranks of the protestant faith. While, however, there is no proof of this, there is delightful evidence of a fact of very great interest to the Christian heart. It is this: many are abjuring the popish system in all its delusions, and em-



bracing "the truth as it is in Jesus." Of the one hundred and fifty missionaries under the care of the Foreign Evangelical Society in France, one half have been Roman Catholics; and such, also, were one hundred and ten of the one hundred and twenty colporteurs who are now devotedly sowing the seed of life in that long spiritually desert soil. Within the past five years, there is good reason to believe that not less than *one thousand Roman Catholics* have been led to the true faith, through the labours of the American Protestant Society. Verily, God seems to be saying, "Come out of her, my people."

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#### AMERICAN MISSIONARY ASSOCIATION.

Our readers, we presume, are generally acquainted with the character of this society, which makes it one of its fundamental principles to have no connexion with slave-holders, and to give no sanction, direct or indirect, to their enormous sin. We are glad to find by the last annual report, that it is receiving a liberal support, and that its operations are becoming more widely extended. It has now missions among the heathen in Western Africa, in Jamaica, in the territory of Minnesota, in the Sandwich Islands, in Canada, and in Siam, and in addition, a number of domestic stations. The receipts for eleven months were \$17,095; payments \$17,263.

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### Ecclesiastical Intelligence.

#### EASTERN REFORMED PRESBYTERIAN SYNOD, IRELAND.

We received, not long since, the published minutes of the last meeting of this sister church, in whose welfare we feel so deep an interest. The noble position it has assumed, the severe trials to which it has been exposed, and the zeal and energy which it displays, all render us earnestly desirous that it may be adequately sustained. We have had intimations that a delegation from it may be expected in this country next spring, and we hope it will meet with a most cordial reception.

The following items of information are selected as the most important. The meeting was held in Belfast, convening July 18th, and terminating July 20th. The number of ministerial members is the same as at the preceding meeting, Dr. Paul having been removed by death, and Rev. Matthew Smith having been ordained and installed pastor of the congregation in Newtonards.

The Derry Presbytery presented the following report, which will give a view of the state of the church within their bounds:

The DERRY PRESBYTERY report that since last meeting of Synod they have held six regular meetings, and one *pro re nata*: that they have visited all the congregations under their inspection, and have much pleasure in stating to Synod that in all their congregations they have found the greatest harmony and good feeling to prevail both among the people themselves and between the people and those who are over them in the Lord. The Presbytery have recommended that in all their congregations there should be stated times appointed for the meetings of Session; that these meetings should be frequent, and that in them there should be a special prominence given to devotional exercises as tending to cherish and promote the spirit of religion in the souls of the office-bearers of the church, to obtain from a prayer-hearing God a greater revival of religion in our church, and to extend in the world the cause that is in our hands. We have also recommended to the

office-bearers in our several congregations still more devoted attention to the young of the flock. There is a Sabbath school in each of our congregations, and we have been endeavouring to promote the spirit of inquiry by forming libraries for the use of the people. We believe that great good has resulted from the visit of the Rev. John Nevin, as agent for the schemes of our church. We can easily recognise the hand of God in the measures recently adopted for maintaining the administration of gospel ordinances, and preserving the organization of our congregations at a time when by lawful calamities the candlestick might have been removed out of its place. Considering the awful pressure of the times upon our congregation, we cannot but report that our people have manifested the most laudable zeal and self-denial in maintaining the schemes of the church, and we are warranted in entertaining the hope that if in the providence of God the calamities under which our country has been groaning are alleviated, the evidences of this zeal and self-denial will be still more marked and striking.

The ordinances of grace are regularly administered in all our congregations, and the days of thanksgiving and humiliation appointed by Synod have been observed. Presbytery further report that Mr. Robert Henry is still looking forward to the gospel ministry, and is prosecuting, as he has time, preparatory studies. He has accepted a tuition in a gentleman's family in England, and his engagement there will not terminate for some time.

Mr. George Stewart has attended a second session in the University of Glasgow, and has prosecuted the usual course of study with diligence and promising success. His certificates of attendance and proficiency from the Professors, under whom he has studied, are very satisfactory, and from Dr. Bates he received a most gratifying testimony both as to moral character and attention to religious duties.

The Rev. William Henry, D. D., is Moderator, and the Rev. Samuel B. Stevenson, Clerk, for the current year.

The BELFAST PRESBYTERY report that Mr. Matthew Smyth having been under their care as a Theological Student, and having given satisfactory proofs of his proficiency in the various branches of education usually required by this Synod, was licensed to preach the everlasting gospel on the 19th of August, 1847; and received appointments as a licentiate. At a meeting of Presbytery, November 23d, a memorial was presented to the court from Newtonards congregation, requesting that they might enjoy the services of Mr. Smyth for four Sabbaths in succession, and also that they might obtain a visit of an ordained minister to examine their fitness for having a call moderated. The prayer of memorialists was granted by Presbytery; and Dr. Alexander was appointed to visit the congregation; the Presbytery met on the 21st of December, and found the report from that congregation very favourable, they have cleared off their debt, and engage to pay into the SUSTENTATION FUND £50 per annum. They have also provided a dwelling-house for the Minister, and four acres of town parks, both being at a very moderate rent. Dr. Paul was then appointed to visit that congregation and to preach there on the 1st Sabbath of January, 1848, and on the Monday following to moderate a call and report progress to the Presbytery, which was appointed to meet in Belfast on Tuesday, the day immediately succeeding the moderation. This appointment was fulfilled by Dr. Paul, and it was the last ministerial service that he per-



formed. He was affected with paralysis on the evening of Wednesday, the 5th of January, and died on the morning of the 16th of March. It is with feelings of deep sorrow that we record the removal by death of the Rev. Dr. Paul, whose services as a co-presbyter were highly appreciated by us. The amiableness of his disposition, the sincerity of his friendship, his judicious counsels, and his consistent, fearless, and zealous advocacy of truth, endeared him to our affections and rendered him an eminently useful member of our Presbytery.

By his death, his brethren in the ministry, his congregation, and the church, have sustained an irreparable loss. In the domestic circle the excellence of his character was strikingly displayed, and with his bereaved family we sincerely sympathize. *He is gone; his labours are ended: but his praise is in the churches.* While we would desire to bow submissively to the will of the church's Lord in the bereavement which we have experienced, we would feel it to be matter of gratitude that the life of this distinguished servant of the Redeemer was prolonged to a good old age for extensive usefulness in the defence and advocacy of truth, and especially of the great cause of civil and religious liberty. And we record with unmingled satisfaction, the well attested peacefulness and holy triumph of the closing scene of his life. On his death-bed, he instructed, encouraged, and comforted the Christian friends who visited him; while the graces of patience, faith, brotherly-love, and hope of the glory of God shone forth in his whole deportment. This faithful servant of Christ is dead, but the church's exalted Head lives, and with Him is the residue of the Spirit. May we be enabled to attend to *His* admonition, "*Be ye also ready.*"

Presbytery may here state that the now vacant congregation of Loughmorne recently made application requesting that steps would be taken with a view to the moderation of a call among them. This application was made so lately that Presbytery have not taken any action relative to it, but they intend to make arrangements for that purpose without delay.

The Presbytery having found that the call from Newtonards congregation was unanimous for Mr. Smyth, and that the proceedings at the moderation were agreeable to Presbyterial order, set apart Mr. Smyth to the office of the ministry and pastoral charge of that congregation on the 28th of March. The Ministers officiating on the occasion, were Rev. Jacob Alexander, Drs. Houston and Alexander, and Rev. J. Nevin.

The Lord's supper has been dispensed at least once in each of our congregations, and in some of them twice. The days of thanksgiving and fasting appointed by Synod, have been observed.

Having more vacancies than licentiates, we sometimes had difficulty in distributing the supplies; but we endeavoured to give each a fair share of what we had. Mr. Close has laboured in Liverpool during the greater part of the time since last meeting of Synod. After his return to Ireland, Mr. Marcus was sent out to occupy the same field. The labours of both the young gentlemen have been very acceptable to the people there. It seems as if the Lord is about to send a time of reviving to the remnant in that place, and to water from heaven the seed sown that had previously few symptoms of growth. The labourers are still too few, and the church still needs to "pray the Lord of the harvest to send forth labourers into the harvest."

It is with regret that we record the removal from the country by emigration, of Mr. John G. M'Vicker. The extent of his learning, the amiableness of his disposition, and the uprightness and piety of his character render him a treasure to what part soever of the church with which he is connected he may attach himself. But let us not suppose that the church's Head is unable to furnish instruments for his work. We may yet thank God and take courage. We recommend to Synod for general examination, Mr. Hugh Austin,—a young man who has finished a course of classical and collegiate education; and whose talents, acquirements, and assiduity in study give ground to hope that he may be a useful labourer in the vineyard of the Lord.

There are other young men in connexion with our church, prosecuting the usual course of study for the ministry. Some of them have made great proficiency in learning. Others of them possess talents, which if cultivated in an humble and prayerful manner, may turn to good account; but some of these have their time so occupied with attention to schools and other avocations, that they have not yet brought the powers of their minds fully to the great work of preparing for the ministry. But we hope that at least some of these will yet become burning and shining lights in the church of the living God.

Dr. Houston is Moderator, and Dr. Alexander, Clerk, of Presbytery.

[To be continued.]

[For the Banner of the Covenant.]

#### ORDINATION OF MR. D. M'ALEESE.

The Northern Presbytery of the Reformed Presbyterian church ordained to the ministry, Mr. David M. M' Aleese, and designated him a missionary to Canada, on the 22d October, 1848. The Rev. Dr. M'Leod presided, proposed the questions and offered the ordaining prayer—sermon by the Rev. Alexander Clarke, of Amherst, Nova Scotia, from Isaiah vi. 8; "Here am I, send me"—charge by Rev. D. J. Patterson, of Brooklyn—concluding prayer by Rev. J. Agnew Crawford, of Milton, Pa.; benediction by Rev. R. A. Hill, of Ryegate, Vt.

All the exercises were of the most solemn and impressive character, and were listened to, by a very crowded house, with the utmost attention for more than two hours and a half. Mr. Clarke's sermon was one of great ability. His design was to depict the character of a qualified missionary, and he spoke from the experience of more than twenty years. The impression produced, was evidently most salutary, and, no doubt, it was heightened by the circumstance of the services being held in the church of our former brethren, in Waverly Place. It had been kindly offered for the exercises of the evening by the authorities of the congregation, and was accepted in the same spirit of Christian courtesy in which it was tendered. May this prove the commencement of an era of good feeling among all concerned. J.



#### Notices of New Publications.

*The Psalms of David in Metre*—allowed by the General Assembly of the Kirk of Scotland, and appointed to be sung in congregations and families. New York, Robert Carter; for sale in Philadelphia by W. S. Martein, Seventh and George street.

This is a very accurate and elegant reprint of the version of the Psalms, used in the Reformed Presbyterian, and other churches, and we have great pleasure in recommending it to our readers as the *best edition*, so far as we know, which has yet been



lished in this country. The paper is white and substantial, the type large and distinct, the binding neat and durable,—the whole *getting up* of the work being such as to make it well adapted to general use. What is best of all, it appears to be free from the *typographical* errors, by which other editions have been so much disfigured. We hope it will have an extensive circulation.

*Revivals of the Eighteenth Century, particularly at Cambuslang, with three sermons by Rev. George Whitefield, taken in short-hand. Compiled from original manuscripts and contemporary publications, by Rev. Dr. McFarlan, D. D., Renfrew. Issued by the Free Church of Scotland.* For sale by the *Presb. Board of Publication*. Price 44 cts. In a former number we called the attention of our readers to this book, but it merits more extended notice than we could then give it. The subject to which it refers, is of much interest, and such an account was very desirable. The work commences with a sketch of the times, and a brief narration of the revivals in England, Wales, America, which occurred at the same period. We find next, a short biography of Mr. McCulloch, who was minister of Cambuslang during the revivals, with a consideration of the means which preceded these remarkable effusions of the HOLY SPIRIT. A more detailed account of the work at Cambuslang, and its extension to other parts of Scotland, is then given. Whitefield's sermons close the volume. While there is doubtless much not to be approved of in connexion with these remarkable awakenings, we think it would be a dishonour to God the HOLY GHOST to deny that His influence was manifested in them. As illustrating his workings, and showing the character of some of the most zealous, pious, and intelligent preachers of the gospel who have ever lived, the book merits perusal, and will afford much instruction.

*Sickness Improved.* American Sunday School Union—18mo., pp. 153. This handsomely printed little volume consists of meditations during sickness and convalescence. They all breathe the spirit of holy love, and tend to make the burden of affliction lighter. The book would be a good companion for the sick.

*Protestantism in France, from the earliest ages, to the end of the reign of Charles IX.* American Sunday School Union, pp. 192, 18mo.

The history of true religion in France, has been almost throughout a history of bloodshed and cruel oppression, yet as showing the constancy of the martyrs of the truth, and the indestructibility of gospel seed, and the power of the Divine Spirit to support the faithful in its severest trials, it cannot be read without emotion and interest. The history mentioned above is a very candid and graphic account of the struggles made in France from the commencement of the propagation of the gospel in that country, and after the massacre of St. Bartholomew's day. We regret that it closes there, but we hope a continuation may be published, bringing the history down to our own times.

*Catechetischer Beistand.* Presbyterian Board of Publication.

This is a collection of Catechisms in German. It comprises a brief Catechism for the young, the Shorter Catechism, and a Catechism on Scripture history. We are glad to find such works prepared for circulation among the Germans, who constitute a large and interesting part of our population. We have not sufficient knowledge of the language in which they are written to warrant us to express our opinion of the manner in which the translation is made, but the character of the Board which issues them, is sufficient to lead us to recommend them.

*Why I go to the Ball?* By the late Rev. J. McDonald, Calcutta, with an introduction by Rev. W. M. Eagles, D. D. *Government of the Thoughts—Government of the Tongue,* by Rev. A. F. Burder, D. D. Presbyterian Board of Publication. These tracts treat of important subjects, presented in an interesting and able manner. The introduction to the one first mentioned, is a brief, but excellent discussion on sleeping, which we would wish to be widely disseminated.

*The Sunday School Teacher's Pocket Almanac,* for 1849. 100 copies for 75 cents.

This is a miniature Almanac, issued by the Union, which besides the usual calendars with passages of Scripture, contains a brief sketch of the history of Sabbath schools and hints for their management, and a list of some of the more important recent publications of the Union. Every teacher would do well to carry one with him.

*National Preacher, original, Monthly.* New York: J. M. Sherwood.

We have received the numbers of this excellent publication for October and November; the former contains sermons by Dr. Ferris of N. Y., on the words "Thy kingdom come," and by Rev. Dr. Richards of Dartmouth College, on "The difficulties of ministers." The discourses in the latter are by Rev. A. D. Smith, on the importance of a scriptural ministry, and Rev. R. Trumbull on thoughts of God. They are all well worth reading and preserving. We feel sure the usefulness of ministers could be much increased by taking this publication.

## Editorial.

REV. MR. CLARKE.

Our readers have already been informed by various documents published in several of our preceding numbers, that this respected brother is now in ecclesiastical connection with our branch of the church. The situation in which he is placed, is one of much importance, and we rejoice that it is occupied by one so well qualified to fill it with propriety. At the close of the minutes published in our last number, there was an account of Mr. Clarke's field of labour, to which we would call the attention of our readers. We are glad to be able to add, that Mr. C. met with a very cordial reception from churches in New York and Philadelphia, and that liberal expressions of regard were received in both these places. We hope that some of our young men, in addition to the excellent brother who has already devoted himself to that field, may be sent to Mr. C. for assistance. The station is important, and the prospect very promising.

### WINTER.

The dying year has now almost reached its end, and winter has arrived with its frosts and snows. Although generally considered as a time of gloom, there are ways by which it may be made to pass away pleasantly and very profitably. Its long evenings, and necessary withdrawal from out of door employments and amusements afford time for reading and useful conversation; it is favourable for *study*. The situation of most, if not all of our readers, while they sit around the cheerful fire, sheltered from the blasts of winter in their comfortable abodes, presents a strong contrast with the scene without, and should warm the heart with grateful love to God. And when we reflect how many there are, some probably in our own immediate neighbourhood, who are cold, and hungry, and comfortless, while we have not only enough, but also to spare, our sympathies must be excited, and we will be led to seek them out, to speak to them words of encouragement, and to *give* them what we can well spare to help them. We are glad that many congregations have societies for the relief of the distressed, and we hope they will be well sustained. But let each person also do something *individually*, and though the sacrifice may be greater, the pleasures enjoyed will be proportionably increased; if it is delightful *to hear* of the happiness which is caused by our donations, much more to *witness* it; it is *good* to be acting by the instrumentality of others, it is *better* to be ourselves the donors of our own bounty. Thus will we be more closely imitating him "*who works about doing good,*" and tasting in return some of the highest, purest pleasures which can be enjoyed on earth.

### THE CHOLERA.

The accounts received from Europe, and which are, no doubt, accessible to our readers generally, show us that this myterious scourge of God is approaching us, and lead us to expect that it will be in our midst early in the coming year. As yet, medical investigation has not been able to discover its nature, although we do not suppose it is to be considered as a *miraculous* thing, but is probably under the direction of fixed laws. There are means which may tend to ward it off or arrest its progress, or even remove it, and these should be used conscientiously—to neglect them would be a kind of *suicide*. But multitudes will doubtless fall victims to this destroyer, and its voice to each of us is, "Prepare to meet thy God." Can we think of its nearness without alarm, if we have no hope for eternity? We trust reflection on this subject will lead the thoughtless to solemn consideration, and make the real believer more circumspect in all his conduct.

### THANKSGIVING.

During the last month, a large number of the States of our great confederacy set apart a day for thanksgiving to ALMIGHTY GOD. It is most gratifying to find such a custom becoming established, and each year, it seems to us, the day is observed with more propriety; it is a pleasing evidence of the Christianity of our beloved country.

### CLOSE OF THE VOLUME.

In closing another volume, we have only space to thank those who have heretofore given their encouragement, and to say that we have reason to believe the next volume will be more worthy of patronage. We hope they will aid in increasing its circulation.



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THE

# BANNER OF THE COVENANT,

1849.

CONDUCTED BY

THE SECRETARIES OF THE BOARD OF MISSIONS OF THE  
REFORMED PRESBYTERIAN CHURCH.

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"For Christ's Crown and Covenant."

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## INTRODUCTION.

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THE most careless observer must have noticed that the times in which we live are remarkable for *agitation*; society no longer retains the quietude which for many years previous it had enjoyed, but in every part of the world is more or less convulsed. These “shakings” may be considered the precursor of better days, when “things that cannot be shaken shall remain.”

In the mean time, there is especial need of the moral influence which the pure gospel alone can exert. Becoming dissatisfied with existing institutions, men seek for “a more excellent way,” and in their search are liable not only to lose their labour, but also to incur great positive injury. It should be the desire and the effort of the Christian philanthropist to direct the minds of those whom he can affect, to the true source of all prosperity, whether physical, intellectual, or moral, the “righteousness,” or accordance with divine laws, “which alone can exalt a nation.”

In the limited sphere in which we are called upon to act, it will be our aim to do this. We believe that the particular branch of the church with which we are connected, not only holds, in common with other evangelical bodies, those essential truths, the acceptance of which is necessary to salvation, but also such peculiar principles as will meet the necessities and cravings of the age in which we live, and when correctly applied produce great benefit. The want of these appears to us to be becoming more and more obvious, and if presented properly, we feel confident they would meet with general acceptance. In the *Church* there is needed purity of doctrine, strictness of discipline, simplicity of worship, holiness of conduct, and activity in the Master's service. In the *State* there should be the application of scriptural principles to all political relations. In the *family* there is required the maintenance of that parental government, which will restrain the natural propensities to evil, encourage all good inclinations, and develop whatever endowments may be possessed, thus preparing the individual for discharging with propriety his duties as a citizen, or as a member of the church. In regard to these three divinely appointed organizations, our church has assumed ground, as we think, higher and more distinct than any other denomination. She recognises their superior importance, and aims to bring a good influence to bear upon them, that thus society may be improved in all its aspects and relations.

While we consider the Church, the State, and the Family the three great institutions by which the wants of our social nature are to be supplied, and will therefore keep them prominently in view, we are aware that the disordered condition of the world has rendered it necessary and proper in many cases to seek to effect good results by other distinct organizations. So far as these are consistent with truth and virtue, and conducted in a proper manner, we are disposed to sustain them, always, however, looking and labouring for the period when the organizations we have mentioned will embrace all others. In the mean time, we rejoice at any good they may do, and will be glad to record their progress.

We have not, heretofore, given much attention to events occurring in the political world, both because we considered such subjects more appropriate for a *newspaper* than for a magazine, and because we supposed our readers were in general well informed on such subjects by other means. Hereafter we will, probably, advert to such occurrences, not so much as items of information as in their connexions and bearings in regard to the progress of society towards the elevation which it will attain in the millennial period, and as development of the prophecies of Holy Writ.

In following out the plan thus exhibited, may we not hope for the aid of all the members of our own church, as well as of Christian friends of other denominations? We regret that our ministers use the pen so little, and we earnestly ask their contributions to our pages. There are also many of our *ruling elders* and *private members* who are well qualified in this manner to do good. We solicit their assistance. Our pages are open to all suitable communications, and it is a cause of much regret that so few make use of them.

The present condition of that branch of the Church to which we belong, appears not only to call for increased activity on the part of all her ministers and members, but also to give great encouragement to the efforts which may be made. During the last year her boundaries have been extended, and the number of ministers and congregations much increased at home, while evidences of the most pleasing character have been afforded of the deep, pervading, controlling interest she feels in regard to the heathen. God appears to be calling upon her to "Arise and shine," and she should obey his mandate. It is in order to excite her to duty and direct and encourage her in its performance, that this periodical has been sustained. Who is there that loves Zion who will not give his aid in such a work?

The past warns us not to be too sanguine in regard to the future, and we therefore will only say that "we will go on in the strength of the LORD GOD." May he vouchsafe his blessing, since without it "we can do nothing."



# Banner of the Covenant.

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JANUARY, 1849.

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## Theological Discussions.

[For the Banner of the Covenant.]

### THE MEDIATORIAL CHARACTER OF OUR LORD JESUS CHRIST.

Three particular things may be considered as constituting the Mediatorial character of our Redeemer; these are, a *divine consecration* to the work, suitable *qualifications* for its performance, and a *special commission* to assume it. Each of these presents interesting subjects of consideration.

1. His *consecration*. It was customary in ancient times to *anoint* persons who were to sustain some official character; thus, Moses anointed Aaron, Samuel anointed David, and Elijah anointed Elisha. In allusion to this custom, Jesus Christ is said to have been anointed, because he sustained similar offices. Thus the scriptures tell us that he was "anointed with the oil of gladness," Ps. xlv. 7, and in Ps. ii., where it is said, "I have set my king on my holy hill of Zion;" the word *set* should be rendered *anointed*, as is the case in our metrical version. The anointing which Jesus had was an anointing with the Holy Ghost, hence in John iii. 34, we read, "God giveth not the Spirit by *measure* unto him," and again in Is. xlii. 1, "I have put my Spirit upon him." His possessing this Spirit is manifested by the perfect holiness of his character, by the miracles which he performed, and by his resurrection from the dead. All these were produced by the influence of that Divine Being.

All the people of God possess the Spirit of God—which is the Spirit of Jesus Christ—but they possess it in a greater or less degree, according to the attainments they have made in the divine life. But of Jesus Christ it is said that he was anointed "*above his fellows*," and that he has not the Spirit "*by measure*," intimating that he possesses it in an unlimited degree. Having a divine person, this was possible: with man, a creature, it would be impossible.

2. *Suitable qualifications*. It is said of our Redeemer, that "In Him were hid all the treasures of wisdom and knowledge," and that "It pleased the Father that in Him should all fulness dwell." These expressions indicate the possession of all perfections of Deity, exhibited indeed in such a manner as would correspond to the nature with which they were connected. Hence it is said, that "In Christ dwelt all the fulness of the Godhead bodily." Colos. ii. 9.\* The whole history of Jesus evinced the possession of such endowments—at twelve years of age we find him in the Jewish temple discoursing with the Rabbies; we find him able to baffle all the artful questions with which his adversaries endeavoured to ensnare him, and communicating instruction to

them in such a way as not to excite their prejudices or arouse their hostility. Behold his *meekness* and *wisdom* at the judgment-seat of Pilate, and hear the sentence extorted even from that unprincipled ruler, "I find no fault in him." In his whole life he manifested the possession of something not merely *unusual*, but wholly *superhuman*.

We have already observed that the display of this superior wisdom, the exhibition of this fulness, would correspond to the nature with which it was connected. In some instances there would be a *greater* and in some a *less* display of it. Hence he is sometimes said not to know certain things, and again it is said he knows all things; and sometimes we read he could not do certain miracles, and at other times that he could do all things. In these instances, *different natures* are referred to, and thus the apparent contradiction is removed.

3. Although thus set apart, and thus qualified, Jesus did not assume this office without a *special and divine appointment*. The apostle Paul tells us, "Christ glorified not himself to be made a high priest, but him that said to him, Thou art my son." He was *set up* by the Father from everlasting. He was by the Divine Being in eternity, *anointed to be King upon Zion*. There was indeed, in the nature of the case, a propriety in his being called to this office by God the Father. In the capacity of Mediator he was to be his honorary *servant*, and to be subject to his authority. In the covenant of grace, also, the Father is represented as having *found* and having *procured* the ransom; and unless there had been express covenant stipulation, there could have been no *obligation* on the part of the Supreme Being to accept of the sacrifice of Jesus. Had his sufferings been uncalled for by the Father, then they would not have been satisfactory nor acceptable.

We do not know at what particular time he was formally commissioned as Mediator. From all eternity he was set apart for the discharge of its duties; and, perhaps, when tidings came to heaven that man had fallen, the Father formally invested the Son with his Mediatorial office. The great poet represents the Father as thus addressing the Son on that occasion:

"———To thee I have transferred  
All judgment whether in heaven, earth, or hell.  
Ever it may be seen that I intend  
Mercy colleague with justice, sending Thee,  
Man's friend, his Mediator, his designed,  
Both ransom and redeemer voluntary,  
And destined, man himself, to judge man fallen.  
So spake the Father: and unfolding bright,  
Toward the right hand his glory, on the Son  
Blazed forth unclouded Deity."—PARADISE LOST, Book x.

It has often been said that when in Eden he pronounced the sentence, "The seed of the woman shall bruise the head of the serpent," the government of the universe passed from Jehovah the Father, to Jehovah the Son. Perhaps at that moment he assumed the Mediatorial government, although his previous mission and his pronouncing the sentence were more properly official acts, and imply a previous investiture with the Mediatorial character.

In the 68th Psalm, the sacred writer gives us an account of his ascension into heaven, when "he led captivity captive," and attended by an angelic retinue, he presented himself before his Father's throne. Then was he, no doubt, formally recognised as the Redeemer and Saviour of



his people, seated on a throne of glory and power, at the right hand of the Father, occupying a position of dignity and sovereignty, and that not for a season, but permanently. But he will again appear in this world, when he comes to judgment. Then the myriads of human beings who sleep in the dust, and those who are in the depths of the ocean, and those who remain alive at his appearance, will be assembled at his bar, and receive an equitable sentence. When this has been pronounced, he will ascend with his redeemed people to his Father's presence, and *present as perfect*, (for so the word rendered *deliver up*, in 1 Cor. xv. 3, should be rendered,) his Mediatorial work, while he will still continue *subject to the Father*. Then again the "royal diadem" will be brought forth, and Jesus crowned "the LORD OF ALL."

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[For the Banner of the Covenant.]

### NOAH'S PROPHECY.

"And Noah began to be a husbandman, and he planted a vineyard: and he drank of the wine and was drunken; and he was uncovered within his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness. And Noah awoke from his wine, and knew what his younger son had done unto him. And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant."—*Genesis ix. 20—27.*

It is probable that this prophecy was delivered a considerable period after the departure of Noah and his family from the ark. "Noah," it is said, "began to be a husbandman and planted a vineyard." His first care would be for the necessities of life, afterwards he would provide for its luxuries, and hence it was not till the ground was brought into such a state of cultivation as no longer to afford a scanty and precarious, but an ample and certain support, that he would turn his attention to the culture of the vine. "He planted a vineyard;"—it was a regular and probably laborious operation; he did not merely collect the grapes of a few scattered plants, but he arranged them in regular order, and brought them into such perfection as to yield the beverage which he seems to have desired.

There is another reason for supposing that the event happened in a late period of Noah's life. The fourth son of Ham, Noah's youngest son, is one of the principal subjects of it, and we are sure that all the sons of Ham must have been born after the flood, as there were but eight persons in the ark, Noah and his wife, and his sons and their wives.

"He drank of the wine and was drunken." We can hardly be led to believe, that in such a condition, he would be filled with the prophetic inspiration, which the Holy Spirit was wont to bring on the "*holy men of old*." His was not the situation which could receive, as it should be received, the heavenly communication. But it is also strange, that one who had lived so long in the antediluvian world, and must have known the qualities and effects of the juice of the grape, and whose grateful sensibilities and religious feelings would restrain him, should fall into so foul a crime as drunkenness. But the character of such a man should not be yielded to aspersions of this description. It must be rescued, if it be possible, and when we examine the original and compare it with other versions, it will be found that no fault

was committed by the holy patriarch. He was *not drunk*. The word translated *drunk*, means "to be satisfied with drink, to be cheered or elated," thus it is applied to the brethren of Joseph when banqueting with him, and certainly they would not be guilty of any excess in the presence of him, whom they regarded only as the viceroy of the Egyptian monarch. It is also applied, typically, to the Redeemer, where he says, "I have drunk my wine with my milk," and stigma of such a kind could never be attached to him. We find it also in Haggai, where the prophet says of the rebellious Israelites, "Ye drank, but ye are not satisfied with drink." The word, *μεθυσθη*, by which the Seventy render the Hebrew, is derived from a word signifying unmixed wine, or, we suppose, wine which was not strengthened by the addition of spices, and the derivative will partake of the character of its original, and refer to the effect produced, which would be, in general, but exhilaration and not inebriety.

Noah's religious feelings were, we believe, not blunted, but quickened by the fruit which he moderately enjoyed. He was, doubtless, grateful for it, and, perhaps, impelled by his religious feelings, he hastened to the *הל*, or sacred tent, in which he received the prophetic annunciation of the destinies of his descendants. "He went into his tent," it is said, but what tent was it? It was, perhaps, a tabernacle where, from the very fall, had dwelt the visible manifestation of God's power. That there was such a tabernacle, appears to be proved by the following passages, cited by Parkhurst. In Exod. xxxiii. 7—9, immediately after Moses descended from the mount, when he saw in what idolatrous practices the Israelites had been engaged, before one board, or curtain, or pin of the subsequent tabernacle had been constructed, it is said, "He took the tabernacle and pitched it without the camp, afar off from the camp." Aaron, also, as we are informed in Exod. xvi. 33, laid up a pot of manna before the testimony, immediately after the heavenly shower commenced.

But Mr. Kirby, in the introduction to his *Bridgwater Treatises*, in the thirty-eighth, presents the fact, that Jehovah had, from the fall, some local habitation where his worshippers were to assemble to praise and sacrifice to him. It is said in Gen. iii. 24, "The LORD God placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." The word rendered *placed*, is *שכן*, and means, properly, to *cause to dwell in a tent*, and seems, therefore, to refer to Cherubims which were placed in a tabernacle situated on the eastward of Paradise, where Adam and his virtuous descendants might learn to worship the true God. It appears conclusively that they did so. Thus we read that Abel and Cain *brought* a sacrifice to the LORD, denoting that it was presented in some particular locality. We also are informed, that when Cain had received his righteous sentence, he exclaimed, "Behold, thou hast driven me out this day, and *from thy face shall I be hid*," and it is added, "he went out from the *presence of the Lord*." This tabernacle and ark, we may suppose, continued in the family of Seth, and was brought by Abraham from Ur of the Chaldees, descended into Egypt, remained with the Israelites during their sojourn in that land, and accompanied them in the desert until it gave place to the new erection of Moses. The place therefore in which the prophecy was delivered, was the sacred tabernacle, whither Noah had retired for religious worship.



We would proceed now to examine the *subjects* of the prophecy, and these are, as mentioned in our version, Canaan, Shem and Japheth. It is said in the narrative, that Noah having fallen asleep in the tabernacle, *rolled himself* and was uncovered; while in this condition, his son Ham perceived him, and acted towards him in an unbecoming manner. Returning from the tent, he tells his other brethren the condition of his father; but they, with far different feelings, take a garment, and entering the tent backwards, cover their father's nakedness. Noah awakes from sleep, he is made acquainted with the improper conduct of his son, and the spirit of inspiration coming upon him, he utters the prophecy.

Now, it seems very strange that Canaan, who is not mentioned at all as an actor in this event, should be the object of the malediction, and his father Ham should be entirely omitted, though he alone is recorded as the guilty individual. To explain this, as the passage now stands, we may suppose either that Canaan had taken some part in the transgression, though it is not particularly mentioned here, or, that though the curse was originally pronounced on Ham, it was fulfilled, not on *him, personally*, but on his *descendants*, and of those descendants the Canaanites were those principally with whom the Israelites were connected, and for whose instruction and encouragement, principally, this prophecy was recorded. But if we may be allowed to examine the original text, it will appear, that an emendation might be made in it, such as to render Ham, and not Canaan, the subject. In the Arabic version, instead of Canaan it is Ham, the father of Canaan, and one copy of the Septuagint renders it in the same manner. The parallelism too of the poetic members of the prophecy is incomplete, unless we suppose this to be supplied. On the whole, therefore, it seems most likely that the curse was pronounced on Ham, and therefore Ham, Shem, and Japheth were the objects of the prophecy.

Let us proceed now to the details of the prophecy, and first of Ham, it is said,

Cursed be [Ham the father of] Canaan,  
A servant of servants unto his brethren.

As was suggested above, the prophecy was not of a strictly personal character, but found its fulfilment in the descendants of the persons specified, and we must therefore examine the history of the Hammitish family in order to discover its truth.

The sons of Ham, as enumerated in the succeeding chapter, were Cush and Mizraim, and Phut and Canaan; who all settled in Africa, or countries contiguous to it. Cush was the ancestor of the *Ethiopians*, Mizraim of the *Egyptians*, Phut of the *Lybians*, and Canaan of the inhabitants of *Palestine*, the *Tyrians* and *Sidonians*, and the numerous colonies which they sent forth. Now the question is, have these nations, on the whole, been inferior to the descendants of the other sons of Noah? And it must be granted, at this late age of the world, when the cycle of history is nearly complete, that they have been. There have, it is true, been powerful nations of the race of Ham, but though they did for awhile rule over some of the rest of the descendants of Noah, yet it was but for a short time, and now, we believe, in every country, Ham has been a servant of servants unto his brethren. But we need not enter into minute details.

*Shem* is not specified in the prophecy. Of him it is said,

Blessed be JEHOVAH, God of Shem,  
And Canaan shall be his servant.

As far as relates to Canaan or Ham, this prophecy needs little remark. It is well known that the Israelites, the descendants of Shem, extirpated the Canaanites, and it may also be noticed that the Elamites, or Persians, of his lineage, were the nation which overturned the Assyrian and Babylonish monarchies, which were founded by descendants of Ham.

There is, however, another clause in Shem's benediction, which is worthy of minute attention. "Blessed be JEHOVAH, God of Shem." The true God was to be worshipped and known by the Shemitish race, while he was forgotten by Japheth and Ham. This was indeed fulfilled. "Of him also, as concerning the flesh, Christ came, who is God over all, blessed for ever."

*Japheth* was the third subject of the prophecy.

"God shall enlarge Japheth,  
And he shall dwell in the tents of Shem,  
And Canaan shall be his servant."

"God shall *persuade* Japheth," as it should be rendered. Though ignorant of the true God, yet He was to be revealed in due time, and he would feel the *persuading* and constraining influence of his gospel. Religious blessings were to be bestowed upon him, but not these only, for temporal superiority was also promised, and that too not only over Ham, but over his other brother Shem. "He shall dwell in the tents of Shem;"—the expression, "the tents of Shem," refers to the pastoral nomadic habits of the Shemitish races. "Canaan shall be his servant:" if Shem's, as we have already shown, then much more Japheth's also.

The descendants of Shem are the nations in Southern and Eastern Asia, and the Islands of the sea. The descendants of Japheth, the Northern Asiatics, Europeans, Americans, and it is needless to mention facts to show that the latter have indeed dwelt in the tents of the former.

This prophecy may be regarded as a very strong evidence of the divine origin of the Scriptures. When it was delivered, mere human foresight could not have anticipated the events which it predicts; and when recorded by Moses, the descendants of Ham were in the zenith of their power, and seemed most unlikely ever to lose their supremacy; and for many subsequent ages, various tribes of them were superior to the descendants either of Shem or Japheth. But contrary to all existing appearances, and to any natural expectations, it is declared that the state of things shall be entirely changed, and Shem shall rule over Ham, and Japheth over both. Reflection on this subject will lead us to believe that the Scriptures came from Him who "knows the end from the beginning."

### Practical Essays.

#### BEGINNING OF THE YEAR.

Let us begin the year with solemn reflection—and say, with Job, "When a few years are come, I shall go the way whence I shall not return." Let me not only believe this, but think of it, and feel the importance of the sentiment. Yes, in a little time I shall be no more seen. How—where—shall I be disposed of? The seasons will return as before: but the places that now know me will know me no more for ever. Will this be a curse or a blessing? If I die in my sins, I shall return no more to my possessions and enjoyments, to the calls of mercy, to the throne of grace, to the house of prayer! If I die in the Lord, I shall, O blessed impossibility! return no more to these thorns and briers, to this vain and



wicked world, to this aching head, to this throbbing heart, to these temptations and troubles, and sorrows and sins.

Let us begin the year with self-inspection—and say, with the chief butler, “I do remember my faults this day.” We are prone to think of the failings of our fellow-creatures, and often imagine because we are free from *their* faults, that we are faultless. But we may have other faults, we may have worse, and while a mote is in our brother’s eye, a beam may be in our own. Let us be open to conviction. Let us deal faithfully with our own hearts. Let us not compare ourselves with others, and especially the more vile of our fellow-creatures, but with our advantages, with our knowledge, with our professions, with the law of God.

Let us begin the year with a determination to abandon whatever appears sinful—and say, with Elihu, “If I have done iniquity, I will do no more.” Should the evil course, or the evil passion, solicit, let it plead in vain while the Saviour-Judge says, “If thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.”

Begin the year with pious and personal dedication, and say, with David, “Lord, I am thine, save me.” Through him, who is the way, yield yourselves unto God. It is your reasonable service. He has infinite claims to you. You will never be truly your own till you are his.

Begin the year with relative religion; and if the worship of God has never been established in your family, now commence it—and say, with Joshua, “As for me and my house, we will serve the Lord.” A family without prayer is like a house without a roof. It is uncovered and exposed: and we know who has threatened to pour out his fury upon the families that call not upon his name.

Begin the year with fresh concern to be useful—and ask, with Saul of Tarsus, “Lord, what wilt thou have me to do?” Let me look at my condition, my resources, my opportunities. How can I glorify God, and promote the welfare of my fellow creatures? Is there not a Bible to spread? Are there not missionaries to support? Are there none perishing for lack of knowledge that I can myself instruct? Have I no irreligious neighbours to reclaim? Are there no poor to relieve? No widows and fatherless to visit?

Begin the year with more conduct in the arrangement of your affairs, and resemble Ezra and his brethren, who “did according to the custom, as the duty of every day required.” God has said, “Let every thing be done decently and in order.” Much of your comfort will arise from regularity in your meals, in your devotions, in your callings; and your piety will be aided by it. Have a place to receive every thing, an end to simplify it, a rule to arrange it. Leave nothing for the morrow that ought to be discharged to-day. Sufficient for each period will be its own claims; and your mind ought to be always at liberty to attend to fresh engagements.

Finally. Time, this short, this uncertain, this all-important time, upon every instant of which eternity depends, will not allow of our trifling away any of its moments. Resolve therefore to redeem it. Gather up its fragments, that nothing be lost. Especially rescue it from needless sleep; and if you have hitherto accustomed yourself to the shameful indulgence of lying late in bed, begin the new year with the habit of early rising; by which you will promote your health and improvement of every kind, and live much longer than others in the same number of days—and say, with David, “My voice shalt thou hear in the morning, O Lord: in the morning will I direct my prayer unto thee, and will look up.”

And if this be your determination, the season will be the date of your happiness. God himself says, “From this day will I bless you.”—JAY.

#### CARELESS WORDS.

To the unlawful use of the tongue—to *careless words*—may be justly attributed the great majority of petty strifes, bickerings, jealousies, and other crimes even to the worst, such as revenge, rapine, murder and bloody war, which disgrace and destroy thousands of the once noble race of man.

Where is the individual who cannot speak from his own sad experience of the power of a word—a single thoughtless expression—in imbittering all his pleasureable feel-

ings, and causing him to weep in sadness and alone? Who cannot, in looking at his past life, recollect instances when a remark from another, upon a real or supposed defect in character or person has caused the keenest pain, and, as it were, a crushing of the spirit? Though long years have passed since the withering remark was uttered, yet it is still remembered, and the time, place, and circumstances, as distinctly as if it had been yesterday. Who has not seen difficulties commence by a word hastily and angrily spoken, which have grown to mountain-size, and have separated chief friends? That which was uttered by one, renowned for wisdom, thousands of years ago, that "Death and life are in the power of the tongue," is still full of truth, and many are living to-day who can with sorrow attest its verity.

Doubtless many who are in the habit of using the tongue carelessly, thus causing bitter feelings which the heart of the wounded can only know, are in the habit of so doing from want of reflection, not really designing to grieve the feelings of others. However this may be, all ought to be careful how they let loose this "unruly member." It is much easier, even when excited by passion, to curb the tongue, than it is, many times, to make good the evil done by giving loose to that member which "no man can tame."

Well would it be if all would strive—instead of barely keeping the tongue from evil—to make use of it in doing good, in uttering words of kindness and sympathy, in encouraging noble purposes in the minds of the young, in condemning profanity, impurity, and all sin, and in doing good, as opportunity is given. Words are the great means of elevating mankind:—persuasions and right motives placed before individuals, exert an almost omnipotent influence in making men better. Words uttered in their influence, do not end with him who speaks them—do not affect the interests of time only, but reach far into the future. One of the best living writers for the young has said, in this connexion, "Remember that every word you utter, wings its way to the throne of God, and is to affect the condition of your soul for ever."

Beware, beware of careless words,  
They have a fearful power,  
And jar upon the spirit's chords,  
Through many a weary hour.

Though not designed to give us pain,  
Though but at random spoken;  
Remembrance brings them back again—  
The past's most bitter token.

They haunt us through the toilsome day,  
And through the lonely night,  
And rise to cloud the spirit's ray,  
When all beside is bright.

Though from the mind, and with the breath,  
Which gave them, they have flown,  
Yet wormwood, gall, and even death,  
May dwell in every tone.

And burning tears can well attest,  
A sentence lightly framed  
May linger, cankering in the breast,  
At which it first was aimed.

O, could my prayer indeed be heard—  
Might I the past live o'er,  
I'd guard against a careless word,  
E'en though I spoke no more.

*Worcester Gazette.*

**BOUGHT WITH A PRICE.**—The time will come, says the venerable Dr. Alexander, and I cannot but hope that it is near at hand, when all the difficulty about funds for the spread of the Gospel will be done away; when Christians will learn a lesson, which hitherto they have been very slow to learn, that the richest enjoyment of wealth is to give its increase to the treasury of the Lord; and that the sweetest of incentives to labour is the hope of gaining something that may aid in furthering the cause of God. The excuses for our want of liberality are utterly futile; they are worse, they are often impious. If we are Christians, let us act like Christians, and not dishonour that sacred name by a base, selfish, avaricious spirit, which keeps back from the Lord what is due. If we are Christians indeed, we owe not only our wealth, but *ourselves* to the Redeemer, who has bought us with a price. Was he willing to purchase our salvation by pouring out his blood, and shall we be unwilling to give liberally of what he has given us? The very heathen will rise up in judgment against narrow-hearted Christians; for they spend ten times as much on their idols as these do in supporting and propagating a religion which is truly divine, and which is the only hope of salvation. O that men would remember that they are but stewards, and that God will require a strict account of the manner in which they dispense what has been committed to them!—*Episc. Rec.*

**HOW THE WORLD DOES IT.**—We subjoin two paragraphs from the daily papers, to show how liberal the world is in purchasing its pleasures. Will Christians take the hint in evincing their interest in much higher pursuits?



"*Havana*.—The opera seems to engross much attention at Havana, and they are positively bewitched by Marini, the singer; so much so, that the sum of eight thousand dollars was raised to pay the forfeit which he would incur, were he not to return to London next April, so anxious are they to keep him among them. Marini, however, declines receiving it, and states that he must keep his word with the English managers, but that he will return in the fall.—*New York Herald*."

"It is said that Jenny Lind and her partners, Messrs. Lumley and Knowles, netted ten thousand pounds, (fifty thousand dollars!) in a fortnight, in poor distressed Ireland!"—*Presb.*

DOING GOOD.—How often do we sigh for opportunities of doing good, while we neglect the openings of Providence in little things, which would frequently lead to the accomplishment of most important usefulness. Dr. Johnson used to say, "He who waits to do a great deal of good at once, will never do any." Good is done by degrees. However small in proportion the benefit which follows individual attempts to do good, a great deal may thus be accomplished by perseverance, even in the midst of discouragements and disappointments.

## Poetry.

### DIES IRÆ.

The following is a free translation of the celebrated Latin chant of THOMAS DE CELENO, a monk of the twelfth century. His poem was in Latin rhyme, a style of composition peculiar to his times.

THAT day of wrath,—tremendous day!  
(So David and the Sibyl\* say,)  
With whirlwind fires the world shall burn!  
O then! what trembling will there be,  
When CHRIST descends in majesty,  
Upon the resurrection morn!

With wondrous pow'r the trump shall sound!  
Death and the Dead it shall astound,  
And rend the tombs of every land!  
The whole creation shall arise,  
To meet th' ALMIGHTY in the skies,  
And at his dread tribunal stand!

The mountains cleave; volcanoes wreath  
Strange fires, disgorg'd from earth beneath,  
That in conflicting flames are flung:  
Affrighted Ocean heaves amain!  
Creation travaileth in pain!  
Heaven is with ruin overhung!

Lo! in mid heavens that great white throne!  
Nature convulsive heaves a groan!  
The Nations look in dread amaze!  
Guilt shall behold, with anguish dire,  
His eyes like fiercely flaming fire!  
And shrink from the oppressive blaze!

'Tis Heaven's great King! tremendous pow'r!  
Where can'st thou fly at this dread hour?  
Where seek relief from thy distress?  
For lo! THE CRUCIFIED is come  
To fix thy everlasting doom,  
And judge the world in righteousness!

Earthquakes and thunderings prevail;  
While trembling sinners weep and wail,  
To see the Book of Doom display'd!  
O dread Remembrancer of 'I thought,  
Whence every sin to light is brought,  
To make the guilty soul afraid!

Williamsburg, L. I.

Wretch that I am! what can I say,  
Or do, but humbly prostrate pray,  
And through my tears look up to thee?  
In thee my refuge I have sought:  
At that great day destroy me not!  
In boundless mercy pity me!

O kind Redeemer! hear my prayer;  
Save me, that day, from black despair,  
Thou who hadst pity on the thief:  
Thou, who didst Mary's sins forgive,  
Be merciful and let me live,  
Though I of sinners am the chief.

Thou, who satt'st wearied on the well;  
Who toil'dst to save lost souls from hell;  
Let not such travail be in vain!  
Thou, who for me hast borne the cross,  
And hung thereon, (a bleeding curse,)  
O save me from eternal pain!

A suppliant at thy holy throne,  
My guilt and worthlessness I own,  
And only plead that Jesus bled:  
Receive me, O thou Crucified,  
Because for sinners thou hast died,  
Eternal Judge of Quick and Dead!

Me absolution thou hast given!  
Faith to my soul hath open'd heaven,  
And Mercy whispereth of grace!  
Eternal King! at that great day,  
When earth and heaven shall pass away,  
Among thy sheep give me a place!

When wrapp'd in flame this rolling world  
Is in one fiery ruin hurl'd,  
And there is no more earth and sea;  
When to thy kingdom Thou shalt come,  
And guilty souls receive their doom,  
O then! my God! remember me!

A. D.†

\* The fabulous tradition of antiquity concerning the Sibyl was received as of equal authority with Scripture prophecy, in the dark ages.

† The above exquisite lines are from a small collection of poems presented by the author, Andrew Dickinson, printer,—an old friend and fellow apprentice.—PUB.

## Miscellaneous.

The following report was presented to the First Reformed Presbyterian church in this city, several months ago, but not published hitherto for want of room. It is now laid before our readers that they may know what progress is made in the enterprise to which their attention has heretofore been several times directed. It will be seen that the prospect is cheering, and that it encourages to continued and still greater efforts on the part of the congregation more immediately concerned, and to the adoption by others of a similar system of operations. We are glad to be able to say, that notwithstanding some circumstances have prevented as much attention being given of late as formerly, there are still "signs of promise," and we have no doubt that a flourishing church could be immediately organized. It is only the want of some person statedly to dispense the ordinances which has prevented it.

### REPORT OF SCRIPTURE READER OF THE FIRST REFORMED PRESBYTERIAN CHURCH, PHILADELPHIA.

*To the Session of the First Reformed Presbyterian church, Philadelphia.*

In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth, and *that* they may recover themselves out of the snares of the devil, who are taken captive by him at his will.—*The Apostle Paul.*

Many incidents of an interesting character have transpired since our last report was presented. And when we cause the events of the last three months to pass in view, and consider what we have been, and what we are, we feel constrained to raise our Ebenezer, and inscribe as our motto, "Hitherto hath the Lord helped."

The king of terrors has not been idle; we have seen some of the more aged of our number borne to the narrow house appointed for all living, nor have the young and those of tender age been spared,—both the caring and uncaring for the soul's redemption have, by that hand of death, been laid prostrate in the bosom of their common mother, *earth*.

Moreover, in the providence of God, we have also seen beloved ones depart from this land, that they might labour for Christ in those dark places of the earth, hitherto characterized as the "habitations of horrid cruelties."

And as some circumstances connected with their departure, and the great work to which they have devoted themselves, have deeply interested some of those among whom we labour, it will be necessary to interweave in this report some incidents relative to that event, as an example whereby you may judge of the spirit that the Moyamensing people have evinced in missionary efforts.

It was the custom of our junior missionary to attend, as often as opportunity permitted, the prayer meeting in this place, for the purpose of directing the poor, careless immigrant, who had made his escape from the famine in his *father-land*, to that source whence he might buy spiritual aliment for the nourishment of his soul, without money and without price. By this means he became known to many in this district, some of whom, as soon as they heard that he was about to depart on his long journey, far hence to the heathen, formed a committee for the purpose of preparing a suitable testimonial expressive of the deep interest they felt in the success of this important mission.



Accordingly a subscription paper was got ready and sent around to those most interested in the matter, and the result was, that on Tuesday evening, July 25th, a farewell missionary meeting was held in the Union School-room Hall, in Christian street; at which, after an address had been made by a member of the Sabbath School Association, on behalf of the meeting—Mr. Kane, in the name of the donors, presented Mr. Woodside the following works: Dr. Robinson's Biblical Researches in Palestine, &c., in three volumes, Rollin's Ancient History, in four volumes, Library of English Literature, in two volumes, and Milner's Church History, in two volumes, &c.

In each volume the following inscription was inserted, "Presented to Rev. John Simms Woodside, by the members, friends, and Sabbath school children of the Moyamensing Reformed Presbyterian Mission Church, on the eve of his departure from this land as a missionary to NORTH INDIA, as an expression of their interest in the cause of missions, and especially as a token of respect for himself, as the advocate of their beloved Zion in a heathen land." Also the following texts were added as a motto, "Go ye into all the world, and preach the gospel to every creature."—*The Saviour*. "Be strong and of a good courage; fear not, nor be afraid of them, for the Lord thy God, He it is that doth go with thee, He will not fail thee nor forsake thee."—*Moses*.

Mr. Woodside, in a most impressive manner, delivered his farewell address; in the course of which, we learn since, he made impressions on the minds of some of his audience that will remain fresh for many years to come, and we doubt not that this address will yet tell well for the interests of both home and foreign missionary enterprise among those who heard it.

Many in this district, at the present time, are watching our proceedings with some degree of interest, and very probably would soon fall in with us, but the want of a suitable place for public worship militates considerably against an increase of numbers, for there are some local circumstances connected with the present place that prevent some from attending; the securing another of course would remove this obstacle.

This section of the city is missionary ground in a peculiar degree, and why will not the church, even our own, come out and take permanent possession of the place? If she does not, some other will, and surely it is not consistent with the character and duty of the church of Christ to be content with a feeble effort, especially when she knows that the various systems of iniquity will encompass sea and land to make one proselyte. If the church at home continues to act in a feeble manner, when will the careless, even in this Christian land be brought in? When will the wandering hundreds of her own baptized, but neglected youths in this city alone be placed within her pale?

The great Head of Zion has said to his servants, "Go out quickly, and compel them to come in;" but how will they go unless they are sent? And does it not devolve upon the church to send these servants forth, and in order to do this efficiently, must she not bring out her resources in an energetic home missionary effort?

Most undoubtedly the Reformed Presbyterian church is at the present time called upon to make this effort, in order that she may fulfil the trust committed to her keeping by her spiritual Head, and in order to support her character and standing among the other Evangelical churches in the field.

It is a poor excuse to say she is not able; we would ask in reply to this thread-bare objection, is she willing? If Christ is her King and Head, what can she not do? For does not "the wealth of Ormus and of Ind," yea, and the cattle upon a thousand hills, belong to Him?

Will the Christian look at the fashionable world spending great sums at the shrines of vanity and amusement, and not be rebuked by a liberality worthy a better cause? If those professing to be followers of Christ were as willing to make great sacrifices for the spread of the gospel as the wicked are to subvert it, what resources would not the church possess!

Who ever heard of the Roman Catholics having to abandon a station for want of means to support it!

Lately there has been an increase to the number of immigrants settling in the vicinity of our field of labour, and we have felt sorry sometimes to see the vacated dwellings of some of our more pious acquaintances filled with those migrating swarms, far more enslaved and degraded by ignorance and superstition than by the oppressive misrule from which they have escaped.

Many of these fear not God, neither honour his holy Sabbath, but most wickedly profane it, and if God prevent not, are ready for the commission of those enormities that Satan or a blinded superstition may dictate.

Though lately you may have heard but little concerning our operations, yet we have acquainted our pastor of all proceedings, and we have not been alone, for he has cheered by visiting us. The young men of the Sabbath school have been with us, and have been labouring with a zeal worthy maturer years; and we hope, too, that the presence of the great Master of assemblies has been with us. His protection must have saved us from the malice of evil men, for while we hear of some who have been cruelly beaten on the Sabbath evening, in the same neighbourhood, yet we have been permitted to pass through unscathed.

There seems to be an awakening among the people who meet on Sabbath evening to call upon the name of the Lord, which we believe is an earnest of what He will do if we faint not. For though many have removed, still our meetings suffer no diminution, either in number or interest. Could you have been present the other Sabbath evening when one of our pastors was with us—had you then sat in that crowded room, and gazed upon the many earnest faces which seemed to hang upon the lips of the speaker, we believe you would have experienced that it was a hallowed hour, a season of refreshment from the Lord, you would have been ready to say, "It is good for us to be here." And we feel assured, if you were acquainted with the manner in which the Sabbath evening is spent in these remote districts, that many more would give their hearty and constant encouragement. We continue to hold the other meetings as when we last reported, every inch of ground gained we endeavour to hold.

Never, at any time since we commenced our labours, have we known so many languishing on beds of sickness as during the last six weeks. We have been careful to visit many of these persons frequently, knowing by experience that generally when the body is laid prostrate by disease, the heart is more easily impressed with the knowledge of divine truth; then too, the mind is more liable to receive with child-like



simplicity, counsel and instruction in the requirements of our holy religion. In all our visits to the chamber of sickness, it has been a main object, circumstances permitting, in conversation to direct the mind of the afflicted one to sin as the cause of sickness, to the necessity of a Redeemer to save from the punishment due to us for sin, and the necessity of a sanctified belief in the Lord Jesus Christ, as being able and willing to save all that come unto Him; also the necessity of true repentance, so that we may come unto the Saviour and find acceptance, and the duty of frequent and fervent prayer, &c.

Recently having called upon two of our Sabbath school pupils, who had been some time absent, we found both of their parents very sick. Being struck with the uncomfortable appearance of the place, together with their helpless condition, we inquired in the most delicate manner we could, if nothing could be done for their comfort. The mother replied, you can do much for our comfort. We assured her we were willing to do any thing we could, and desired her to say what she wanted to be done. She said, "We only want you to come often and see us and pray with us while we are sick; that is all." We need hardly state that we were careful to comply with this request, and we found real pleasure in this house of affliction. Both parents are recovering and the boys have returned to school.

We have returned from visiting a family that recently has been plunged in deep distress in consequence of the father having received a paralytic stroke. In a conversation with him, we endeavoured to direct his mind to the fact, that health is the gift of our Heavenly Father, and if he should please to recall it, we in the spirit of Christian resignation, should say, "The Lord hath given, and the Lord hath taken away, blessed be the name of the Lord." But what was our surprise when we found that he denied that God exercised any control over mankind; he even doubted the reality of a God altogether; in short, we found him to be a confirmed infidel, but not violent in the propagation of his corrupt sentiments, as he permitted his children to attend the Sabbath school, and sometimes, previous to his illness, he took charge of the younger children that his wife might attend the preaching in the Hall.

His mind has been corrupted by reading infidel books, and lately by an infidel newspaper published in Boston: he has shown us some numbers of this publication.

We have adverted to these two instances, out of many, as showing in some degree the extremes of that class to which our labours are directed.

Our Sabbath school suffered some diminution in consequence of the warm weather; but we expect it will soon be more flourishing than it ever yet has been, as we now have a tolerable library, and the teachers are faithful and devoted to the work. Praying that God may put it into your hearts to encourage this work, we remain yours,

WM. S. DARRAGH.

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CALVIN'S PERSONAL APPEARANCE.—A letter preserved in the Archæological collections of Grenus, gives us a graphic picture of Calvin's personal appearance: "He resembles an old hermit of the Thebaid, emaciated by vigils and fasting, his cheeks colourless as those of a corpse, but his brilliant eye glows with an unearthly fire. His figure slightly bowed, the bones seem bursting through his skin, but his step is steady, and his tread firm."

## THE PRESENT STATE OF PALESTINE.

Palestine is a country for which Providence has done every thing; we should say, rather the "Holy Land," that is, Palestine and Syria. We behold her now in the days of her desolation. She is groaning under the yoke of a hard master; and we can form no idea, by what we now see, of what she once was, and of what, we have the strongest assurances, she will again become. Unquestionably, she has no need of foreign aid; she possesses all the germs of greatness within herself, and requires only the genial influence of the Son of Peace to resuscitate her: the once rich plains of Jordan will then look green again, the pastures of Mamre will teem with lowing herds and bleating flocks, and the happy days of Abraham and Isaac will return to bless the industry of man. The shell which produced the Tyrian dye may still be found. Hermon and Tabor are still moistened with the balmy dew of heaven, the plains of Esdraelon and the heights of Carmel are still bedecked with roses; at Shechem, the swarthy Bedouin drinks of the same spring with Jacob, and his great progenitor Abraham, and feeds his flocks, like him, on the flowery banks of Jordan and Tiberias. Then, if we turn to the east and north, the Haouran and Bekaa are still rich in corn. The seven-eared wheat of Egypt, too, is sometimes seen. Lebanon is laden, as heretofore, with luscious fruits and herbs, cedars and stately pines. Mount Cassius is clothed with lofty sycamores and oaks, and other forest trees, from the summit to the waters of the Mediterranean, which sparkle at her base. The finest silk is annually exported from Suedia; and the shelving shores of the Orontes produce gums, cotton, indigo, and sugar, oil, rice, and other grain; there is excellent pasturage for cattle; and the neighbouring districts abound in stone, coal, and iron. In fact, there are the same germs of prosperity and wealth now, as at any former period: the climate is healthy, the diseases few, the seasons are well marked, and there are no fogs; the scenery is the finest that can be conceived; communication with Europe is easy; and the people are talented, hospitable, and brave, and for the most part well disposed: but the country is distracted by political and religious intrigues, which compromise the happiness of the Rayahs, and curtail the resources of the Government.—*Dr. Yates' Lecture at the Syro-Egyptian Society of London.*



ANECDOTE.—A correspondent of the Wesleyan, a local preacher, relates the following incident, which occurred in England near forty years ago:—

At a local preachers' meeting, where the Rev. Henry Moore presided, a proposal was made to abandon preaching at the village, or rather hamlet of ——. The reasons alleged were, 1. The congregation was very small, generally less than twenty persons. 2. The fare furnished to the preachers was coarse and scanty. 3. The journey embraced full twenty-four miles' walking. The old gentleman was extremely loath to relinquish the place; several persons, however, urged its abandonment; and one local preacher, about forty years of age, was rather obstreperous in his opposition, and hinted to Mr. Moore, "You gentlemen preachers, always stopping at home in large towns, know nothing about it." The venerable chairman became roused, twitching his waistcoat repeatedly, which he was wont to do when excited replied, "Don't I know any thing about it? I don't know any thing about it! I wish you to understand, you boy, I do know something about it. Not long after I entered upon my work, I sometimes knew what hunger was, having travelled all day, preached three or four times, and had no food, except a carrot or turnip by the road-side. Once I borrowed J. B.'s coat, while my own was being patched at the elbows: my board wages were then about half a crown per week. I wrote to Mr. Wesley, detailing my situation, and requesting his help. What was Mr. Wesley's answer?"

"DEAR HENRY,—Unto you it is given in the behalf of Christ, not only to believe in him, but also to suffer for his sake. Take the cup with thankfulness. I am, dear Henry, your affectionate brother,  
J. WESLEY."

I scarcely need say that we "boys" were hushed into silence: we held to our work as before; and now, in that hamlet, there is a commodious chapel and a flourishing society.



TRUE RELIGION.—'Unless I make religion my great and engrossing concern, shall be a stranger to all solid peace and satisfying enjoyment. I have at times caught a glimpse of the comfort it yields to the spirit—when I merge my will into God's will—when I resolve to have no will of my own separate from God. I feel



quite assured that this entire renunciation of self, and entire devotion to God's service, would give a simplicity and grandeur to my existence—would throw an unclouded sunshine over all my ways—would raise me above the cares and provocations of life—would enhance even my sensible gratifications, and superadd those qualifications of a higher order which constitute the main and essential blessedness of heaven. O my God, may it be thus with me. Call me out of nature's darkness into thine own marvellous light.—Give me to aspire after the graces, and hold forth to my acquaintances, and above all to my children, the example of all righteousness. Conform me to the gospel economy under which I sit—that as Christ died for sin, I may die to it—that as he rose again, I may rise to newness of life, and feel it my meat and drink to do thy will.'—*Dr. Chalmers.*

MINISTERS' SALARIES.—At the meeting of the synod of the Reformed Presbyterian church in Scotland, in May last, an able committee concluded a report upon the subject of raising the stipend or salaries of ministers in weak congregations, by saying.—

“A minister is under, at least, equal obligation with others *to provide things honest in the sight of all men—to owe no man any thing, and to provide for his own, especially for those in his own house*; and when so straitened in temporalities as to find it almost impossible to do so, it cannot fail to have a depressing influence upon his moral feelings, and to impede his usefulness in a great variety of ways. A measure of comfort in outward circumstances, is essential, in all ordinary cases, to the enjoyment of that buoyancy and elasticity of mind which constitute an important element in the efficient discharge of the functions of the ministerial office. It cannot be doubted, in fact, that other things being equal, a minister whose mind is at ease on this head, will be more efficient in his own proper sphere of labour, and will be able to do more for the general furtherance of the gospel than the brother who is doomed to contend, from day to day, with poverty, which, instead of rousing the nobler energies, like the apostle's perilous, but exciting conflict with the wild beasts at Ephesus, tends to harass and irritate and bedwarf the mind.”

These truths are not confined to Scottish latitudes. They are of universal application. And the congregation, where, through poverty or an undue love of money among the people, an insufficient salary is paid to the minister, and even that irregularly and at long intervals, and sometimes with an apparently grudging spirit, must sooner or later suffer in spiritual leanness, what they compel him and his to endure in temporal. They require sermons to be preached, and visits to be made, and a good appearance in clothing and other matters, to be kept up by him, and these things laboriously demand all his time. He cannot engage in business or lucrative employments. Neither can he neglect the ministry to become a merchant, or mechanic, or farmer, or to mingle in the pursuits of the medical or legal professions. Yet, what shall he do? He has a body to feed, children around him, perhaps, to educate, and some provision to make for the future, and if he attends to any worldly calling, he must neglect his ministerial duties; or, if he attends to the ministry as he ought, and an insufficient salary is given, he will be tormented not only *before the time*, but *all of it*. Ought these things so to be? What is more reasonable than “that they who preach the gospel should live of the gospel?” And is it not as reasonable that whatever is done shall be done promptly, steadily, fully, according to the promise in every call to a particular charge, and with the smile and the prayer accompanying it, that will make it, indeed, a blessing?

**IMPROVEMENT ON THE STEAM ENGINE.**—The Paris correspondent of the *Living Age* says, that a Frenchman, Boutigny, asserts, from numerous experiments, the existence, before unknown, of a "fourth" physical state of bodies, different from the solid, liquid and gaseous, and to which he attaches the epithet "spherodical." He attempts to explain, by means of the spherodical state which water assumes in over-heated boilers, "those fulminating explosions of which the occult unknown cause frustrates all the precautions taken to prevent those formidable phenomena."

He conceived that water in a spherodical state, could be employed at once, as a precious auxiliary on board steam vessels, and that, by its agency in this way, the power of machines might be doubled momentarily, and this without any change in the present form of the engines. He thinks he has invented a new and precious "moteur," and he averts all danger of explosion.

A skilful engineer has constructed for him, on the principle of his discovery, an engine of one horse power, of which the size of the boiler is not larger than may be easily put in the pocket; two other engines, one of two horse power and another of four, are being built in Paris; a third, of four hundred horse power, is about to be constructed in England. The quantity of coal used in a given time for a given purpose, will be less than in the old engines; the new will occupy less space in vessels—leaving more for passengers and merchandise; and they may be adapted perfectly to vehicles running on ordinary roads. Boutigny adds, that the experiments with the engines, so far, are entirely satisfactory and conclusive.

**A NEW ARTICLE OF FOOD.**—Flandin, a chemist of the first order, has found a means of depriving the flour and fecula of the *horse-chestnut*, of its bitter, so as to render them excellent food; it comes nearest to wheat in the quantity and quality of the nutritive principle. The method is simple and cheap. The pulp of the chestnut is reduced to flour, or the fecula is extracted; then carbonate of soda is added in the proportion of 1 or 1 1-2 to the 100. Thus a hundred and twenty or one hundred and eighty pounds of flour, with the addition of two pounds of carbonate of soda, becomes, after being washed with cold water, perfectly good aliment. The carbonate costs only a few cents the pound. The flour is rich in fecula. Mr. Flandin observes, that a horse-chestnut tree planted at the door of a peasant, represents for him the value of a field of potatoes.

It would be superfluous to dwell on the economical value of such a discovery. The horse-chestnut is a most abundant product, easy to gather, impervious for insects, and capable of being preserved a long time. The crops of many years may be accumulated in a very dry furrow, and form a precious and exuberant supply in years of bad harvest such as the last.

**ANTIDOTE TO POISON.**—A correspondent of the *London Literary Gazette*, alluding to the numerous cases of death from accidental poisoning, and particularly the melancholy fate of the late royal academician, Mr. Owen, adds:—

"I may venture to affirm there is scarce even a cottage in this country, that does not contain an invaluable, certain, and immediate remedy for such events—nothing more than a dessert-spoonful of made mustard, mixed in a tumbler glass of warm water, and drank immediately. It acts as an instantaneous emetic, is always ready, and may be used with safety in any case where one is required. By making this simple antidote known, you may be the means of saving many a fellow-creature from an untimely end."

**MEMORY.**—The great point in cultivating the memory is to gain command of the attention. A habit of continued, unrelaxing attention, especially if acquired in early years, is the foundation of a good memory. A habit of attentive thought is better than all the artificial memory ever contrived. To the formation of such a habit, sufficient efforts have not often been directed. Therefore it is that we hear many persons complaining of the want of memory. They cannot remember the lectures, sermons and addresses which they hear, nor the books which they read. All seem to run through their minds, like water through a sieve. They are entertained, and even edified, they would say, but ask them to state what it was that entertained them they cannot tell. Close attention, or rather persevering effort to give close attention will help even such a memory. The too common practice is to attempt to fill the storehouse of the memory before a foundation is laid, or a habit of attentive thought is formed.



*For the Young.*

IDOL KANNAPPEN.

Our young readers may see by this engraving (for the use of which we are indebted to the Presbyterian Board of Foreign Missions) a representation of one of the idols which are worshipped in India. The inhabitants of that land "know not God, nor obey his gospel." Our Missionaries have gone to preach to these people, and to distribute the Scriptures and Tracts among them. It will take only about ten cents to get a Testament for some one of these poor perishing heathen. Who will give that much for this purpose? Little reader, will not *you*?

## LITTLE NANNETTE.\*

LITTLE NANNETTE was only three years old when she loved to think of God, and to hear of Jesus Christ. As she walked by her mother's side she used to say, "God made those flowers and trees;" and when she looked up to the stars in the sky, and to the bright moon, she used to say, "God made them." When she heard that the Lord Jesus Christ died upon the cross to save us from hell, she said to her mother, "I will love him and try to serve him." Perhaps it was this wish that made her pray; for before she was four years old she often left her play in the house or in the garden, that she might kneel down and pray. And though at first she could not say much, she soon learned to pray about every thing; and thought that God would give her, for Christ's sake, all that she asked for, if it was good for her. And so he will to every little child who prays, for Jesus has said, "If ye shall ask any thing in my name, I will do it." Nothing pleased her so much as to hear her mother tell her about God; and when they were quite alone she used to say, "Come now, mamma, we shall be so happy, and talk of God." And when others did not talk of him, she loved to think of him, and often said, when any thing made her happy or pleased her, "O how good the Lord is."

Like other pious children, she was very fond of her parents. When her father was away she counted the hours till he would come back; and if he stayed away beyond her bed-time, she sometimes left a little letter to be given to him. When her mother went from home, Nannette always said, "Good bye, mamma, God bless you and take care of you, and bring you safe home." When her mother was gone, she often prayed that God would bring her back soon, and when her mother came home, she was almost always watching for her. Once her mother was very ill, and little Nannette could not see her very often. This she was very sorry for, yet when she did come into her mother's room, and was put upon her bed, and had given her so many kisses, and wished so much to stay, still she said, "I had better go now, mamma, I am afraid of tiring you." As she was so good a child, through the grace of God, this made her happy. She loved to jump, and run, and play, and climb with her brother; and often she made her father put her in the cherry tree, where she loved to sit like a little squirrel, perched among the boughs. Yet though God made her so happy, she could feel for others. When it rained, or when it was cold, she used to grieve to think how many had not got a nice warm home as she had; and if she saw any child half naked, she would take some of her clothing to her mother, and beg that she might give them to the poor child. God loves us to feel for the poor, and to give them what we can spare, instead of wasting it on toys and trash.

Before she was four years old, she began to pray daily in the middle of the day, as well as morning and night; and from the age of three she always wished to have a psalm read, or a hymn sung to her, after she was in bed. Before she was five, she had the measles, and they left her weak and thin, so that she could not jump and play as she did before. Six months after this came the whooping-cough, and that made her much worse, but she still grew in grace. How sweet it must have been to her mother to hear her say, "You know, mamma, it is the will of God: we can't help it, and must bear it as well as we can." She did not like the medicine, but she prayed God to help her to take it like a good child, and to bless it to her, and then she took it.

She had now lost all her strength, and could not play or laugh as she once had done; her brother could not amuse her now, nor could her play-things: yet she was happy, because she loved to pray and read the Bible, and sing hymns, more than she had ever loved her play-things or her games. When she sung any hymn, she often put words of her own, besides those which were in the hymn. One day the curtain was drawn between her and her mother, so that her mother could write down what she sung without being seen. In a sweet, loud voice this dear child then sung thus her own thoughts of praise, "Serve the Lord, all ye people: praise him for the Saviour: you would have gone to hell if he had not died for you on the cross. O, Jesus—O, Jesus, come for me, bless, and take me. O, Jesus, my Lord, let me to thy bosom fly. It would be the happiest place I could be in, to praise the Lord for ever. O, my Saviour, come and take me to thy dwelling! O thou who canst save every one from sin who cleaves to thee!"

Often, too, she said to her mother, "How I long to see God! O, if I could see Jesus Christ, for I feel to love him very much, the way I love you, mamma. Do you think he will let me lay my head in his bosom, the way I sit with you?" Often she wished to die, that she might be with him. And when her father said, "Should you like to leave mamma and me to go?" she burst into tears at the thought of leaving

\* She died July 9, 1819.



them, but still she said, "Yes." She loved her father so much, that she could not bear him to be long away. If her mother was away from her for a few minutes, she wished her to come back; if the curtain hid her, she wished her to come round to the other side of the bed, that she might always see her; she loved to hold her mother's hands, and to kiss them; yet when they asked her whether she was willing to go to Jesus, she said, "Yes." She loved her parents and her home on earth much, but she loved the Saviour and her home in heaven more. Heaven is happier than earth. She was very fond of hymns, and said them over and over to herself whilst she was at her play or at work. Often her mother saw her, when she did not know that any one was looking at her, lift up her eyes to heaven, and sing in her own words, "O, Lord, my God, my Father." Often, too, when she was too weak to kneel, she sat in her mother's lap, and prayed for herself, for her brother, for her family, and for the heathen. She was a very little girl, and her prayers were very simple; but God loves to hear even little children pray. Some of her words which her mother wrote down were these: "O, Lord, my God, my Father, I am not good enough to call thee Father, yet thou wilt make me complete in Christ Jesus, and hast a crown for me. O my God, bless my brothers; may they have crowns: let there be a crown for my mother. O my God, thou art a long-suffering God. Make me meek and holy, like the gentle Lamb of God in heaven."

It was not long before she grew more thin and weak, and her mother told her she would soon be in heaven. It did not make her sad to think that she must die; but she said, "O, I am glad of it, there is no more pain or sorrow there." In that blessed place she now is, with Jesus Christ, and with other pious children who loved him as she did: and we must get ready to go there too. She was only five years and five months old when she died. And if you, dear children, are older than that, you ought to know the Saviour better than she did, and to love him better.—*Rev. Baptist Noel.*

**A BOY WITH A SHORT MEMORY.**—A good deacon returning from church one Sabbath afternoon, was accosted by a man:—"Sir, did you see a boy on the road driving a cart, with a bag of cotton in it?" "I think I did," said the deacon musingly, "a boy with a short memory, was'nt he?" The man looked confused, and said, "Why do you think he has a short memory, sir?" The deacon seemed to enjoy his confusion, and even determined to increase it. "I think so; and I think, moreover, that he must belong to a family that have short memories." "What in the world makes you say that?" said the man, more than ever perplexed. "Why, simply this," said the old gentleman, assuming all of a sudden a very grave and solemn manner, "because God Almighty has proclaimed from Mount Sinai, in a most solemn manner, among other things, 'Remember the Sabbath day to keep it holy;' and that boy has forgotten all about it. His memory must be very short indeed—very."

**GEN. GEORGE WASHINGTON**, when quite young, was about to go to sea as a midshipman; every thing was arranged, the vessel lay opposite his father's house, the little boat came on shore to take him off, and his whole heart was bent on going. After his trunk had been carried down to the boat, he went to bid his mother farewell, and saw the tears bursting from her eyes. However, he said nothing to her, but he saw that his mother would be distressed if he went, and perhaps never be happy again. He just turned round to the servant and said, "Go and tell them to fetch my trunk back. I will not go away to break my mother's heart." His mother was struck with his decision, and she said to him, "George, God has promised to bless the children that honour their parents, and I believe he will bless you."

## HAPPINESS.

"Happiness, thou lovely name,  
Where's thy seat, oh, tell me, where?  
Learning, Pleasure, Wealth, and Fame  
All cry out—'It is not here.'  
Not the wisdom of the wise  
Can inform me where it lies;  
Nor the grandeur of the great  
Can the bliss I seek create.

"Object of my first desire,  
Jesus, crucified for me!  
All to happiness aspire,  
Only to be found in Thee!

Thee to praise, and Thee to know,  
Constitute our bliss below;  
Thee to see, and Thee to love,  
Constitute our bliss above.

"Lord, it is not life to live,  
If Thy presence Thou deny;  
Lord, if Thou Thy presence give,  
'Tis no longer death to die;  
Source and giver of repose,  
Singly from Thy smile it flows;  
Peace and happiness are Thine—  
Mine they are, if Thou art mine."

## The Family Circle.

WHERE THEY LEARN IT.

"I don't see where my children learn such things," is one of the most common phrases in a mother's vocabulary. A little incident, which we happened to be an eye-witness to, may perhaps help to solve the enigma. We smiled a little at the time, but we have thought a good deal of it since, and we trust not without profit.

"Bub," screamed out a little bright-eyed girl, somewhat under six years of age, to a youngster who was seated on the curbstone, making hasty-pudding of the mud in the gutter, "Bub, you good-for-nothing little scamp, you, come right into the house this minute, or I'll beat you till the skin comes off!"

"Why, Angelina, Angelina, dear, what do you mean? where did you learn such talk?" exclaimed her mother, in a wondering tone, as she stood on the steps, courtesying to a friend.

Angelina looked up very innocently, and answered, "Why, mother, you see we are playing, and he's my little boy, and I am scolding him, just as you did me this morning; that's all."

HUSBANDS AND WIVES.—When people understand that they must live together, they learn to soften, by mutual accommodation, the yoke which they know they cannot shake off. They become good husbands and good wives, from the necessity of remaining husbands and wives; for necessity is a powerful master in teaching the duty which it imposes. If it were once understood that upon mutual disgust married persons might be legally separated, many couples which now pass through the world with mutual comfort, with attention to their common offspring, and to the moral order of civil society, might have been at this moment living in a state of mutual unkindness, in a state of estrangement from their common offspring, and in a state of unreserved immorality. To be sure, if persons come together in marriage with the extravagant expectation that they are to be halcyon days, the husband conceiving that all is to be authority with him, the wife that all is to be accommodation to her; every body sees how that must end: but if they come together with a prospect of happiness, they must come with the reflection that not bringing perfection in themselves, they have no right to expect it on the other side; that, having respectively many infirmities of their own to be overlooked, they must overlook the infirmities of each other.—LORD STOWELL.

## The Sabbath School.

"I CANNOT LEAVE MY CLASS."—So said a young lady, when urged to spend the Sabbath with some friends she was visiting, a few miles from home. "I should be happy to stay with you, but I cannot leave my Sabbath school class."

"Will not the superintendent find them a teacher just for one Sabbath, when he sees you are not there?" asked her friends as they continued to press her to prolong her visit.—"It is so long since you have been here we cannot consent to your leaving us to-night."

"O, yes, a teacher might be found readily, but I said nothing to them last Sabbath of a possibility of my being absent, and they will feel disappointed if I am not there."

"There seems now a prospect of a rainy day to-morrow. If so, your class will not be there. I think you had better stay, if that is all that requires your return," remarked an elderly lady present.

"A rain will make no difference," replied Miss R.; "my little girls are always there unless sick. Besides, I promised to explain to them to-morrow some allusion to ancient Eastern usages, which they did not understand, by reading some descriptions from the Bible Dictionary. I thank you; I should love to be with you, but I must go to-night."

"The friend ceased to urge her; but while they admired her devotedness to the Sabbath School, they could not forbear still asking, "Do you never allow yourself to be absent from home on the Sabbath?"



"Never, on ordinary occasions," she answered: "if a long journey, or any thing (sickness excepted,) demanded my absence, I endeavour to make arrangement previously, so that no interruption or disappointment need occur in my class. They are so punctual themselves, I certainly should be so too."

Happy little girls! to be blessed with the instructions of such a teacher; and happy teacher too! who may place such confidence in the punctual attendance and unabated interest of her pupils.

Another young lady, a devoted teacher in the same flourishing Sabbath School, was engaged in teaching a day school through the week, and as she could not then leave home, was invited to spend a Sabbath with the same friends, a few miles distant. "No," she replied, "I must be at home on the Sabbath. I have a class in the Sabbath school, you know, and they will not like to have me away, but I shall have a short vacation during the week soon, when I intend to visit you; till then, I must defer it."

Need we wonder that the school was interesting and flourishing, when no weather would detain its pupils, and even the claims of kindred and affection could not induce its teachers to absent themselves for a day from their Sabbath classes?

There is another Sabbath school. Its number, unlike the former, is *small, very small*, compared with the number of children and youth living within its borders, and sometimes it is very difficult to find teachers ready to engage in the work with their whole heart and soul. Even the duties of the superintendent are thought by some, who are well qualified for the work, to be arduous and wearisome.

Can such expect the Sabbath school will be a delight, a "nursery of the Church," a place to which the youth will rejoice to repair in all weather, and under all circumstances? Is there no fault either among the pupils? Can their teachers always say of them, "The rain will make no difference; they will be there unless prevented by sickness?" Do you, my dear readers, do all in your power to render the Sabbath School, of which you are, or should be, a member, as interesting and useful as possible!—*Well Spring.*

## Foreign Missions.

### PALESTINE MISSION.

It will be gratifying to our readers to learn from the following statement that the missionaries of the Western Synods of the Associate Reformed Church have been mercifully preserved to prosecute the good work in which they are employed.—*Ed.*

Our missionaries at Damascus have again been heard from by their friends, by a letter dated August 29th, and that they had so far enjoyed health, and that the pestilence was abating. As many as one thousand had died in a day in the city of Damascus. More than one-tenth of the population had been swept away by this devastating scourge. The missionaries write, that literally, "a thousand had fallen at their side, and ten thousand at their right hand, but it did not come nigh them." For this their preservation we should be thankful; and our prayer should be to Him who controls and overrules all events, and is the source of all influence, not only that their lives should still be preserved, but that this calamity should be overruled so as to be the means of weaning this people from their superstition, and of turning their eyes to Him who says, "Look unto me, all ye ends of the earth, and be ye saved; for I am God, and there is none else." The disease was much more fatal among the Mahomedans, in consequence of their being engaged in the observance of their Rammadan, than with any other class of the population; so much so, that the Mahomedans acknowledged it themselves. In Aleppo the festival was suspended by authority.

The Irish Mission is entirely broken up. This renders the immediate re-enforcement of our mission an imperative duty. Will it not be laid to heart?

### CHRISTIANS IN THE HOLY LAND.

Lieut. Lynch, in a letter to the Union, giving an account of his expedition, makes mention that on the coast of Moab, he was surprised by a deputation of *Christians* from Kerak, the Keijath of the Bible. He says:

The joy of this people at meeting us was unbounded. They caressed us, brought us water and leban (sour milk,) all they had, and some of them spent nearly the

whole night hunting a wild boar, wherewith to regale us. When told that our forms of worship in America were different from theirs, they replied: "What matters it? Christ died for all! Do you not believe in Him?" When told that we did, they said: "Then what are forms before God! He looks to the heart! We are brothers!" And brothers they continued to call us to the last.

We could not trace their origin, but concluded that they are either the descendants of one of the lost tribes converted to Christianity, who in the fastnesses of the mountains, had escaped the Mohammedan alternative of "the Koran or the sword," or the crusaders under the Christian Lord of Kerak. They number about one hundred and fifty families, and live in the town—the only one now left in the once populous country of Moab. Within the walls are also the huts of one hundred Muslim families, and outside are the black tents of the fierce tribe Kera-Keyeh, numbering about seven hundred and fifty fighting men.

These poor Christians are much tyrannized over by their Muslim neighbours.

The object of all their hopes is to build a church sufficiently large to hold all their wives and children; for, with all their intolerance, the Muslims respect the house of Him whom they call "Issa, the Prophet of the Christians."

The foundation and a part of the walls of a church have been built, but the work is discontinued from the want of means—the sirocco and the locust having swept their harvests for several years. They gave me an appeal to their Christian brethren in America, which I promised to deliver.

**SANDWICH ISLANDS.**—The general letter of the Sandwich Islands' mission had been received, and contains a far more favourable account of things than could have been anticipated. An unusual interest in religion exists at almost all the stations. The number admitted to the church on profession during the last two years is two thousand two hundred and fifty-nine. The whole number of communicants in regular standing, is twenty-three thousand eight hundred and forty-six.

In Christian liberality the Sandwich Islanders seem to be rapidly advancing; and the contributions for benevolent purposes during the last two years are far in advance of former years.

The school for missionary children at Punahou has prospered greatly; quite a number of the children have made a public profession of religion, and others indulge a hope; some are looking forward to the gospel ministry.

The cause of temperance seems to be progressing steadily, and the nation might fitly be styled one great temperance country. In the opinion of the missionaries, Papacy is on the decline, though the number of labourers on the islands is thirty-one.

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## Domestic Missions.

### NOVA SCOTIA.

By the following extract from a letter from Mr. Gordon our readers will learn the present condition of this interesting and very promising mission. The letter is dated Amherst, December 4th, 1848.

Since my arrival in this Province, my labours have been crowned with success. I have embraced every opportunity afforded of presenting the truth as it is in Jesus, and I find now that Reformed Presbyterian principles can be exhibited through this entire county (of Cumberland,) a distance of one hundred and sixty miles, without much opposition, had we but help. Since my arrival, there are three new stations that have asked for preaching, equally as flourishing and as able to support the gospel as the ones we already occupy; but Mr. C. or I can scarcely attend to the old ones. The plain fact is, we cannot keep up the labour of the stations in a proper way without more aid.

Oh! if some of our Theological Students could see the intense anxiety manifested by those who are far from the land of their birth for a pure gospel, I am sure a Christian sympathy would be created in their breast. Why are they dedicating themselves for that sacred office, but to further the cause of Christ? And is any man so blind as to think, if he devotes himself for this, he can live a life of ease and worldly pleasure? No: Moses chose rather to suffer affliction with the people of God, than to be called the son of a king's daughter; and so it is with the gospel minister: all difficulties vanish before his burning love for the cause of Christ. He



looks for his reward beyond this world, to that place where sorrow and sighing shall flee away. And, I am sure, that others who have the religion of Jesus at heart, would contribute a mite of their worldly substance to sustain them. What have we that is not the Lord's; the gold and the silver are his.¶

There are now ten very promising stations which our Synod could take under her wings. Had we men here of the *right* stamp, and we want none other, it is one of the cheapest missions ever our church embarked in; and no mission would bring more sterling soldiers into the ranks, if cultivated.

Always being impressed with the use of good schools to train children for the church, I am now giving my attention to getting a Sabbath School Association at every station. I have commenced at two already; it meets the cordial approbation of all sects. Mr. M. of New York, has generously offered the foundation of a library for one. The children here are wonderfully anxious for instruction, and they are most shrewd and intelligent for their opportunities. I have attended a class where small children came in the bitterest weather seven miles to get about an hour's instruction, and these did not belong to us. Two small children in these classes, the one nine, the other eleven years only, attended a few months, and they could answer most of the leading questions on Genesis and Exodus.

## ~~~~~ Ecclesiastical Intelligence.

IRISH REFORMED PRESBYTERIAN CHURCH.

[Concluded.]

REV. DR. PAUL.

The following resolutions were adopted in regard to the late Dr. Paul. The high eulogy they express is not higher than he deserved. Our readers will doubtless remember the account of his death-bed in our July No. He was indeed "a Prince and a great man in Israel."

I. That this Synod feel called upon to record their deep sense of the bereavement they have sustained by the death of their late highly esteemed and beloved father in the ministry, Dr. Paul. The advantages to this Synod, to the church with which we are connected, and to all the sections of the church of Christ, resulting from the labours of Dr. Paul, cannot well be overrated. His efforts for promoting the glory of his Divine Redeemer, and the advancement of His cause on the earth, were numerous and arduous, and they were greatly blessed. Eminently fitted by a mind of giant power, by attainments at once varied and extensive, and by a heart full of love to God, and sympathy with perishing mortals, for being a burning and a shining light, he dedicated all his acquirements to the one great absorbing object of winning souls to the Lord Jesus Christ. He delighted in expounding the way of God fully; and while eminently fitted by his intellectual power—his moral character—and the endearing amiability of his disposition to turn sinners from the evil of their ways, and to build up believers in their most holy faith—he was especially "set for the defence of the gospel." In this department of duty, his labours have been most persevering and most successful. He was honoured of God, above most of his age, in making a successful stand against the errors that threatened to overturn the foundation or destroy the spirit of the Christian religion. His labours will long be regarded as a bulwark of evangelical Christianity, and succeeding generations will cherish his name as savoury, because of his triumphant vindication of civil and religious liberty.

II. Synod feel called upon to record their gratitude to the church's Lord for sparing to a good old age his eminently useful life, and giving to his work of faith and labour of love so much success. They feel more consoled for his loss by the evidence furnished from his exemplary

life and his triumphant death, that to him "to live was Christ and to die was gain."

III. Synod take leave to recommend to all the brethren in the church the consideration of some more substantial way of testifying their regard to the memory of the late Dr. Paul, and their sympathy with his bereaved family.

In regard to the suggestion in the last of these resolutions, it was finally concluded that it would be best effected by an edition of his works, under the supervision of the Rev. Dr. Bates, of Glasgow, his son-in-law. We earnestly hope that this proposal will be acceded to by Dr. Bates.

#### *The Sustentation Fund.*

The report of the general committee having charge of this fund was approved by the Synod, and thanks were tendered to Rev. J. Nevin, Messrs. John M'Vicker and Hugh Small, for their services in regard to it. Mr. Nevin was re-appointed to act as an agent for it during the succeeding six months. It appears that Mr. N. has expressed the intention of emigrating to this country, and while we would regret the loss of his valuable services to the Church in Ireland, we can assure him of a cordial welcome, should he make this land his future home.

The next meeting of the Synod is to be held in Cullybackey, on the 3d Tuesday of July, 1849.

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#### SCOTTISH REFORMED PRESBYTERIAN CHURCH.

We are pleased to find that our brethren in Scotland are maintaining their former honourable position, and that they appear to be instrumental in doing much good. The following extracts from the minutes of their last meeting will give a view of their present condition:

The meeting was held in Glasgow, commencing May 1st.

*Church Records.* The committee on this subject have been continuing their labours with considerable success. We are glad to find an effort made to preserve the documents which relate to the early history of our church, and we hope at some time they may be made accessible to the public through the press.

*The Expostulation on Slavery.* The Convener of the Committee on American Slavery reports, that the Remonstrance they were appointed to draw up has been prepared; that 1000 copies have been printed for circulation in Scotland, and that nearly 100 more have been addressed to parties in the United States. Measures have been taken to secure it as wide a circulation as possible in that country, as well among those who are friendly to the rights of the slave, as among those who are implicated in the enormous evils of slaveholding.

*Civil relations.* It appears by the following extract that the subject of their relationship to the British government has been brought before the Synod. "A petition from some members of the congregation of Darvel, on the subject of petitioning the House of Commons, is received and read. The Commissioners, Mr. James Mair and Mr. Wilson Paterson, are heard. After reasoning, it is unanimously agreed to, that, in the estimation of this Court, the mere fact of petitioning the House of Commons does not compromise the principles of this Church, on the subject of the British government; that the Presbytery of Kilmarnock be instructed to consider whether the state of matters in the congregation of Darvel requires any step being taken by them, and act accordingly;



also, that if it be necessary, the Professor and Dr. Bates be appointed to hold a personal conference with the petitioners, with the view of bringing them to act in harmony with the deliverance of Synod."

*Cheap Publications.* We published in our February No. the prospectus of the Cheap Publication scheme. We are happy to find that about 3000 copies are expected to be required in Scotland, and we hope that a large number will be circulated in this country. The work is not yet written, but is to be prepared as soon as possible.

*Presbyterial visitation.* The following draught of regulations on this subject was unanimously approved of:

1. That a deputation, consisting of at least two ministers, shall meet with the minister and elders of each congregation, and enter into a full and friendly conversation on the state of the congregation, and on the best means of promoting its prosperity.

2. That they shall also meet with the managers and deacons, and frankly confer with them on the duties of their office, giving them such counsels, and propounding such plans, in connexion with their peculiar sphere of usefulness, as may tend to advance the interests of the congregation.

3. That they shall likewise meet with the congregation, and engage with them in devotional exercises, and address them on such subjects as are calculated to produce a just sense of their Christian privileges and obligations, and to promote their spiritual and eternal interests.

4. That in order to facilitate the friendly conversation recommended above, and to lay the foundation for a report to the Presbytery, information be asked from the Session on the following subjects: 1. The number of members in the congregation. 2. The ordinary attendance on public worship. 3. The number of elders. 4. Whether the elders have districts assigned them. 5. How often the meetings of Session are held, and if the minutes are regularly kept. 6. How often the congregation receives visitation from the minister and elders. 7. Whether diets of examination are regularly held, and how they are attended. 8. How many prayer-meetings there are in the congregation, and how they are attended. 9. Whether there are Sabbath schools, or Sabbath or week-day classes for young people. 10. Whether there is a library connected with the congregation. 11. What are the most prevailing sins in the district, and in regard to which the discipline of the church needs most frequently to be exercised. 12. Whether any means are employed, besides the usual services of the Lord's day, and those already specified, for the benefit of the congregation, or of the surrounding district; and what these are. 13. Whether the publications connected with the church are generally read, and what means are used to promote their circulation.

And that information be asked from the managers and deacons on such subjects as the following: 1. What the pecuniary liabilities of the congregation are. 2. Whether they are able to meet them all. 3. What the annual pecuniary income of the congregation is. 4. What means are resorted to for securing the requisite funds—whether seat rents, or public collections, or subscriptions, or all these together. 5. What the congregation collects in behalf of missions, and how this fund is raised. 6. Whether any provision be made for the poor of the congregation. 7. Whether they, the managers and deacons, hold regular meetings, and keep regular minutes of their proceedings.

5. That in order to accomplish the visitation with the greatest possible convenience and efficiency, a letter be addressed to the minister and session, and one to the managers, at least ten days previous to the visit of the deputation, requesting them to be prepared respectively with information on the foregoing topics.

6. That the reports of the deputations be given in to the Presbytery at its meeting in April; and that the Presbytery shall, in connexion with said reports, consider the state of religion in the congregations under their charge, and the best means for its revival and advancement; and that they shall prepare a report on the whole matter, to be submitted yearly to the Synod.

7. That at the meeting with the various congregations, a collection shall be made for the purpose of defraying the expenses of the deputations, the amount of which shall, in each case, be forwarded to the Presbytery's treasurer."

We would be glad to find Presbyterian visitations introduced in our church in this country—they would tend to prevent many and great evils, and to produce much good.

*Foreign Missions.* Dr. Bates read the Report of the Synod's Committee on Foreign Missions. The Rev. James Mc'Lachlan prosecutes his work at Perth and Carlton, in Canada West, as usual, making occasional tours to destitute localities. The Rev. John Mc'Lachlan has been labouring with much acceptance at Toronto, as well as at Galt and Guelph. The people in Toronto and its vicinity are anxious to secure a constant supply of ordinances, could another missionary be found to occupy the stations to the westward. The Societies at Oneida, Hamilton, Ayr, Galt, and Guelph, would still be inadequately supplied, although another missionary was sent to that district. The brethren, Duncan and Inglis, have been residing at Wellington, New Zealand, since May, 1847. The difficulties attending their Mission on the Manawatu appeared to them insuperable. The Synod were of opinion that the missionaries should be encouraged to look out for some other sphere of labour, either in New Zealand or in Polynesia. It was unanimously agreed that the Report be received, and the Committee re-appointed. The mind of the brethren in Synod was expressed on a few specific points, and the whole case assigned to the direction of the Committee, while the subject was again commended to the earnest prayers of the whole church, that the exalted Messiah may give light and direction both to our missionaries and to the Committee.

*Union with the original Seceders.* A "Minute of the joint Committee of the original Secession and Reformed Presbyterian Synods," and a series of "Propositions," which have, for some time, been under the consideration of the Committee, having been laid before the Synod, and members having expressed the pleasure they have derived from intercourse with their Secession brethren, the Court are much gratified in learning that a friendly and fraternal spirit has pervaded the meetings that have been held, and that some progress has been made towards an agreement on those points upon which the two churches have hitherto appeared to differ. Encouraged by these auspicious circumstances, and hoping that the brotherly conferences which may yet be held, "may tend ultimately to a mutual agreement," this Synod re-appoint their Committee.

Next meeting to be held in Glasgow, 1st Monday of May, 1849.



## Editorial.

### A NEW YEAR.

We have now commenced a new year ; and it should be a matter of serious reflection how we may avoid repeating the errors of the past, and spend the remainder of our lives, whether much or little, in the service of our God. Shall time, as it passes over us so rapidly, witness no *improvement* in our characters ; or shall it only tend to confirm and strengthen sinful dispositions, making us more careless about doing evil, and less diligent in doing good ? They who know themselves best, know most, and lament most, their imperfections and errors, and are, therefore, most likely to correct them. Let us commune with our hearts,—let us candidly review our conduct,—let us acknowledge past failures, and resolve, and endeavour, depending on Divine grace alone, that the present year shall witness an improvement. Thus we will be happier in our own feelings, do more for the benefit of our fellow-men, and enjoy more of the Divine favour.

### THE GOLD FEVER.

For a short time past, the public mind has been excited by the wonderful accounts received from California, announcing the discovery in that region of immense quantities of gold. Multitudes of individuals, of all classes and occupations, have been induced to hasten to this *El Dorado*, which seems to have realized the stories of the old voyagers. Family ties, social responsibilities, present comfort and enjoyment, all seem to be disregarded, and the adventurers, confident of obtaining in a very short time immense riches, set out on their long, dangerous and uncomfortable journey. In view of the manner in which they act, we cannot but be led to reflect on the indifference which mankind generally entertain in regard to those spiritual blessings which are so much more valuable than any, or than all, of earth's treasures. How much more certain is the prospect of obtaining and enjoying the happiness of heaven, and how much more excellent is it, than any thing which California offers ? Yet how few of those who are seeking the latter, would make efforts any thing like equal to gain the former. And when we consider that the professing Christian hears so often of the durable riches reserved for the true believer in heaven, how wonderful is it that such tidings occupy so little of his thoughts, and command so small a portion of his exertions ? How much "wiser are the children of this world in their generation than the children of light." The true disciple of the Saviour will count all things loss to win *Christ* ; it will be his care not to be laying up treasure upon earth, but to be becoming rich in faith towards God. The possessions of this world will have but little value in his view, because he has in heaven a better and far more enduring substance.

### PRESBYTERIAL VISITATION.

By referring to the proceedings of the Reformed Presbyterian Synod in Scotland, published in our present number, our readers will find a plan for Presbyterian Visitation, to which we would call particular attention. We be-

lieve that great good may be done by adopting in our own church this old practice, which has in most of our presbyteries, if not all, become entirely neglected. The *details* of the plan pursued would probably need modification in some respects, but we hope that some such system may be carried into operation. The subject is worthy of the consideration of our presbyteries, and we hope will not be overlooked or disregarded at their next meetings.

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NOVA SCOTIA.

It will be gratifying to the numerous friends of Mr. Clarke to learn that he reached home in safety, and found that the mission stations under his care had been well supplied during his absence, by his zealous and able coadjutor, Mr. Gordon. In another part of this No. may be found an extract of a communication from Mr. Gordon, by which the encouraging prospects of the Nova Scotia mission may be ascertained. Mr. Gordon is desirous to establish Sabbath schools throughout the field where he labours, and to supply them with libraries. Ten dollars will procure a collection of one hundred excellent volumes. Will not our readers give him assistance in this good effort?

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**Notices of New Publications.**

*Home Life. Am. S. School Union. pp. 126. 18mo.*

This volume contains a collection of tales, explaining and enforcing correct principles in regard to ordinary life. The views of the young are frequently tinged with a kind of *romance*, which often greatly misleads them. It is of vast importance that they should acquire the habit of acting from the influence of a sound *judgment*, controlled and modified by that *love* which the gospel requires, and the grace of God in the heart produces. In regard to these points, the tendency of this work is excellent.

*Why?—Revenge.—Mary Boyd. Am. S. S. Union. pp. 24, 23, 35.*

These little books are well suited to the young. The *first* shows the folly of the principle on which some parents act of giving a *reason* for every thing they require of their children. The *second* is an illustration of the nature and sinfulness of *revenge*. The *third* is a very pleasing memoir of a lovely child, who was called away at an early age, having given satisfactory evidences of a renewed heart. We can fully recommend them all.

*A Discussion of the Order of the Sons of Temperance, between Rev. W. R. De Witt, D.D., and Rev. W. Easton, Smyrna, Pa. Philadelphia. T. R. Simpson. 12mo. pp. 278.*

Some time since, we called the attention of our readers to this work, but we consider it worthy of another notice. The subject to which it refers is one of much practical importance, and especially in our cities and villages, where the societies of the Sons of Temperance are so numerous. The discussion, on the part of Mr. Easton, is searching and thorough, although we think the language employed is sometimes injudicious, being calculated by its severity to repel or irritate those whom he would desire to convert to his opinions. But we are sure that those who will read his observations will find much reason to question the advantage or propriety of such organizations, while we would admit that their object may be proper, and that they have in many cases effected much good. But we hope our readers will procure the work and read it for themselves. It is for sale by Mr. W. S. Young, at thirty-seven and a-half cents bound, and thirty cents in paper covers.



THE

# Banner of the Covenant.

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FEBRUARY, 1849.

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[For the Banner of the Covenant.]

## Theological Discussions.

### AN ESSAY ON PEACE AND WAR.

The gospel, the good news and tidings of salvation, is a proclamation of peace on earth and good will towards men. The great comprehensive blessing of God's everlasting covenant is represented by peace being on Israel. War is the opposite of peace, and the cause of it must be opposed to the gospel of Christ. It is not our intention to vindicate war as being lawful any other way but as a defence of injured rights. War is caused by an outrage upon the rights of man, and they who give the offence are never innocent. On one side, at least, war is always unlawful, often on both. It, in every case, originates in injustice and crime. Defensive war alone is justifiable. And it matters not which of the parties makes the declaration of war. The injured party alone is on the defensive. In legal technicality, the man who has injured another and is sued for it, is called the defendant, while the injured party is the true defendant seeking redress and defending himself against injury. Still war is wicked, but it is in the offending party.

But it is said that even defence itself is contrary to the mild spirit of the gospel and the precepts of Jesus Christ, that all human governments are unlawful, and are neither to be acknowledged nor resisted. In short, that non-resistance, and patient endurance of all injuries without seeking any redress, is the very spirit and doctrine of the gospel. To this we cannot subscribe for the following reasons.

1. Because it would set the gospel in opposition to the law of nations, which is the moral law, emanating from the holy nature of God, and suited to the holy nature in which man was created, and on which this law was impressed, and which Jesus Christ declared he came not to destroy, but to fulfil. In that law is contained the duty of self-preservation, including all lawful endeavours to preserve our own lives and the lives of others. In that law, also, is contained the obligation to moral honesty, including the duty of lawfully procuring and furthering the wealth and outward estate of ourselves and others. None of which duties we could perform by passive obedience and non-resistance. The doctrine contended for by these ultra-peace men, would be most agreeable to robbers and despots of every name; but it would be no honour to the gospel of Jesus Christ to represent it as a great chain forged in heaven, and let down to earth to bind all Christians to the feet of tyrants and robbers without resistance.

2. The system palmed on the gospel would destroy one of God's ordinances, namely, civil government. The apostle distinctly denominates it "the ordinance of God," Rom. xiii. 2. And is it to be supposed that the gospel, that very gospel which the apostle preached, destroyed that which he himself terms the ordinance of God? All, according to the assumption of the peace men, is to be spiritual. But it may be asked, does the apostle mean a spiritual sword when he says, Rom. xiii. 4, "For he is the minister of God to thee for good—he beareth not the sword in vain—a revenger to execute wrath upon him that doeth evil."

Man, in his collective capacity, derives from God the right of government, hence the magistrate is his *ordinance*. *He is the minister of God*. The design of this institution is the good of society. *He is the minister of God for good*. His province is the protection of virtue, and the suppression of evil. *Rulers are not a terror to good works, but to the evil*. In suppressing evil, the national sovereignty is divinely armed with vengeance. *The minister of God, a revenger to execute wrath*. Is this spiritual? Does a spiritual sword in the hand of a magistrate execute wrath and take vengeance on the evil doers? Then, indeed, it would be a sword borne in vain. Civil government is truly an ordinance of God, and the revealed will of God embraces the true philosophy of government. But if the civil magistrate *beareth not the sword in vain*, he must use it. For what? Only as mere advisory discipline? Yea, for much more—for punishment,—for vengeance. Punishment is not *prospective*, but *retrospective*. It is avenging. We never may punish an innocent person as an example, or for discipline, either to himself or others. Example, discipline, and formation, may be accompaniments or consequents of punishment, but the only legitimate cause of punishment is the guilt of the subject—vengeance for a crime committed.

The non-resistance society, in support of their spiritual and peaceful character, condemn all law, and the exercise of physical power, because "all attempts to change the heart of man by physical force have been abortive." So they must be, for God never appointed them as means for changing the human heart. But this objection proceeds upon the assumption of the false principle, that society, as such, and law, and government, are to be viewed as spiritual institutions, and that all means that may be lawfully used, must have for their object reformation, and a change of heart. Now this never was the direct end of punishment, however it might be a consequence flowing from it. We never hang a murderer for his own reformation or the reformation of others; but the law takes vengeance for the crime of murder. The Bible everywhere distinguishes between church and state. The weapons of the one are spiritual, while those of the other are carnal and material. The doctrine of non-resistants confounds church and state.

3. The lawfulness of defensive war grows out of the nature of civil society. A state of society is constitutional to man. He was created with the principle inherent in his nature. The declaration of the Creator concerning him was, *It is not good that man should be alone*. God had endowed him with active principles, which were to be employed and exercised, but which, without society, never could be employed or exercised, and God never infused a principle into the human heart to lie for ever dormant and useless. He makes nothing in



vain. But society requires order and government, and among imperfect, fallen beings, such as the whole human race undoubtedly are, corrupt propensities require to be restrained, and evils to be suppressed. A competent authority to do this is necessary. This authority, in order to be competent, must be armed with physical power. The sum of the whole is this: "society is natural, and necessary to man, government is necessary to society, the application of peace is essential to both, and the application of force to the correction of erroneous conduct, necessarily implies that civil society has the power of property, liberty, life, and death, over every member. Such is the constitution of society."

To this it is objected by some of the theorists of the age, "that man has not the right of taking away his own life, and what he has not a right to do himself, he has no right to delegate to another. But as civil society, or government, has nothing but the rights delegated by individuals, and this right could not be delegated, therefore the right to take away human life exists nowhere. This effectually precludes the civil magistrate from punishing any with death, and prohibits war of every description."

The whole of this hypothesis goes on the presumption that human rights are not derived from God, that man is independent, and his own law-giver. To be independent is to be God. The idea is atheistical. More Gods than one is equal to no God, for there can be but one independent and supreme. It is granted that man has no power over his own life, but God has. He may take it away, or he may order another to take it away. Man did not make himself either a living being or a social being. God made him both, and therefore has a right to give him a law both as an individual and as a member of society. The individual has no right to take away his own life, but God has given him a right to amputate a limb for the safety of the body. So it is with society. God has given to it no right to destroy itself, but he has given it a right to cut off a mortified member to save the life of the body politic. If this is not allowed, there is an end to society. Every commonwealth would lie at the mercy of ruffians, and robbers and desperadoes would destroy society. Each state is, therefore, bound to arm the civil magistrate with the power of the sword.

This argument incontrovertibly proves the lawfulness of war. The subject of all punishment is viewed as an enemy to the community, and as such he is punished. But if one enemy to the community may be punished, so may another, that the evil may be corrected. It matters not whether the enemy be an individual, a combination, or a body politic. If, then, a nation be the enemy, and the evil to be corrected requires resistance unto blood, the injured commonwealth may apply the degree and kind of force necessary for accomplishing it. Defensive war, therefore, is lawful. "If the right of waging war be withheld from the body politic, there is an end to the independence of nations, and all society is dissolved." So long, therefore, as the divine Being intends the continuation of society in our world, so long will nations have a right to wage war in defence of their sovereignty, their rights and their privileges.

4. Defensive war is authorized by the scriptures of truth. The Old and New Testaments have one and the same object. They never contradict each other. Their author is God, who is perfect and unchangeable, and never can contradict himself. The laws and institutions of

heaven are of two classes. 1. Precepts, the reason of which, is laid *in changeable circumstances*, and, 2. Those which *are founded upon permanent relations*. The *first* may cease, or change with the occasion, but the *second* are unalterable. Moral principles are eternally the same. Many of the laws given to the Israelites were temporary, local, and peculiar to that nation. They, however, had all a moral principle in them, and all were consonant to rectitude and justice. The morality of the Old Testament is, in nothing, different from the morality of the New. How wicked, then, is it to set Moses in opposition to Jesus Christ, when he himself says, *Had ye believed Moses, ye would have believed me; for he wrote of me*, John, v. 46. "An eye for an eye, and a tooth for a tooth," figurative expressions, meaning righteous retribution, causing an equivalent to be rendered for the injury done, and a due punishment according to the proportion of the crime committed, never was abrogated by Jesus Christ. He, indeed, reproves the manner in which it was understood by the scribes, who maintained that private persons, by this law, might revenge themselves by taking the law into their own hands, and render evil for evil, while the execution of all law is to be referred to the power of the magistrate. Indeed the whole of Christ's precepts, Matt. v. 39—41, are not to be understood literally, or absolutely. They inculcate patience and Christian forbearance upon individuals. To understand them literally, would make them contradict other commands of the Saviour, and put an end to industry and social order. An absurdity in divine revelation is inadmissible. To admit it is deism. All that can be meant is, the urging upon individuals to be of a patient, forbearing, forgiving, and accommodating disposition, returning love for hatred, and blessing for cursing. And was this contrary to the Mosaic law? Verily no. But it urged the duty more clearly and explicitly. To this it is objected. Did not the law of Moses, as quoted by Christ himself, admit of *hating enemies*, whom, on the contrary, he commands us to love, Matt. v. 43? The law of Moses said no such thing, Lev. xix. 18. It is said, "Thou shalt not avenge, nor bear a grudge, but thou shalt love thy neighbour as thyself." The addition was said by the scribes and pharisees, and this Christ re-proves and condemns.

[To be continued.]

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[For the Banner of the Covenant.]

THE MEDIATORIAL WORK OF OUR LORD JESUS CHRIST.

The work which our blessed Saviour accomplished for his people presents to every believer a most interesting subject for contemplation. We may consider

1. *What he did as Mediator*. And here (1.) He *willingly assumed* the office; as Deity he was perfectly independent, and could not be compelled. He declares of himself, "I have power to lay down my life," &c. John x. 18. Although he well knew all that would befall him, he shrank not from the station, but "took upon him the form of a servant, and was made in the likeness of man." Phil. ii. 4. (2.) "He was made under the law." This was a natural consequence of his assuming the form of a creature; as Deity he was subject to no law, acting under the influences merely of the principles of his own nature. But having taken a human nature, and a true body and a reasonable soul he became subject to the divine law. Hence he says, "To do thy wil

I take delight." Ps. xl. (3.) "He fulfilled the law." "Thus," says he, "it becometh us to fulfil all righteousness," and this was the end he always kept in view. He was "holy, harmless, and undefiled:" all that which the law demanded was by him perfectly fulfilled. (4.) "He endured the divine wrath." It had been said of him by Isaiah, that "He should make his soul an offering for sin," and from his whole history we see that this was the case. If we trace his life from the cradle to the cross, from the manger at Bethlehem to the tomb of Joseph of Arimathea, we will find that it was a life of suffering. In *body* he was afflicted with weariness and want—in *soul*, with the contradiction of sinners, the treachery of false friends, and the weakness of those who truly loved him. Satan let loose upon him his fiery temptations, and the Father withheld from him his countenance. He was indeed "a man of sorrows and acquainted with grief." Truly might he say, "No sorrow is like unto my sorrow." (5.) But when his work was finished, when by his own blood he had purged away the sins of his people, he *arose from the dead*. This was necessary as an evidence that the justice of God, was satisfied that the entire debt had been paid, and that the curse of a broken law was removed. "He arose," says the apostle, "for our justification;" and it was necessary that he might discharge the other parts of his work, and, as God in our nature, be exalted to the right hand of the Majesty on high. (6.) Hence *he ascended into heaven*. Going out with his disciples to Mount Olivet, he rose up before them, attended by innumerable ministering spirits, and a cloud received him out of their sight. We cannot lift the veil, but what human imagination can conceive the glory and triumph which awaited him when he re-entered into heaven. It was such as would correspond to the greatness of the work he had discharged, and the honour and power which he had justly merited. (7.) In heaven he sitteth at the right hand of the Father, and maketh intercession for his people. Occupying a post of dignity and influence, he uses his power and honour for the welfare of his people. "He ever liveth to make intercession for them." "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." (8.) But he will come again to this same world: it will be for judgment. "All judgment has been committed unto him, because he is the Son of man." "He shall come in the clouds of heaven, and every eye shall see him—they also which pierced him." O what a time will that be!—"that day for which all other days were made!"

2. *What he has procured for his people.* The results of his Mediatorial work may be next referred to. (1.) "He hath fully satisfied the justice of the Father." It was in order that he "might justify many," (Is. liii.) that he came into this world; and the apostle Paul assures us that this result was accomplished, when he says that in him "God is just, and the justifier of him that believeth in Jesus." Rom. ii. 26. The debt was completely paid, and hence in the sight of God, his people are *faultless*, without iniquity or perverseness. (2.) "He hath purchased reconciliation." "God," says the apostle, "was in Christ reconciling the world unto himself." Under the influence of that love which is his very nature, God was always willing to be reconciled to sinners, if it could be done in consistency with his attributes. But while man was a sinner, he must be an *enemy*, and justice claimed his punishment. When, however, Jesus assumes the debt, and

bears the penalty, the stain of guilt is removed, and man may be an object of the divine love. "God is reconciled unto man." It remains, indeed, that man be reconciled to God—and this is effected when the Divine Spirit slays the enmity, takes away the heart of stone, and makes the sinner *know* God and *love* him. (3.) The Lord Jesus has also provided "an everlasting inheritance." He says that he has gone to prepare *mansions* for his people, and he tells us of a kingdom prepared for us from before the foundations of the world. This is "that inheritance incorruptible," &c., of which Peter speaks. We cannot describe it, "for eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive the things which God hath prepared for them that love him."

3. *When was all this secured?* Some think the mediatorial work restricted to the time of the incarnation. If it respected merely Christ's active and passive obedience, as the substitute of sinners, this would be true, but it seems to us that it means a great deal more. As Mediator he administered the government of the universe, at least since the fall of man. In Old Testament times, by his Spirit he communicated the will of God to his people, and as their Priest he interceded for them. Hence while the "*work of redemption*," was "not actually wrought," until the incarnation, the efficacy and benefits thereof were bestowed previously. As there was an absolute certainty that Christ would fulfil his mission, the *payment was advanced*, if we may so speak, and Old Testament saints were justified on his merits, although as yet he had not suffered. This was represented and sealed to them in the sacrifices, which were typical of the sufferings of Jesus on behalf of his people.

4. The Lord Jesus *discharges these Mediatorial functions*, according to both the natures which he possesses. Some things properly belong to the one nature, and some to the other. Thus, for instance: "To *suffer*, can be predicated only of the *humanity*, while to *know all things*, belongs to his *Divinity*." Yet, since the two natures are united in one person, what is proper to one nature is sometimes ascribed to the other. As, for example, when we read of the 'church of God purchased with his blood,' and again when it is said, "The Son of Man, *which is in heaven*."

5. The last thing to be considered is the manner in which this redemption which Christ as Mediator has procured, is *applied*. And this is in three ways. (1.) In his *sacerdotal* office he *intercedes* for his people. (2.) In his *prophetical* office he *reveals* to them the mysteries of salvation. (3.) In his *regal* office, he effectually subdues them to himself.

Did time permit, it would be proper to make some remarks on each of these offices—but we must forbear; and therefore close with mentioning a few *inferences*:

1. The miserable and helpless condition of man. Had he not been in this state, God would not have needed to send him a Saviour. In the sufferings of Jesus we see our own doom, if not delivered by him.

2. The divine mercy in providing a ransom. "God hath so loved the world," &c. What has he given? his own Son. Not a *part* of this world—not the *whole* of it—not myriads of worlds—not angels and archangels—all these are as nothing—he has given his *own Son*. What mercy and love is here displayed! What could he give greater or better than this?

3. The dignity of the Mediatorial person. The Lord Jesus Christ possessed a person and character, and occupies a position superior to any other being, God himself alone excepted. Whether we consider his qualifications for his work—his great achievements as our Mediator—the reward he has received from his Father—all show us that he is crowned with glory and honour, and possesses a name which is above every name.

4. How happy are they who are interested in this Mediator, who have him for their Friend! In this life he will make all things work together for their good; and in death, he will not leave them, nor forsake them. Do we feel a fear when we approach God? As sinners, we must and do. How dreadful will that be, when we meet him at death, or at judgment! Will we not then need a friend? What will we do then if Jesus be not our friend? O let us now seek an interest in Him, that it may then be well with us! Let us ever come to God, in and through him. He is the new and the living way: all who come unto God, by him, will in no wise be cast out. "Let us then draw near with boldness to the throne of grace, that we may find mercy, and obtain grace, to help us in our time of need."

Practical Essays.

FAMILY PRAYER.*

"As for me and my house, we will serve the Lord." This should be the plain, the avowed, the steadfast resolution of every one who bears rule in a house; of every master of a household; of every father, of every mother of a family. When God ordains that any one should be the master or the mistress of a household, he likewise ordains that they should take care of those who are under their authority, and should look upon them as committed to their special charge. In like manner, when he is pleased to grant any one the blessing of being a father or a mother, he links this blessing with the duty of taking care of the children, of bringing them up, of providing for them. Now these duties, whether of parents toward their children, or of masters and mistresses toward their servants, so far as relates merely to earthly things, cannot well be grossly neglected; and few do so neglect them. Even those who have no higher principle for their conduct, those who merely wear the harness of custom, and are driven along by the lash of self-interest, will take care of their children and of their servants; will see that they have a roof over their heads, that they are duly fed and clothed; nay, will wish, and even try, in a manner, to make them cleanly and orderly and sober and honest and industrious. All this is right: all this is a part of a Christian master's, of a Christian parent's duty; but it is not the whole of that duty, nor the highest part of it. The reason, too, why most people fail so lamentably in the discharge of this part is, because they cut it off from the remainder, and try to discharge it by itself. Cut a bunch of grapes off from the vine: will it ripen? You may hold it before the fire till you scorch it: but it has no living juice in it; and when it is cut off from the vine, none can flow into it. Or should it be already ripe, it will soon shrivel, or grow mouldy; or some accident will mash it. The master and mistress of a

* From Hare's Sermons.

household, the father and mother of a family, have not only the low, earth-born, downward-looking duty of providing for the temporal well-being of those committed to their charge: they have also the high, glorious, heaven-sprung, heaven-seeking duty of providing for their spiritual well-being. This duty of helping the helpless onward along their road to heaven is indeed a glorious one. It is a privilege we ought to prize and to be thankful for. It is a privilege we ought to rejoice in, even as a candle rejoices in the privilege of being allowed to give light, and lifts up its bright flame on high, and gladly wastes its own life in fulfilling its noble duty of standing in the stead of the sun. So, too, should all we, whom Christ has appointed to stand in his stead—so should we, poor candles as we are, whom he has chosen to keep up his light among such as would otherwise be sitting in darkness—so should we rejoice that we are permitted to give light, and gladly spend our lives in doing so, burning clearly and steadily until we have burnt away. Glorious, however, as this duty is, it is a duty for which we shall have to give account; and we may not neglect it, or cast it aside, except at our grievous peril. We shall have to give account, not only for our own souls, but also more or less, for the souls of those whom God has committed to our charge.

Let this, then, be your watchword, my brethren, every one of you, who have any souls in any way dependent upon you, and intrusted to your management and care; let this be your watchword, and the rule of your life: "As for me and my house, I will serve the Lord." It is not enough for you to say, "As for me, I will serve the Lord." A grape never stands alone: it is always part of a cluster. In truth, no one can feel any hearty desire to serve the Lord himself, without being at the same time anxious that others also, that his friends and neighbours—above all, that the members of his own household should bear their part in this goodly service. And one of the ways in which it behoves you to provide that your house shall serve the Lord, is by setting up his worship in your house; by taking care that you and your whole house join day by day in serving him with prayer and thanksgiving and praise.

Some among you may, perhaps, tell me that you cannot well manage to gather your families together of a morning. Be it so. It would not take up much time indeed. After a few days' trial, you would probably find that you met together for prayers just as easily and as naturally as for meals; and when you had spent a few minutes in prayer, and had called down God's blessing on your labour, how differently, with how much lighter heart, would you go forth to your labour, instead of going forth [as you do now, with no other thought than that of the wearisome burden of the day. Or, if the father of the family goes out too early, the mother may gather the children together, and offer up a prayer in the midst of them, before she sends them to school. Of an evening, too, at any rate, you have plenty of time on your hands. Every evening, before you lie down to take your rest beneath the shelter of the same roof, before you close your eyes and fold up your thoughts in sleep, you may kneel down together, and pray to God to shelter you and yours with the overshadowing wings of his love, and to watch over you with his all-seeing eye, while you are unable to watch over yourselves. Every evening you may pray that God will forgive whatever he has seen amiss in you and yours during the past day, and that

he will give you understanding to know his will, and grace to keep it; and that he will bless you with refreshing and comfortable sleep, and be with you in your down-lying and in your up-rising. Surely this is little to ask of you. This, however, is the very least that can be asked; a mere grain of dust in comparison with the pearl above all price which you are seeking thereby, namely, that once a day, at the least, you gather your family together (they who can do so twice a day are without excuse if they do not,) and that you offer up some simple prayer, with one voice and one heart, to God. You who are married, and have nothing but infant children, should do so along with your wives; for remember, so gracious is our Lord, his promise is to be with those who are gathered together in his name, even if there are but two of them. You should pray to God, along with your wives, to sanctify and bless your marriage, and to enable you to bring up your children in his faith and to his glory. You, who have children old enough to understand what you say, should make them kneel down along with you, that they may be trained from their childhood to behold their parents daily kneeling in the presence of the living God, and seeking communion with his Son. Then may you truly hope that they will be like olive branches about your table, emblems of peace, like olive branches, and flowing with the oil of gladness. You, again, who have servants, should call them to share in your prayers. It is such a burden for a man to have to command—to have to be waited on by another. Let there at least be one moment in the day when this burden is cast off, when the difference is lost sight of, and you all kneel down together as brethren in sin and brethren in grace, praying each for the other, and that each may discharge his duty to the other. Surely, if we will not do thus much, we can never have said in our hearts, “As for me and my house, we will serve the Lord.”



PEOPLE ENCOURAGING THEIR MINISTER.

Dr. Sharp, one of the oldest and most venerable ministers in this city, has lately preached a sermon with the above title. It would afford us much pleasure to transfer the whole of it to our columns, but we have room only for a few extracts.

Encourage your own pastor by your regular and constant attendance upon his ministry.

This is a duty of much greater moment to the usefulness and happiness of a pastor, than Christians generally imagine. When a church and congregation regularly attend on the ministry of a pastor, it cheers and elevates him. He considers it as an assurance that he shares their affection, esteem and confidence. He goes to his pulpit, feeling that he shall not preach in vain, nor spend his strength for naught. He pursues his studies with greater diligence, and goes to the house of God with greater pleasure. And when he stands in the presence of a serious and soberly listening throng, whose eyes are fastened upon him, he is animated and encouraged. A new impulse is given to his feelings—his thoughts are quickened—his imagination soars with a truer and bolder wing—his appeals are more earnest—his sympathies well up, and pervade his whole nature—he feels strong in argument, and there is a concentration both in mind and heart, followed by an earnest and ready utterance, that he can never have who is doomed to preach to listless

hearers or to empty pews. When the people, with one consent, come together to hear God's minister, his words come from his lips with facility, strength and attractiveness; chaining the attention of his hearers to the close. To the minister so situated, the pulpit is more than a throne. It is the pleasantest, as it is the most honourable place in which he ever stands; and the ministry is preferred by him to any other service on earth.

But when a pastor perceives that his ministry is neglected—when the absence of some is occasioned by a vain and itching curiosity to hear or see some new preacher, or to be enlightened by some new doctrine, and when the absence of others is occasioned by their love of the world, or by their dislike of the plain and faithful preaching of God's word—when one service is deemed better than two, and none better than one, even by some church members, the pious pastor returns from his scene of labour disquieted and cast down.

In the bitterness of his soul he is ready to relinquish his work—to remove to some other station—and to doubt whether the ministry can be his province. He is discouraged in his studies. The energies of his mind are palsied. He knows not what subject to select, nor how to illustrate it; for he fears there will be but few to hear him. He goes bound in spirit, and is both thought-tied and tongue-tied.

See this poor discouraged pastor. In his visits among his people, he has found some of his brethren in affliction—some in temptation—some in despondency, some, it may be, in self-confidence. They need consolation, counsel, warning. He goes prepared to be a minister of consolation—a preacher of righteousness, a guide to wanderers. He hopes to do some good, because he draws his bow not at a venture. But when he has announced his text, and his lips are ready to pour forth words of consolation, the afflicted are not there, to hear the words of comfort; the weak are not there to be strengthened; the bowed down are not there that their minister may lift them up; the wanderer is not there that he may reclaim him. What discouraging sensations must a minister feel to be thus disappointed in his benevolent aims. Encourage your minister, then, by your habitual attendance on his ministry. Let neither the weather, nor worldliness, nor the love of hearing or seeing something new, cause you to leave your own seat vacant in the house of God. He that is a wandering worshipper “is as a bird that wandereth from her nest.”

I have said, and I repeat it, that were I a hearer, and the apostle Paul should come to the city, I would not leave my own chosen pastor to hear him. I would wait till he came to the house where I worshipped, or, if he preached but once, I would persuade my pastor and the whole church to go and hear him; but I would not leave my place to hear any one. I would thus act, not from a bigoted attachment to my own minister, nor merely to manifest for him a just respect and regard, and thus to “encourage him,” but from an undoubting conviction that myself should be thereby more benefited. It is not something brilliant, profound or novel, coming from strange lips, and accompanied by new tones and gesticulations, that can meet the real wants of the soul, and give a right direction to the life; but the plain, sensible, scriptural teachings of one whom we know, whose kind attention we share, and in whose integrity and purity of character we have entire confidence. The constant hearer of such a minister, however common he may be

deemed, will make far greater progress in every thing that is truly excellent, than he who, choosing no stated place of worship, is always in quest of some uncommon preacher. Of this latter class I have seldom known one who had attained the true end of all hearing—that of being not only a hearer, but a doer of the word.—*N. E. Puritan.*



DANGER OF REVERIE.—Do any thing innocent, rather than give yourself up to *reverie*. I can speak on this point from experience. At one period of my life I was a dreamer, castle-builder. Visions of the distant and future took the place of present duty and activity. I spent hours in reverie. I suppose I was seduced, in part, by physical debility. But the body suffered as much as the mind. I found, too, that the imagination threatened to inflame the passions, and that if I meant to be virtuous, I must dismiss my musings. The conflict was a hard one; I resolved, prayed, resisted, sought refuge in occupation, and at length triumphed. I beg you to avail yourself of my experience.—*Memoir of Dr. Channing.*



IMPORTANCE OF PUNCTUALITY.—Method is the very hinge of business; and there is no method without punctuality; it is important, because it subserves the peace and good temper of a family; the want of it not only infringes on necessary duty, but sometimes excludes this duty. The calmness of mind which it produces, is another advantage of punctuality; a disorderly man is in a hurry; he has no time to speak to you, because he is going elsewhere; and when he gets there he is too late for his business; or he must hurry away before he can finish it. Punctuality gives weight to character. “Such a man has made an appointment; then I know he will keep it.” And this generates punctuality in you; for like other virtues it propagates itself. Servants and children must be punctual where their leader is so. Appointments, indeed, become debts. I owe you punctuality; if I have made an appointment with you, I have no right to throw away your time, if I do my own.



GOOD RECOMMENDATION.—It is stated that a president of the United States Bank dismissed a clerk, who had an aged mother depending on him for support, because he refused to write in that institution on the Sabbath. A few days after, he was requested to name some one as cashier for another banking institution. He mentioned his dismissed clerk. “*You can trust him,*” said he, “*for he would not work for me on the Sabbath.*”



A HINDOO'S NOTIONS OF THE SABBATH.—Rev. Dr. Steinkopff relates that an English sailor, in Calcutta, had gone on shore one Sabbath to perform some work. While he was engaged in it, a Hindoo observing him, said to him, “Do you call yourself a Christian?” To which he replied, that he did. “Why,” said the Hindoo, “does your God require you to work on the Sabbath-day?” To which he did not attempt to make an answer; but on returning to the vessel, he found these questions incessantly recur to his mind, till they brought him, on his knees, to acknowledge his ignorance and sin; and from that moment he dated his conversion to God.

Obituary.

DEATH OF DR. PAUL.

The following interesting obituary of the late Dr. Paul is taken from the Scottish Presbyterian, and is probably from the pen of his son-in-law, Rev. Dr. Bates, of Glasgow. It is a well merited expression of the worth of one of "the excellent of the earth.

On Thursday, the 16th of March, the Rev. John Paul, D. D., of the Eastern Reformed Synod in Ireland, departed this life, in the seventy-first year of his age, and the forty-fourth of his ministry. We believe it may be said, without offence, that the church with which he was connected has lost, by his removal, its most distinguished member—a minister who would have held high rank in any church. It may be interesting to our readers, and we hope not unprofitable, while we make this solemn announcement, to lay before them a few particulars, in so far as they have been ascertained, respecting the closing period of his mortal pilgrimage.

On the first Sabbath of the present year, he preached in a vacant congregation, at some distance from home, and, on the following day, moderated in a call to a young licentiate. He returned home on the following day, apparently in his usual good health. On the evening of Wednesday, he was visited with paralysis. The members of his family observed the change; and expressing the fear that he was unwell, requested him to retire to rest. He, himself, was quite unconscious of any illness, and, in reply to their inquiries, alleged that he was quite well. On attempting to remove to his chamber, however, he was unable to walk, and was carried to the bed, from which he did not again arise. In a few days, a degree of cloudiness or stupor seemed to rest in his mind, but in a short time his understanding was restored, and continued with him to his last hour. And while, in all the important matters, the vigour of his intellect seemed unabated, the sensibilities of his heart were quickened and elevated. A large number of people of all religious denominations visited him in his illness, and he was greatly disappointed if any person was refused admission, even in compliance with medical advice.

To a young minister, who paid him a visit, he said, "I esteem it a great honour and privilege that the Lord has sent you to make this friendly call. I feel it to be a greater honour than to be visited by an ambassador from an earthly prince. You come from a higher court. I feel humbled to the dust by the Lord's mercies to me—a poor unprofitable creature, unworthy of the smallest crumbs of his goodness." To another minister, who, knowing the deep interest he took in the progress of public events, and the dispensations of God's providence, was giving him a brief outline of the recent occurrences on the continent of Europe, he replied, by saying, "Well, these things are very wonderful and important; and I do not doubt that God will bring out of them happy results: yet they are only *temporal* things; and, to a person in my situation, the things which immediately concern the soul and eternity are infinitely important. Would you now give me a brief outline of any sermon you have lately preached, which you may think most suitable to my circumstances, or of any discourse you may have recently heard at communion?" This having been done, he proceeded to remark:—"I cannot now preach to others; but I sometimes try to preach to myself;—and here are the heads of a sermon in which I

have been exercising my mind as I was able. 1st, How is it, since Christ has paid the full penalty for all who truly believe in him, that God, nevertheless, exercises his people with so many and so sharp afflictions? 2d, What are the leading benefits which may be expected from affliction, when rightly improved? and, 3d, (which is to me all-important,) what ground have I for concluding that I myself have realized, or am realizing these benefits?"

Although his disease had approached so gently as to elude, for a time, his own consciousness, it was soon evident that he had lost the power of one side, and that his sight was seriously impaired. His freedom of utterance was less affected than is usual in such cases, and his articulation continued distinct to the last. Being unable to read, however, he was accustomed to have portions of Scripture read to him frequently by members of his family, and other Christian friends. On these he occasionally made brief comments, with the greatest propriety. It was often not a little affecting to ministers and other friends, who conversed and prayed with him, to observe him overpowered with a sense of gratitude, feeling themselves to be as much his inferiors in understanding and Christian experience as they often were in years. He was made aware, by letters, that in several places in the north of Ireland, companies of Christian friends were in the habit of meeting to present united prayer for him under his affliction. A few weeks after, he desired letters to be sent in reply, requesting that these kind friends would not fail to offer thanksgivings also on his behalf, on account of the Lord's abundant mercy towards him. The circumstance having been mentioned to a friend from a distance, who had come to visit him, he proceeded to remark—"I felt that it might appear assuming in me to expect any such notice to be taken of me; but these friends have been pleased to testify their Christian regard by meeting to pray for me. I believed that I had experienced the benefit of their prayers; and I was afraid that I might commit sin by withholding the acknowledgment of the Lord's faithfulness in fulfilling his own promises."

Speaking on the same subject, some time after, he remarked, "I have not had any thing of the rapturous experience which has been the privilege of some of the children of God, yet I trust I can, without enthusiasm, adopt the apostle's statement, that, when our afflictions abound, our consolations much more abound; the afflictions have been exceeded by the consolations;" and then he proceeded to specify some of the channels through which the special mercy of God had been vouchsafed to him from the beginning of his trouble. "I have no wish," said he, "to outlive my usefulness; and if it shall please the Lord to spare me for a little, now that I can no longer engage in active service, it is my strongest desire, I trust, that he may glorify himself in my affliction."

A friend from a distance had written to request that notice should be sent to him once a week of Dr. Paul's state of health, as many were inquiring for him, and, among others, parties with whom he had formerly been engaged in earnest controversy. In reply to this communication, he requested his correspondent to make due acknowledgment on his behalf to those friends who had so kindly interested themselves in his situation, and particularly to those to whom he had formerly stood in an ecclesiastical relation, which, of late years, had been broken up; "tell them," said he, "that I know I have passed from death to

life, because I love the brethren; that I have loved them, and do love them still; that no deed of Presbytery, Synod, or Assembly can separate them from my affection; that I shall love them during life, and hope to enjoy their fellowship throughout eternity."

There was no symptom of the renewal of the disease; but he never rallied after the first attack; and as he could scarcely take any nourishment, his strength progressively declined. Yet he was lifted out of bed, and sat for about two hours in his chair, on the day of his death. His mind continued clear and unimpaired, although his weakness rendered him incapable of much conversation with his family on that day. He often selected the psalms which he wished to be sung beside him. There were a few uninspired compositions, also, in which he took pleasure, and wished to have often repeated to him, as his strength declined. One of these was the hymn—

"All hail the great Immanuel's name;
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all."

And another, which he often repeated himself with great energy and fervour, was the well-known hymn—

"The hour of my departure's come," &c.

With strong emotion, and the tears flowing down his face, he would repeat a second time the verse—

"Not in mine innocence I trust,
I bow before thee in the dust;
And through my Saviour's blood alone,
I look for mercy at thy throne."

He had taken a warm interest in the meetings of the Evangelical Alliance. Both at Liverpool and at London, he was one of a few white-headed patriarchs who exulted in this remarkable movement; who expressed the hope that, although it might not for the present effect a re-union of churches, it might lead the sounder portions of many churches to a better understanding with each other; that although it might not terminate controversy, it might powerfully tend to clear it from the animosity and rancour by which it had been so often embittered. And this was one of the subjects that dwelt much on his mind in his last illness. He often expressed his regret that more had not been done in the north of Ireland, and that he had not exerted himself so much as he should have done in furtherance of that cause. A few days before his death, he was made aware that a meeting of the Executive Council of the British Organization was to be held in London on the following week; and it was remarked to him, that if his illness were made known, the assembled brethren would not fail to present special and earnest prayer on his behalf. His reply was, that he would account it a very high privilege to be so remembered. It so happened, that on the evening of Wednesday, the 15th, while the Council was sitting, a friend had opportunity of expressing his wish in this matter, when intercessory prayer was presented for him by two brethren, with great fervour and affection. One of these brethren was the Rev. Edward Bickersteth, of the simplicity and fervency of whose prayers Dr. Paul had often spoken with much admiration. He could not have foreseen that these prayers should ascend on his behalf in the time of his greatest need. No more were these brethren aware, when

rendering this tribute of Christian sympathy, that he for whom they pled that "the eternal God might be his refuge, and underneath the everlasting arms," was just entering on his final struggle with the king of terrors. In a few hours after, he had ascended to that place where prayer is exchanged for praise, and suffering for everlasting joy.

We may be excused for recording herè a pleasing coincidence, communicated in a letter to a member of Dr. Paul's family since his death. The minister to whom it refers, who died several years ago, had once been the intimate friend of Dr. Paul; but, subsequently, they were on opposite sides in a controversy, which issued in ecclesiastical separation. But although their fellowship was broken off, their mutual esteem and regard continued unimpaired. The incident is communicated by the son of that minister, in a letter, from which we make the following extract, the excellent spirit of which will be evident to our readers:—"I can, in some measure, estimate," he says, "the poignancy of your grief, by the loss I myself sustained, eleven years ago, in the removal by death of a kind and estimable father; of one who, in his day, had been instrumental in adding members to the church of Christ; who most devoutly loved the Redeemer, his cause, and people on earth, and in the agonies of dissolving nature, and with his last breath, committed his spirit into that Redeemer's hands. Your departed father was not less estimable, while as a public advocate of the Redeemer's cause and divine character, he was more generally and widely known. But, however much I might otherwise feel in reference to the removal of Dr. Paul, the sensibilities of my heart kindle into love towards you, while I relate the following incident. My father's last illness was of short duration, as he was only ten or twelve days confined, and he died on a Sabbath evening. On that evening, Dr. Paul was preaching in Dr. Alexander's church, in Belfast, and received information, during the service, I think, of my father's illness, and that there was little or no hope entertained of his recovery. He took occasion, therefore, at the close of the service, to mention the fact to the congregation, and in the prayer which succeeded, most feelingly and affectionately commended him in his affliction and bodily sufferings to the tender care and sympathy of a covenant-keeping God and exalted Redeemer. On being informed of these particulars, I found, that during the time that Dr. Paul had been engaged in prayer, my father's spirit had taken its flight to the heavenly rest; and I can assure you, that oftentimes since, when I have reflected on this remarkable coincidence, I have said, I could not have wished him to depart under other circumstances. We can herein sensibly realize the communion of saints. One is on his death-bed, suffering the agonies of dissolution; the other, separated from him by space, is standing at the altar on his behalf, pleading at a throne of grace, and presenting also the prayers of a worshipping and believing congregation. How closely must they now be united in glory, where all minor differences have been removed—where together they admire and adore a God of redeeming love, and sing together the song of Moses and of the Lamb! For they who be wise, or are *teachers*, shall shine as the brightness of the firmament, and they who turn many to righteousness, as the stars, for ever and ever."

The vast assembly which came spontaneously together to attend the funeral of Dr. Paul, was a proof of the estimation in which he was held in the surrounding district. The number of ministers and of carriages was unusually great, as well as of gentlemen on horseback.

But as the day was extremely beautiful, and as a great part of the road lay along the face of a hill, which commands a complete view of Belfast Lough, and one of the noblest and most extensive prospects any where to be met with in the north of Ireland; a great number, who had brought their own conveyances, chose to walk on foot. And although the distance from Carrickfergus must have been more than five miles, the length of the procession, and the dense mass of people were not perceptibly diminished to the last. It had been resolved to assemble in his usual place of public worship, to have religious exercises before the interment; but, on arrival, it was obvious the multitude could not gain admission into the church, and the services were conducted in the open field. The body was then lowered into its resting-place, in a corner of a burying ground adjoining to the place of worship.

It was a mixed multitude that followed the bier. There were the ministers of six or seven different denominations, a long line of them, wearing generally the white linen scarf, which in the north of Ireland is usually assigned to clergymen and medical men at funeral processions. There were the farmers, many of them on horseback. There were the shopkeepers and merchants of the small town where he spent nearly thirty years of his life. There were the gentry of the district, the magistrates and proprietors, some of them choosing to walk on foot, while their carriages were in the charge of their servants. There were companies of the members of his own congregation, including some groups of women, who, with sorrowful countenances, kept their places close behind the hearse the entire way. When this circumstance was noticed, as not common in other parts of the kingdom, to one who also followed the hearse, he replied, "Oh, yes, they do like to come; they loved him for his Master's sake;—they were last at the cross and first at the sepulchre; why should they not be here?" It was gratifying to the friends of Dr. Paul to witness such an assemblage at his funeral. But to the reflecting mind there was a moral spectacle in it which should not pass unnoticed. It was not his wealth, nor the personal influence arising out of it, that drew together so great an assembly. It was not the extent or influence of his congregation—for he ministered to a little flock widely scattered over a moorland district. It was not the number or influence of family connexions, for he had few relations. That large assembly was an honourable tribute to sanctified talent and to moral worth. It was a proof, that notwithstanding many adverse circumstances, and an obscure position, he himself was acknowledged as a burning and shining light. It was a proof that eminent ability, great honesty of purpose, a fearless intrepidity in defending what is held to be truth, are appreciated by an enlightened public, and will be had in honour by the candid among all parties.

The conductors of the public press in the north of Ireland and elsewhere, many of them differing widely in opinion from him, both on public questions and in religious matters, concurred generally in pronouncing a warm eulogium on him, at the time of his decease. And it must be admitted that this was the more honourable to them, that in the course of his controversial writings, he had, at one time or other, been opposed to almost all parties. And all the more, when it is considered that his controversies, although remote from acrimony were often conducted with an earnestness and impetuosity which left

little room for courtesy or much consideration for the feelings of his opponents.

It seems to be admitted, however, that his warmth was an honest warmth; that his impetuosity arose from the force of his convictions, and not from the impulse of any unkind feeling. As a proof of this, it might be mentioned, that some leading men among the Arian party, with whom he had repeated and staunch controversy, were forward to testify their respect for him when alive, and that very honourable mention was made of him after his decease, in a journal understood to be under their auspices. "He was long known," says the editor, "as the most distinguished member of the Reformed Presbyterian church in Ireland, as a learned and able theologian, and an enlightened and powerful advocate of civil and religious liberty. Holding ecclesiastical principles which may be applied unfavourably to the right of the people, he was, nevertheless, an ardent champion of freedom; and when some of his brethren endeavoured publicly to make such application, he smote them with the strength of an intellectual giant. He possessed a clear judgment, and a very logical mind; and his close reasoning powers were seldom if ever equalled in the many combats in which he was engaged. His manners were characterized by a winning gentleness and vivacity, and he was a downrightly honest man." (Belfast, March 18th, 1848.)

Another journalist writes:—"Constitutionally of an active and energetic temperament, he devoted his mental energies with characteristic vigour to the investigation and exposition of sacred truth. Distinguished by great force and power of intellect, he bore a marked resemblance, as it has always seemed to us, to two of the leading minds in another denomination—we allude to Andrew Fuller and Alexander Carson,—though one is an English, the other an Irish Baptist. Dr. Paul was, perhaps, not less successful than either of these illustrious dead in elucidating the grand peculiarities of the Christian faith. At the period when his earlier productions appeared, the witnesses for truth in the north of Ireland were comparatively few and feeble in their testimony. The publications to which we refer exerted a mighty influence in exposing the sophistries and plausibilities of error, and in laying broad and deep in the minds of many the foundations of sacred truth."

A third thus speaks of the deceased:—"We knew Dr. Paul intimately and well, and felt for his character an almost filial veneration. His powers of mind were of a highly original and vigorous order, and had been cultivated by diligent study; while the amount of his erudition, especially in metaphysical theology and biblical criticism, was accurate and extensive. He had so studied the works of Jonathan Edwards, as to have imbibed the very tone, and spirit, and entire cast of thought of the theological philosopher of New England. Still he was neither a copyist nor an imitator. . . . His first appearance as a theological writer was in defence of 'Creeds and Confessions,' the propriety of which had been impugned by a Unitarian minister of some note, then in connexion with the Synod of Ulster. In this publication, Dr. Paul had occasion to touch on some other topics; and the vigour of his style, the acuteness of his logical discrimination, the sustained closeness of his argument, and especially the caustic, ironical, amusing pleasantry with which he surrounded it, when dealing with some hos-

tile absurdity, attracted immediate attention, and convinced the adversaries of the evangelical faith, that in the Rev. John Paul they had no ordinary antagonist. . . . Dr. Paul's next was also his great work, 'The Refutation of Arianism,' published in Belfast, in 1826. [It was in the form of a reply to discussions and arguments, in a volume of sermons by the Rev. Dr. Bruce.] From that period, his fame as a theological writer of high eminence, became firmly established. . . . At a subsequent period, he had occasion again to employ his pen in the Unitarian controversy, in opposition to Dr. Montgomery. At this time his logical powers were so well known, that few cared to meet him in polemic discussions, and he was left in a great degree unanswered. A contemptuous reference, publicly made by his antagonist, 'to a Mr. Paul of Carrickfergus,' provoked on his part a letter to the public journals, which, for the caustic vigour of its style, and the manly energy of thought which it evinced, excelled all his previous compositions. It possessed, in fact, all the admirable qualities of Cobbet's best manner. Had Cobbet been a religious character, it was precisely such a letter as he would have written. And its effect was in proportion to its power. There were no more sneering references from any quarter; as Mr. Paul had now given to a plurality of the church's adversaries instructive intimations of his individuality, and of his characteristic attributes."

Dr. Paul's principal work, his Refutation of Arianism, in which the leading doctrines of Calvinism are stated and vindicated, in a style remarkably clear and effective, has been out of print for many years. It was published at a crisis when the grand struggle for orthodoxy among the Presbyterians of the north of Ireland had little more than well begun. The work had extensive circulation, and the effect of it was as salutary as it was seasonable. In speaking of that work and its author, a minister, formerly of the Synod of Ulster, but whose literary attainments have raised him to a high eminence, remarked, a short time ago, that the Presbyterians of the north of Ireland might well raise a monument to the memory of Dr. Paul, as there were few living men to whom the General Assembly of the Presbyterian church in Ireland is so largely indebted, as it is to him, for the soundness in the faith by which it is now characterized. A strong desire has been expressed in some quarters for a new and cheap edition of this work, or rather for a re-publication of several of Dr. Paul's treatises in one volume—all bearing on the Arian or Arminian controversy. Whether adequate encouragement might be met with, in such an undertaking, the writer is unable to express a decided opinion.

Poetry.

THE DEATH OF THE PIOUS.—Says an eloquent writer: "As one after another departs, it will be like the vanishing of the stars in the morning light—the passage of spirit after spirit, resplendent in glory to the upper world."

"Thus star by star declines,
Till all are passed away;
As morning high and higher shines,
To pure and perfect day;
Nor sink those stars in empty night,
But hide-themselves in heaven's own light."

Poetry.

[Selected for the Banner of the Covenant.]

"WHAT THINK YE OF CHRIST?"—Matthew xxii. 42.

BY THE REV. JOHN NEWTON.

"What think ye of Christ," is the test
To try both your state and your scheme;
You cannot be right in the rest,
Unless you think rightly of him.
As Jesus appears in your view,
As he is beloved or not,
So God is disposed towards you,
And mercy or wrath is your lot.

Some take him a creature to be,—
A man, or an angel at most;
Sure these have not feelings like me,
Nor know themselves wretched and lost.
So guilty, so helpless am I,
I durst not confide in his blood,
Nor on his protection rely,
Unless I were sure he is God.

Some call him a Saviour, in word,
But mix their own works with his plan,
And hope he his help will afford,
When they have done all that they can.

If doings prove rather too light,
(A little, they own, they may fail,)
They purpose to make up full weight
By casting his name in the scale.

Some style him the pearl of great price,
And say he's the fountain of joys;
Yet feed upon folly and vice,
And cleave to the world and its toys.
Like Judas, the Saviour they kiss,
And while they salute him, betray;
Ah, what will profession like this
Avail in his terrible day?

If asked, what of Jesus I think?
(Though still my best thoughts are but poor,)
I say, he's my meat and my drink,
My life and my strength and my store;
My shepherd, my husband, my friend,
My Saviour from sin and from thrall,
My hope from beginning to end,
My portion, my Lord, and my all.

WALL FLOWERS.

—"they smell sweetest by night-time, thae flowers; and they're maist aye seen
about ruined buildings."—EDIE OCHILTREE, in the *Antiquary*.

Sweetest by night: like gracious words,
That scent the sacred page;
But freeliest pour their perfumed store,
In sickness, grief, and age.

Seen most by ruins: like the love,
That gave itself for all;
Yet closest clings to guiltiest things,
As Magdalene, or Saul.

Riverside, December, 1848.

The Missionary.

The Family Circle.

A DESPERATE CASE AND ITS CURE.

An aged and venerable clergyman of Wurtemberg, the Rev. Mr. Flattich, was celebrated for his successful efforts in training and educating young men for usefulness both in church and state. An eminent officer of government one day waited on the good man, and requested him to receive under his care and tuition a spoiled and obstinate son. "I must acknowledge," said he to the clergyman, "that my boy is a desperate fellow, on whom all my counsels, reproofs and corrections, have hitherto failed to produce any good effect. I have exhorted him with much kindness—I have chastised him—I have reproved him in the presence of others in order that *shame* might have its perfect work upon him—but he has remained an incurable boy. Neither praise nor blame, neither the birch nor an empty stomach, could accomplish any thing—it was all in vain."

The clergyman then inquired of the officer, whether he had not tried *other* means than those just named. "Yes," replied the father, "I have for two days shut him up in a solitary apartment, giving him only water and bread—but this also proved in vain."

"And did you not try some other remedy?" inquired the clergyman.

"I have made him suffer with cold, but equally in vain," replied the father.

Upon similar queries propounded to him, he made similar replies, stating various other, especially mild measures, which he had employed to bring his son to reason. After detailing all the particulars, the venerable clergyman remarked, that none of these seemed to him to be the right kind of cures for a "desperate case," as he termed that of his son. "I know of one," said he, "which is far more effectual than any or all of those which you have named, and that is—*Prayer*." "And now, do tell me," continued the good man, "did you ever *pray* earnestly and frequently for your child?"

The officer cast down his eyes and acknowledged that he had not.

"Do not be surprised, therefore," continued Flattich, "that all your labour upon the outward frame of your boy has proved fruitless. You have neglected *that* which alone can give *life* and corresponding natural feelings to that outward frame. To tan a dead skin, does *not* impart life to it. The breath of God alone can give spiritual life to the spiritual dead. I will take your son, and, in dependence upon God, I will see what can be done."

He took the boy under his care—he tried *his* cure on the "desperate case." With God's blessing on the labours of the pious man, he gradually became cured. He was an excellent, devoted and useful man.—*Ger. Ref. Mess.*

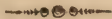


AN INDIAN WIGWAM.—A *wigwam* is the tent or house of the Indian in his savage state. This picture shows the interior of such a house. It is made of a few poles, fastened together at the top, and covered with the bark of trees or the skins of animals. It has no fire-place, and the fire has to be kindled on the ground in the middle of the tent—filling it with smoke. The wigwam has no windows; of course it must be a very dark and gloomy place. It has no nice parlour nor bedrooms; neither table nor chairs; nothing but the earth for a floor. Our little readers will say, "What an ugly place." So it is. And you, dear children, should feel thankful to God, who has given you such a pleasant home, and so many blessings which the poor Indian children do not enjoy. Especially should you feel thankful that, in the Scriptures, you are taught that there is a home in heaven for all good children—for all who love the Saviour, trust in him, and keep his commandments.

Many of the Indian children, and their parents, too, know nothing about the Bible, nor about the Saviour, nor about that heavenly home. The missionary pities them, and goes to live among them, and tries to teach them the way of salvation. Some of the Indians have already learned to read the Scriptures, and have become, as we hope, true Christians. Whenever an Indian thus becomes a Christian, he wants to leave his old way of living, to build himself a better house, to send his children to school,—so that, you see, religion promotes the comfort of its followers in this world as well as in the next.

But there ought to be more missionaries among the Indians. One reason why more have not been sent is, the want of money to bear their expenses. Now, if the children would keep their pennies and sixpences for the missionary box or collection, instead of spending them in buying crackers and other useless things, a large sum would be raised. If all the children in our church would do so, twenty missionaries at least might be sent to preach the gospel to the Indians. What a noble use that would be to make of your money.

It is not enough, however, to give our money to support the missionaries among the Indians and other heathen people. We ought often to pray for them. They have many difficulties and hardships to meet, and much to discourage them. We ought to ask God to bless and keep them, and to prosper them in their good work. Without his blessing they will labour in vain.—*For. Miss.*



THE DAY'S THREE RULES.—*The Duty, the Burden, and the Lesson.*—An old man called to him his son and pupil one morning, and said to him, "Theodore, have you prepared your mind for *the three things*?"

"What three things, father?"

"The three claims of the day, my son, concerning which I instructed you. We should enter on no day of life, without carefully inquiring what is before us, and what is expected of us."

"Now I remember," said Theodore, "they are the three rules which you desired me to say once to myself every morning on rising."

"What are these rules, my son?"

"They are these," replied Theodore, "First, *Do the duty of the day*; secondly, *Bear the burden of the day*; thirdly, *Learn the lesson of the day.*"

"Yes, my son, and there is no day to which these do not apply. Each has its duty, its burden, and its lesson. Something has to be done, something to be borne, and something to be learned. And he who neglects no one of these three things, spends his days aright. Endeavour, Theodore, to apply these rules to some one day, which is fresh in your remembrance, as, for example, yesterday."

"I will do so," said Theodore. "The *duty* of yesterday was, that of making a catalogue of your books and engrossing it in a volume. This, I mean, was my grand business. There were many lesser duties, arising from my circumstances. The *burden* of the day was a heavy one, but I am afraid to name it, lest you laugh at me."

"Out with it."

"It was a mortification of my vanity at the rejection of my verses sent to the newspaper."

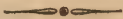
"Ah, I can believe it; mortification of pride and vanity are among our heaviest burdens."

"The *lesson* of the day," continued Theodore, "was taught me by a lamb in the meadow, which suffered itself to be rudely pushed about by my dog, without the least sign of resentment, and thereby soon forgot the injury and healed the wound."

"I perceive," said the old man, "that you have observed my precept, in recalling to your memory these three things, on closing your eyes for sleep. But suppose you go further, and endeavour to apply them to the future. We have but just begun a new day; how do the three rules apply to what it is likely to bring you?"

Theodore paused a little, and then replied, "The *duty* of the day is to go on in my studies, especially to perfect myself in what remains of geometry; and it is well you have called it to my mind, for I have to row myself across the river to get my book. The *burden* of the day is in great part unknown to me. I can, however, foresee something of it in these severe studies, added to the knowledge that my companions will be keeping it as a holiday. The *lesson* of the day, so far as not included in the geometry aforesaid, cannot be foreseen. But I shall be more on the watch for it, in consequence of your reminding."

"My son," said the old man, "it is impossible for me to tell you the advantage I have derived from the habit of looking forward every morning, and backward every evening, upon the passing day, with these three little words in my mind, **THE DUTY—THE BURDEN—THE LESSON.**"—*S. School Journal.* J. W. A.



AN ILLUSTRATION OF FAITH.—"Father," said a little Welsh boy to his parent, who had been explaining the Scriptures to his family in the hall of what was once the manor-house, but which was then occupied by a farmer—"Father, you said you would one day, when I was old enough, teach me what faith is. Am I old enough now?"

"Well, I think you are, Willy: come to me," said his father, rising from his chair.

The boy had no sooner approached, than his father raised him from the ground, and set him on the top of a double chest of drawers that stood beside the wall.

The child's colour went and came; and he was evidently afraid to stand upright in so unusual a situation.

"Now, Willy," said his father, placing himself at a little distance, and holding out his arms, "now, Willy, stand upright and jump into my arms." The child's position and the father's command were alike calculated to produce alarm, and did produce it; but the father's look was calm, and kind, and serious; and the child had invited the lesson, so he had nothing for it but to turn his mind to compliance.

Raising himself somewhat, at length he made an effort to jump, but his heart failed him, and he drew back, and stood farther from the edge of the drawers.

"Ah, Willy," said his father, "thou hast no faith: try again."

Willy thought a moment, and perceived the nature and drift of his father's experiment. He came again to the edge; and this time he did make the spring, but so imperfectly, and with so divided a mind, that he would have fallen but for a beam of the ceiling just above him, on which he clapt his hands, and recovered himself.

His father smiled, and said: "Willy, thou hast no faith yet: but that was better than the last: come, try once more."

The look of quiet love in the father's face, and his still open arms at length assured our little hero that there really was no danger; or, it may be that he saw so much to reverence and to trust in that parental smile, that he forgot the danger. Be this as it may, this third time little Willy stood bolt upright, and jumped over the dreaded gulf into his father's powerful arms. He looked up with a smile; and his father, setting him on the floor, said, "There, Willy, that was faith. There is the gulf of hell between you and eternal life; but your heavenly Father holds out for you the arms of his love, and has sent his only Son to die, and prove it to you. Trust him as you have trusted in me, and you will save your soul."

This anecdote I have put as nearly into the form, as well as I can remember, in which it was related to me. In repeating it to his class, the teacher can relate it in his own words, and add his own comment. To me it seems not only to afford a comment on the prophet's assurance, "The eternal God is thy refuge; and underneath are the everlasting arms," but more especially to supply a plain and speaking illustration of the exercise of that grace of faith, whereby alone we can "live to God," find any pleasure in the self-denying duties of life, sufficient to counterbalance the attraction of the pleasures of sin; or, in a word, save our souls.

—*Church of England S. School Quarterly Magazine.*

THE POWER OF PRAYER.

Not very long ago, there lived a poor, but pious woman. Her name need not be mentioned, but she was a widow; her husband was dead, and she had but one son. He was a wicked boy, and often caused his mother's heart to ache. At length he went to sea, not caring any thing for her, but rather anxious to be out of her sight, and far removed from the sound of her earnest and affectionate advice and entreaties. Deeply and bitterly did she mourn over her wild and wayward child, but she did not abandon herself to sorrow. She remembered she had a Father in Heaven, and to him she unburdened the grief of her heart.

From the time of her son's departure, she resolved to set apart one hour every week to make him an object of special prayer. She besought God to watch over him, to keep him from falling into sin, and to convert his soul. No other engagements were permitted to set aside this duty, and regularly at the appointed hour, she withdrew from the toils and cares of the world, to plead with God for her absent boy. Days, weeks, months, and years rolled on in rapid succession, and no tidings of the young sailor were received—no letter, no kind message reached the heart-stricken mother. She was inclined to think that he must be dead, yet could not bring herself to discontinue her weekly practice of praying to God on his behalf. One evening she went into her little room, intending as usual to pray for his conversion, but not a word could she utter, she could only sigh and weep. Were those sighs and tears in vain? We shall see.

A long time after this, one warm bright summer's evening, when the beams of the setting sun cast on every thing a golden tinge, and all nature was peaceful and lovely, the poor widow was seen sitting in her cottage porch. Her countenance had a sweet but melancholy expression, and often did the unbidden tear tremble in her eye. She thought of her son, her long lost boy. As she sat there, a tall and weather-beaten sailor approached the wicket gate, and looking very wistfully at her, said, "Is Mrs.

M. at home?" "Yes, sir," she replied, not knowing to whom she spoke, "I am Mrs. M., pray what is your business?" "Oh, mother!" he exclaimed, "don't you know me? I am your son." What a joyous meeting they had, and how much they had to say of many things that had transpired during this long period of separation!

For some time after the young sailor had left, he had lived a sinful life, and endeavoured to forget all the good things he had heard. One Sabbath day, as he wandered through the streets of Calcutta, his attention was arrested by the sound of voices singing a tune that was familiar to his ear. It was one which he had sung, when sitting at his mother's side. He went into the building, (which was a chapel,) whence the sound proceeded, and when the singing was over, he thought he would stay a little to hear what the minister had to say. His attention was riveted, and his heart was touched, by what he heard from the good missionary. He lifted up his heart in prayer to God, exclaiming, "God be merciful to me a sinner!" That prayer was heard. He had bid adieu to his sinful pursuits, and his worldly companions, and returned to fill the heart of his mother with joy, and to receive her blessings.

My children, have you a mother who prays for you? Bless God for this; but, remember, your mother's prayers will not save you. Like the sailor at Calcutta, you must cry for God's mercy for yourselves.—*Miss. Rep.*

SENTIMENTS OF DONORS.

Some of the contributions towards paying the debt of the American Board, received since its annual meeting, are accompanied with sentiments, or are from sources, well adapted to awaken profitable meditations. A few of them are subjoined:—

"FOR THE HEATHEN. The first avails of a young minister's preaching. I can spare it better than the heathen can, though I have but little." Ten dollars were enclosed.

"A widow's thank-offering for sustaining grace; towards liquidating the debt of the Board." Thirty dollars.

"A thank-offering for the sweet privilege of being providentially permitted 'to sit in heavenly places in Christ' this day, in 'the assembly of his saints.'" Fifteen dollars from a lady.

"A woman confined to a sick bed ten years, gathered one cent at a time." One dollar.

"Please accept of the widow's mite for the missionary debt." Two dollars.

"A Friend on a sick bed." Ten dollars.

"Poor widow of a minister." Ten cents.

"God willing, I will double my subscription the coming year, for the liquidation of the debt of the Board. From one whose only dependence for the support of his family is good health, and the prayer, 'Give us this day our daily bread.'"

A donor of \$250 writes:—"Never think of reducing the missions."

Another donor writes:—"I will give \$1,000 towards the debt of the Board; and if measures are taken now to raise enough to pay the whole, I will increase the amount to accomplish that object."—*Day Spring.*

Miscellaneous.

THE CHAFF OF A CONGREGATION.—When the celebrated Mr. Irving had once exceeded, by the length of his sermon, the patience of a modern congregation, seeing several persons quietly stealing out of the chapel, he sat down in the pulpit, saying, "I shall now wait until the chaff has blown off." The reproof had the desired effect, and shamed the people into remaining quiet.

THE TAXES are, indeed, heavy—said Dr. Franklin on one occasion—and if those laid on by the government were the *only* ones we had to pay, we might more easily discharge them; but we have many others, and much more grievous to some of us. We are taxed twice as much by our idleness, three times as much by our pride, and four times as much by our folly: and from these taxes the commissioners cannot ease or deliver us by allowing any abatement.

THE CHOLERA.—The following are some of the suggestions published by the commissioners of the English government concerning this fearful pestilence. They may help to put our own people more upon their guard in their daily habits.

I. Observe the following sanitary arrangements in your dwelling and its neighbourhood.

1. It should be remembered that low and marshy grounds, and the neighbourhood of bogs and standing pools, are just the places for the cholera to visit and remain in for a long time.

2. Avoid the neighbourhood of uncovered drains, unless they are carefully and frequently cleansed.

3. Let every impurity—animal and vegetable—be quickly removed to a distance from your habitation, such as slaughter-houses, pig-sties, cess-pools, offensive privies, and other domestic nuisances.

If you cannot effect the removal of such nuisances, exert yourself at once to do so; and if you cannot succeed, and if you value your life, leave their neighbourhood.

4. Let every room be daily thrown open for fresh air, and avail yourself of the hours of sunshine, if there be any, and noon, when the air is most likely to be dry.

5. Study great cleanness in every part of the house, at the same time avoiding damp floors.

6. Let all the bedding and clothing be daily exposed, during winter, to the fire, and during summer to the heat of the sun.

7. Let crowding of persons within houses and apartments be avoided.

8. Avoid sleeping in low and damp rooms.

9. During the time of danger and alarm, from the presence of the cholera, let fires be kept up during the night in sleeping and adjoining apartments.

10. Do not place much reliance on what are termed "disinfectants," such as chlorine, chloride of zinc, nitrate of lead, &c. &c.

It appears from the evidence taken by the sanitary commissioners, that these things, however useful in typhus, will not avail in cholera. They will serve to conceal bad odours, but will not touch the cause that produces them. To use them with confident hope of success, is like trying to cure a bad stomach by virtue of peppermint lozenges.

II. Attend to your personal health.

1. Cultivate a cheerful frame of mind, and go about your usual business with the confident expectation that, if suitable means are used, you will, through the Divine goodness, be saved from the "pestilence that walketh in darkness." Remember that the cholera is not infectious.

You cannot expect bodily health apart from a healthy frame of mind.

2. Let excessive fatigue and exposure to damp and cold, especially during the night, be avoided.

3. Avoid cold drinks and acid liquors, especially under fatigue, or when the body is heated.

4. Avoid the use of cold acid fruits and vegetables.

5. Let ardent spirits be avoided.

6. Let a poor diet, and the use of impure water, in cooking and for drink, be avoided.

7. Let the wearing of wet and insufficient clothing be avoided. The feet, particularly, should be kept warm and dry.

8. To protect the stomach from cold, wear a broad belt of flannel, which should be frequently changed, next the skin, and around the waist.

This has been found serviceable in checking the tendency to bowel complaints, so common during the prevalence of the cholera.

9. Let personal cleanliness be carefully observed. All impurities left on the skin are absorbed into the system, where they operate most injuriously.



A NOBLE AND BLESSED DEED.—In September last, an offer of \$2000 was made by a benevolent gentleman of Cincinnati, for the purchase of lands in Africa to form a *new Colony of Coloured people* from the western free states. The agent of the Colonization Society for Ohio, Mr. David Christy, to whom the offer was made, on communicating the fact to the Society at Washington city, was informed, says the Cincinnati Gazette, from which we take these facts, that the purchase would be made on condition that *two hundred emigrants* can be raised to take immediate possession of the territory. This number being present on the coast, it is believed, would repel the slave-traders and thus break up the traffic.

In order to comply with this condition, Mr. C. applied to the friends of the cause in Indiana, and they will cordially unite in the scheme. The coloured population of Ohio, Indiana, and Illinois, being similarly situated, and able to concentrate with

equal ease at any point on the Ohio river, a wise policy will dictate that they should combine, as proposed, in emigrating to their new homes, to form a republic for themselves.

The territory between Sierra Leone and Liberia, out of which it was proposed by the Society to make the purchase, embraces about 200 miles of coast, and contains some of the darkest dens of the slave-trade. In 1837, Don Pedro Blanco shipped from Gallinas, one of the points in this territory, more slaves than were captured by all the British cruisers on the coast. The traffic is still actively carried on along this coast as far as Grand Cape Mount adjoining Liberia. The probable cost of the latter district is estimated at \$3000, and the former at a larger amount. The Gallinas, however, possesses very great advantages of commerce, and will be an invaluable acquisition.

These facts being communicated to the above mentioned donor of the \$2000, he at once responded to Mr. Christy, authorizing him to instruct the Society to take the necessary steps for the purchase of the whole two hundred miles, and that unless the price demanded should be exorbitant, *he would at once advance the funds to pay for it.*

Such an act as is here contemplated is worth living for. It will not only drive all the traffickers in human flesh from that coast, but at once emancipate many tens of thousands of slaves at present held in bondage by the kings and head men of that region. It is a free-will offering to the cause of humanity, affording additional evidence of the power possessed by the wealthy for accomplishing great good to the world.

Domestic Missions.

[For the Banner of the Covenant.]

THE PRESENT DUTY OF THE CHURCH AS TO DOMESTIC MISSIONS.

By a reference to the proceedings of Synod, on the subject of Domestic Missions, it appears that an equitable and general distribution was made of all the services of the different persons under the direction of Synod. This is as it should be. In the distribution of the labours of the ministers, no portion of the church should be supplied at the expense of that of another. When this is the case, just cause of complaint is given to those who are neglected. A few sheep in the wilderness, in the most lonely portions of the country, should be as punctually visited, as those in the most eligible locations. None but those who have experienced it, or witnessed it, can conceive of the reviving influences produced by even a few sermons, in the year, upon those compelled to spend, what is commonly termed, "lonely Sabbaths."

But the question is, how shall the appointments of Synod be duly fulfilled? In order that this may be done, there is a *present duty* to be done by all concerned, namely, by the licentiates and unsettled ministers, by the pastors of congregations, by churches and by the people generally.

1. By licentiates and unsettled ministers. They should, at the appointed season, faithfully perform the duties assigned them. This should be done with a punctuality not inferior to that of meeting the obligation of a promissory note. The appointments are given by Synod and by Presbyteries, in faith of such fulfilment; they go abroad before the people, who expect them in due time; and the expectations of all concerned, even to the children, are anxiously anticipating the arrival of these supplies. When supplies are not faithfully rendered, according to appointment, and especially when the person failing gives no previous notice of his failure, the spirits of the people are cast down. Hope deferred maketh the heart sick. Confidence is lost in the appointments of the judicatories of the church, and some cause is given for reflecting on the defaulter. Nothing short of a providential interference

is an adequate reason for the non-fulfilment of stated appointments. Licentiates have generally acquitted themselves well on this subject, and there is no apprehension that it will not be so in future. It is much to be desired that licentiates would furnish short notices of their services, and of the state of the vacancies, where they are called to labour, for publication in the Banner.

2. There is a present duty to be done by settled pastors. What is this? It is to lay the state of the church, both foreign and domestic, before their congregations, and to let them know what is expected of them to do, in order that the plan of Synod, for planting and watering of the church, may be fully carried out. We are to strive together for the faith of the gospel. Licentiates are not to be expected to travel over the length and breadth of our extensive country, without a reasonable support. And how is this support to be raised? In part from those to whom the ministrations are given. But it is only in part; because, that while some vacancies do raise the *per diem* allowance, others do not, and cannot, and that, too, where the most lengthy and expensive rides are to be undertaken by the preacher. How, then, is the remainder of the support to be raised? It is from the older, more able, and settled churches. But how will these churches be brought to act? Only by the pastors doing their present duty, in calling upon their congregations to do what Synod and the whole church expect them to do. And, in this matter, let ministers not only call the people to their duty, but let them encourage them by setting the example in contributing to this end. In this, as in other things, let them be examples to the people.

3. What is the present duty of the churches? It is, promptly, on learning from the Minutes of Synod, or from their pastors, what is their duty, to adopt measures to raise the support expected from them, as strong towards those who are weak. What these measures are, or should be, let every church, in city or country, decide for itself. The end is what is needed; the means may vary according to circumstances. But let every congregation, independently of what is done for the support of the gospel in their midst, raise a separate fund, one for Domestic Missions, one for Foreign, and one for the Seminary. These are measures that belong to the church as a whole, and, in order to execute them, the Presbyterian mode of government, it is supposed, has advantages above all other modes, whether merely voluntary, or otherwise. Were the united strength of all our congregations collected together, what a power to plant and to water, to extend the church of God, at home and abroad. We are verily persuaded, that did pastors do their duty, congregations would not fail in doing theirs. Let us all strive together, with one spirit and with one mind, for an object so noble, as the growth of the principles of the Reformed Presbyterian Church. In their diffusion, the church, the country, and the world are deeply concerned.

4. What is the duty of vacancies themselves? It is to sustain, by all means in their power, the persons who labour amongst them. The principle is never to be lost sight of, "the labourer is worthy of his hire," and if men serve them in spiritual things, is it a great thing that they who do so should reap in carnal things? It is not expected that many vacancies can sustain the supplies sent. Let them do what they can. The poor will have the gospel preached to them.

Thus, in order to carry out the plan of Synod, it is expected that

every one will do his duty. This should be done promptly, vigorously and perseveringly. It is not a single effort. It is the work of our day. And who does not rejoice at the many doors that are opened and opening for the spread of divine truth. This truth, we believe, we love in its purest form. For its dissemination, at home and abroad, we ought to be proportionately zealous.

One remark more, and this article is closed. It is that appeals should be made, by the Board of Domestic Missions, and by Presbyteries, to the more wealthy, and public-spirited in the church, to raise a fund, whose end should be expressly to sustain weak congregations. There are many vacancies in our church nearly ripe for settlement, but not able to present a call for a minister to labour permanently amongst them. By a little temporary aid, given to such congregations, they could immediately call a pastor, and, in a short time, would be in a state to give aid to others. We say this aid is to be temporary. Let it be from \$50 to \$100, subject to a decrease of ten or more dollars, annually, till the whole be exhausted. In this way, we are verily persuaded, more can be done, in ten years, to cultivate and enlarge the church, than has been accomplished in the last fifty.

Will not every one, then, try and do his present duty? Our labour shall not be in vain in the Lord. "They that spring of Jacob shall take root; Israel shall blossom and bud, and fill the face of the world with fruit."—OBSERVER.

Foreign Missions.

PRESENT STATE OF MISSIONARY OPERATIONS.

The following is a tolerably complete summary of the labourers employed in foreign lands by Protestant Missionary Societies in this and other countries:

	Missionaries.	Assist. Miss.	Nat. Assist.
<i>N. America</i> —Indian Tribes,	87	35	14
Greenland and Labrador,	30		
Oregon,	17	2	
California,	8		
<i>South America</i> ,	2		
<i>West Indies</i> ,	365	12	83
<i>Africa</i> —North,	2	1	3
East,	2		
West,	68	12	86
South,	156	16	72
<i>Asia</i> —Countries near the Mediterranean,	39	5	50
Burmah, Siam, &c.,	30	3	109
India and Ceylon,	403	22	1210
China,	69	8	14
<i>South Sea Islands</i> ,	120	34	374
<i>The Jews</i> ,	54	41	13
Total—Missionaries, 1452; Assistant Missionaries, 191; Native Assistants, 2028.			

In regard to native assistants the returns are incomplete, and most of the large numbers set down are in the employment of English societies. Ministers of the gospel are classed as missionaries. Females are not enumerated.

Let the reader look at the map and observe the small spots of earth that are engaged thus in the work of bringing all their fellow-men to the knowledge of the truth. The largest territory that we can mark as the home of the supporters of protestant missions, is the United States. To these we can add, as embraced in the above table, only Germany, France, England, Scotland, and Ireland.

In the United States there are engaged in the work, the American Board of Commissioners for Foreign Missions—the Presbyterian Board (Old School)—the

Northern Baptist—the Southern Baptist—the Free will Baptist—the Northern Methodist—the Southern Methodist—the Protestant Episcopal—the American Missionary Association (Anti-slavery)—the Protestant Methodist—Reformed Presbyterian. From the United States there are Missionaries among the Indian Tribes 112—to the West Indies 5—to South America 2—to Africa 42—to Western Asia (countries approached by the Mediterranean) 37—to India and Ceylon 52—to Burmah, Siam, and Asiatic Isles 27—to China 44—to the South Sea Islands 30—to the Jews 7: total 365.

England has missionaries to the North American Indians 22—to the West Indies 183—to Africa 92—the Mediterranean countries 2—India 240—Indian Isles 3—China 20—South Sea Isles 82—Jews 31: total 675.

It will be noticed that the American missions are more extensively and equally diffused than the English in the countries named; and this fact would appear still more striking on an examination of particulars. Of all existing protestant societies, the American Board occupies most fields with the most equally divided force.

Scotland has in the West Indies 7 missionaries—in Africa 12—in India 30—among the Jews 12: total 61.

Ireland (Presbyterian) has 5 missionaries in India and 4 among the Jews: total 9.

France has 13 missionaries in the interior of South Africa.

Germany has 34 missionaries in Africa—56 in India, and 3 in China: total 93.

The United Brethren seem to have sought out the most degraded and miserable of the human race. Their missions are now confined to three regions—to the Greenlanders and Esquimaux 37—to the negroes in the West Indies 170—to South Africa 24: total 231.

It is worthy of remark, that the only missionaries to South America are two Americans, one at Valparaiso, and the other at Buenos Ayres.

To the countries approached by the Mediterranean—Greece, Syria, Western Asia, Persia, &c.—all the missionaries but two are American, and all but six (that is thirty-three) are missionaries of the American Board; and these last have been eminently successful: a very remarkable fact, when we look at the map and consider how near Europe is to those countries, and how constant the intercourse with them for other purposes. The youngest and freshest of nations is displaying its vigour in the cradle of the human race—the seat of the earliest civilization, and birth-place of Christianity. Shall we say that the circle has been completed, and that we have here a significant fact in the new era—the *NOVUS ORDO SECLORUM*?

Of the missionaries reckoned above as English, a very large portion are of continental birth. The English Established Church, especially, finds many of its missionaries elsewhere than in its own bosom. Those employed by the church societies from abroad are mostly German.—*Vermont Chron.*

A BRIEF SURVEY OF THE MISSIONARY FIELD,—JANUARY, 1849.

All intelligent persons have observed the progress that has been made within the last twenty years, in the means of conveying knowledge by steam-presses, steamships, and last of all, and most wonderful of all, the electric telegraph. When our missions in India were commenced, fifteen years ago, one hundred and twenty days' distance was reckoned to lie between the church and her missionaries; now the distance, though the same in miles, is but one-half of what it then was, in time. But on topics of this kind we do not propose here to enter.

We would rather look at the marked events of the last year, and consider their bearing on our great work. Beginning with the greatest missionary field, and the one most lately opened, China, we see a large increase in the number of protestant missionaries; a new city occupied as a station—that of Fuh Chow; prejudices greatly removed at the city longest known to foreigners,—so that the missionaries are now living among the native population, instead of being shut up in the foreign factories; and a general advance in the missionary work—more sermons preached, chapels opened, tracts prepared, the scriptures under revision, scholars instructed, and even female children presented by their parents for admission to the mission schools in larger numbers than can be received, and what is infinitely more important, souls hopefully converted unto God.

In the next great field of eastern missions, India, which has been much longer and more extensively under cultivation, we see also a decided advance in the work of the Lord. New stations have been occupied, and at the old more labour has

been performed. There is yet much land to be possessed; many millions of the Hindus have never seen a minister of the gospel; but in most of the great centres of influence, missionary efforts have been made for years, and a change in the prejudices, attachments, and popular feelings of the people, is becoming apparent in many quarters. The opposition is greater—not an unfavourable sign amongst such an apathetic race; but the additions to the churches are not thereby diminished. Larger numbers of the native youth are in Christian colleges and schools, and many are under instruction for the office of catechists, teachers, and evangelists.

These two nations embrace about one-half of the population of the earth, and more than two-thirds of the heathen portion of its inhabitants. It is, therefore, with the deeper gratitude that we mark these favourable signs, and the absence of any providential discouragement to the missionary work amongst them.

We have not space for a separate consideration of each missionary field, but we see, in general, the door still open, and the prospect still encouraging in Siam, the islands of the Indo-Chinese seas and the Pacific Ocean. Africa yields fruit wherever the sickle is thrust in; no part of the harvest-field has rewarded the missionary labourer with more sheaves; alas, that the labourers there are so very few. The West India Islands, and the adjacent parts of South America, settled chiefly by people of African descent, seem to have borne witness to the remarkable readiness of the negro race to embrace the gospel. In the South American states, the day seems hardly yet to have dawned; though in some places hopeful signs of its approach are visible. The indifference of our own government to questions of a religious nature has prevented our securing, in the adjustment of our sad war with Mexico, that protection for our citizens of the protestant faith in that country, which Roman catholics of Mexico and other countries enjoy every where in our own states. Why should there not be a reciprocity of rights in this all-important matter, as well as in the pursuits of commerce? Mexico, however, we may believe, has not received unmingled injury from this unhappy conflict. New ideas have been diffused amongst her people concerning many subjects, and particularly the despotism and corruption of her priesthood, that might otherwise have been long unknown, and of which the results will be seen in future years. In the immense territories added to our government, the exclusive claims of Romanism are of course thrown to the wind, and numerous protestant ministers will soon be found employed in their high vocation. Amongst our Indian tribes, never were the hopes of the missionary more full of promise.

We turn back to Asia to have a glance at the Mohammedans, and we see them, like the Pagans, almost every where forgetting the use of the sword, even in the defence of their religion, and not using it at all in its propagation; we even see the Sublime Porte granting a law of toleration to his infidel subjects. And we see a work of grace going on silently, but with power, among the Armenians and Nestorians; who dwell in the midst of the followers of the false prophet.

The Jews cannot be overlooked. We see providential changes in their civil and political condition, in some of the European states, which will bring them into more kindly relations with their Christian neighbours; and we read of a spirit of inquiry in some places, as well as of hopeful conversions in others, that tend to confirm our belief that, with "the fulness of the gentiles," "all Israel shall be saved."

Our review would be imperfect, were we not to advert to the condition of the nominally Christian nations. We are greatly impressed with the wonderful events of the last year amongst the nations of Europe, and especially with the fact that it has been mainly on the Roman catholic countries of the Old World, that the vials of wrath seemed to have been poured out. Blood has been shed in Italy, Austria, and France. Famine, in the year preceding, had visited Ireland, and chiefly the southern counties of that unhappy country. Distress of various kinds has been felt amongst all the nations of Europe, but its burden has mainly fallen on the nations subject to the religion of Rome. And the pope, himself, after being almost worshipped by the populace for his liberality, seems now to be virtually a prisoner in his own capital, at the mercy of an ignorant and infidel mob, themselves the legitimate offspring of popery. We are little capable of understanding the dealings of the Most High towards nations. We would ever form judgments of charity as well as of humility. We have little more to hope from infidelity than from Romanism, as is manifest in the Canton de Vaud. But these things, all considered, we are still at liberty to indulge the humble hope that, as the pecuniary resources of the church of Rome and her political power become

wasted away, and as the door is opened for the circulation of the Holy Scriptures, and the entrance of the minister of the gospel, God's ways, in these events, will soon appear to have been ways rather of mercy than of judgment; in the end, we trust, it will be seen that the kingdom of righteousness and peace has been greatly advanced by these political changes.

If we mistake not, then, there is a general progress of events over the whole earth in the direction of Christian knowledge and salvation. For these things, let the church of Christ be deeply grateful. Let her members humble themselves for their past lukewarmness in the cause of their Redeemer; and let them gird up the loins of their minds with new zeal and greater hopefulness for the work yet before them. "The Lord of hosts is with us."—*For. Miss. Chron.*—January.



PRESBYTERIAN FOREIGN MISSIONS.

RECENT INTELLIGENCE.

India: Allahabad Mission.—A letter of the Rev. J. Wray, of November 2d, mentions the continued progress of the missionary work at that city. Mr. Wray and his family were about to set out on their journey to this country.

Furrukhabad Mission.—Letters have been received of dates to the 3d of November. On the 13th of October, the Presbytery of Furrukhabad, after a full and satisfactory examination, proceeded to license Mr. J. Uhlman to preach the gospel. Mr. and Mrs. Irving were about to leave Futtehgurh on their return to this country, Mrs. Irving's health continuing very feeble. The synod of North India was to hold its first meeting at Agra, on the first of December.

Lodiana Mission.—Letters have come to hand, dated to the 7th of November. The church at Saharanpur was completed, at a cost of nearly \$2000, of which about one-half was contributed by generous friends in India. The attendance of the natives on public worship was quite encouraging.

Omahaw and Ottoo Mission.—A letter of the Rev. E. M'Kinney, of November 21st, represents the prospects of this mission as still encouraging. Considerable difficulty had been met with in procuring suitable domestic help, which in so large a family of boys is indispensable. On one occasion, the hired domestics, "such as they were," having left the establishment on a few hours' notice, and Mrs. M'Kinney being in feeble health, Mr. M'Kinney and Mr. Reed had to "take the field as cooks, immediately. We worked through one week very well, and made considerable improvements in the state of affairs." Afterwards they succeeded in making other arrangements, though not of a permanent kind.—Application had been made for the admission of some Pawnee children into the school, and also the children of some half-blood Indians. A remarkable instance is mentioned of the estimate placed on education by an Indian woman. She has two "very interesting little boys in the school, the older of whom is much disposed to play truant;" but he is always corrected and sent back by his mother. On the last time of his going home, she said, "What do you come here for? I have nothing to do with you. I am an Indian. I cannot teach you any thing. I know how to put your victuals in the pot, and hang it on the fire. Is that what you want to learn? Go up to the missionary's house. There you will learn to read and write. I cannot teach you any thing." Mr. M'Kinney speaks of her as a very indulgent mother. Two persons are spoken of as giving an encouraging degree of serious attention to religious things.

Iowa Mission.—A letter from the Rev. W. Hamilton, of December 2d, reports the number of scholars in the school at thirty-five, and speaks of its prospects as now more interesting than at any former time. Mr. Hamilton adds, "I am well aware that this mission has always been a discouraging one: but with the same difficulties in prospect for ten years to come, that have been encountered during the ten that have passed, the committee, I am sure, would not, to avoid them, send these children back to grow up in heathenish darkness. It is true that many of them may cause us grief; but though the blessing may seem to tarry very long, let us hope that it will come and not tarry."—*Missionary Chronicle.*



ARRIVAL OF THE RE-ENFORCEMENT.

We have the pleasure of announcing that a letter has just been received from Mr. Campbell, dated, "River Hoogly, near Kedgerie, 18th November, 1848;" by which we learn that the Mission families had arrived safely almost to Calcutta. The time of their passage was one hundred and five days, and the health of all was good. In our next number we hope to publish an account of the voyage, from the pen of Mr. Woodside.

Editorial.

The first article in our present number, is the commencement of an Essay by one of the fathers of our church, which will be found interesting and valuable, at it brings scriptural principles to bear on a subject which has almost always been determined only by the impulse of the passions. While we do not doubt that war may be in some cases lawful, we must remember that the "fruit of the Spirit is peace," and we should pray and labour for the time when "men shall love war no more."

DOMESTIC MISSIONS.

The suggestions made in the article on this subject will meet, we hope, with careful attention. If the plan, which has been formed, be carried out with efficiency and adequately sustained, great good will be likely to result. We expect, in our next number, to present an address from the Board on the whole subject.

DAY OF FASTING.

We would remind our readers that the 4th Thursday, the 22d day of the present month, has been appointed by General Synod as a day of Fasting. We hope it will not be neglected. In addition to the ordinary reasons for attention to this duty, the presence, and anticipated increased virulence of the cholera should lead us to humble ourselves before God, acknowledging, with sincere penitence, our many sins, abandoning all practices contrary to the divine law, and seeking mercy through the LORD JESUS CHRIST. "Who can tell if the LORD will turn and repent, and turn away from his fierce anger, that we perish not?"

PRESBYTERIAN BOARD OF PUBLICATION.

We regret to state that the building recently purchased by the Presbyterian Board, was destroyed by fire on the 6th of last month. By this calamity the valuable stock of books, and the Library, belonging to the Board, were consumed, and their business operations considerably embarrassed. We are glad to learn that their stereotype plates were saved, and that they have re-opened their store in the building belonging to the Am. S. S. Union. Liberal subscriptions have been made in this city in aid of the Board, and we hope that their losses will soon be retrieved. We have frequently called the attention of our readers to the valuable books published by this Board, and we are sure that they feel, as we do, a deep interest in its success. We hope that soon it will be engaged in its good work with its former energy, and be, hereafter, as heretofore, a fountain of living waters sending forth its streams to make glad the city of our God.

IRISH HOME MISSION.

The Rev. Dr. Dill and Rev. Jonathan Simpson, delegates from the General Assembly of the Presbyterian Church in Ireland, have been actively engaged since their arrival in this country, in presenting this subject to the consideration of the Christian public, and their statements have excited great interest in the minds of all who have heard them. The effort to evangelize the Roman Catholic districts of Ireland, we consider a very noble and benevolent one, and we rejoice that it appears so far to have been highly successful. In this enterprise the Irish Presbyterian Church stands almost entirely alone, and hence those who wish to do any thing in favour of this object, find in this the only, as it is, also, a most excellent, way of accomplishing their wishes. We would remind our readers of the appeal from the Irish Church on this subject, which was laid before our Synod, in 1847, and the recommendation which was given to it at that time. The document, and the proceedings in regard to it, may be found in the Banner for July, 1847. The resolution passed was as follows:

"Resolved, That Synod have heard, with deep interest, the communication now submitted to them, that they highly approve of the objects referred to, and will cordially welcome any deputation which may be sent by the Irish Presbyterian Church for such a purpose, and that they recommend the people under their care to give such deputation their encouragement and aid."

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NEW EDITION OF THE TESTIMONY.

We would call the particular attention of our readers to the following circular, issued by the committee appointed by the last General Synod, to publish the new edition of the Testimony. We consider the subject one of much importance, and especially so to all who love the principles of the Reformed Presbyterian Church, and desire their perpetuation and extension. We are sure the work will be well done, and we hope that the committee will be adequately sustained.

CIRCULAR.

To the Ministers of the Reformed Presbyterian Church, in the United States, and others interested.

The undersigned were appointed by the General Synod, at its late meeting, a Committee to publish a fourth edition of the "Declaration and Testimony" of the church, with the Book of Discipline appended. To effect this, it is necessary that the funds required should be transmitted as soon as possible. All the other ministers, ruling-elders, and members of the church have the same interest in the matter, as have the Committee. The Synod did not specify the mode in which the means of publication should be obtained, and the treasurer is already considerably in advance of the funds of Synod committed to his management. The Committee, therefore, respectfully submit the following proposition:

At an expense of say, \$250, the work can be stereotyped, and an edition well executed, and adequate to meet the present demand be printed. The plates being paid for, may remain the property of Synod, and the proceeds of future editions may be applied to such objects, connected with our church, as may most require it, or as may hereafter be determined. Let a collection be taken up in the various congregations to meet the first cost, and the Committee will return, in books, the amount contributed. There will, then, be no debts incurred. The Committee will be able to make their contracts at cash prices, the members of Synod will not be called upon personally to pay the bills of the mechanics, perhaps at a distant period, and the object will be accomplished with the greatest ease to the church.

The Committee view the publication of the "Testimony" not merely as a matter of dollars and cents, or of present convenience, but in its much more important bearings, as a measure for extending and perpetuating the principles of the Reformed Presbyterian Church. All concerned will want the "Book of Discipline," as yet unpublished, and the Committee, therefore, most respectfully but earnestly call upon the ministry and other members of the church to aid in the object sought.

Let a collection be taken forthwith, and be transmitted to the treasurer for this specific object.

Signed,

JOHN N. M'LEOD, *Stated Clerk.*

New York, Jan. 15th, 1849.

GEORGE H. STUART, *Treasurer.*

ENGRAVING OF THE LATE DR. M'LEOD.

By an advertisement on the cover it will be seen that an engraving of the late Dr. M'Leod can now be procured. We have room at present to mention only, that it is executed in Durand's best style, and a very excellent likeness.

Banner of the Covenant.

MARCH, 1849.

Theological Discussions.

[For the Banner of the Covenant.]

PEACE AND WAR.

(Continued.)

IN the Old Testament war is authorized by God himself, and directions given respecting it. Prov. xx. 18: "Every purpose is established by counsel; and with good advice make war." The same idea is repeated, Chap. xxiv. 6: "For by wise counsel thou shalt make thy war." The proverbs of Solomon are the dictates of the Holy Ghost. Making war is here allowed by divine authority, and advice given by the inspiration of Heaven about the carrying it into effect. *Make war*, and make it *with good advice*. In perfect accordance with this is the advice of Jesus Christ, Solomon's antitype. Luke xiv. 31: "What king going to make war against another king, sitteth not down first, and consulteth whether he be able to meet him, &c." Now can we suppose, for a moment, that the Spirit of God would give directions how to manage or conduct a thing in its nature contrary to the law of Christ? Would it not be blasphemy to suppose the Holy Ghost giving directions to robbers, how to rob, or to slave-dealers how to steal men? The thing which God gives directions how to perform, must be in its nature right. War, therefore, defensive war, cannot be wrong. God may, in his sovereignty, command things in themselves indifferent. In the same manner, he may prohibit similar things. He may, also, change or suspend laws predicated upon mutable relations. But that which is in its nature *unholy*, he never can command, and that which the *moral law* requires, he never can forbid. *Shall not the Judge of all the earth do right?*

Abraham, and Moses, and Joshua, and many of the judges and kings of Israel made war with divine approbation, and even by the express command of Jehovah. War and bloodshed are not only sometimes lawful, but those who from compassion, or peace principles, or any other cause, keep back the sword, are threatened with the curse of God. Jer. lvi. 10: "Cursed be he that doeth the work of the Lord deceitfully, and cursed be he that keepeth back his sword from blood." Judges i. 23: "Curse ye Meroz, (said the angel of the Lord,) curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty."

Those who kill in a just war, are not only acting under divine authority, but may be greatly glorifying God in the doing it. Ps. cxlix.

6: "Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishment upon the people; to bind their kings with chains, and their nobles with fetters of iron."

To all this it may be still objected, we admit that war was lawful in Old Testament times, but Jesus Christ has changed the whole system. We do not say that war is in its own nature unlawful, but Christ's example, which we are bound to follow, and his doctrine entirely forbids it.

We answer, Jesus Christ came not to change the nature of civil government, for it never was a typical thing. It formed no part of the system of grace, although it is made subservient to it. It is no church ordinance, and originates, not in the system of grace, but in the law of nature. It flows not from Christ as Mediator, but from God Creator, although it is one of the "all things" put under his feet to be administered by him, for the good of his body the church. The things which he changed in the gospel dispensation, were all appertaining to the church and the priesthood. But war, and the office, and duties of the civil magistrate, were none of these. Such laws as were positive, local, or peculiar to the nation of the Hebrews, expired by their own limitation. Jesus Christ came not as a civil ruler. He made no new institution of civil government, much less did he abolish it. He gave no new laws to magistrates. They were all given already, in the Old Testament. Peculiar duties were appended to the magistrate's office, arising from the peculiar character of the Jewish nation, but they did not belong to the essential character of the magistrate's office, such were many of the precepts of the judicial law, such as punishing idolaters, destroying cities, groves, &c.; just as typical things were attached to the Jewish church, which formed no part of the essential character of the church but were appended to it.

Much is said about the example of Christ, and the application made of it by the non-resistance party is most unwarrantable. It is true that he has left us an example, that we should follow his steps, but they are only such steps as we can follow—not all the steps of the Saviour. He laid down his life, when none else could take it from him. Are we to do so? If we do, we are guilty of self-murder, while he was not, for he had power to lay down his life, which we have not. Paul defended his life before his judges. Jesus did not. His submitting to the unjust sentence, without pleading his own cause, or taking any step to save his life, is no example for us to follow. He even tells his disciples that they might be in such danger that he that had no sword should "sell his garment and buy one." It is true that *they who take the sword*,—who, without a just and lawful call, run immediately to the sword to revenge themselves, shall, in an ordinary way, perish by the sword. But this says nothing against using the sword for self-defence as it is highly probable the disciples did, for the evangelists inform us that they had two swords among them, which Christ might allow them to use in their own defence, although he would not in his. His object was to die for the salvation of his people, and that death was to be viewed as the death of a criminal, for they for whom he died were guilty. Therefore he must be "cut off," and not die a natural death. Thus he was *brought to the slaughter, and as a sheep before his shearers is dumb, so he opened not his mouth*. Is this a rule for every innocent person on his trial, where falsely accused, and about un-

justly to be put to death? Would this be using all lawful endeavours to preserve our own lives, which we are bound to do by the law of God? The death of Christ being peculiar, and extraordinary, is, therefore, not for our imitation, as non-resistants would contend.

War, in defence of right, is not, in the nature of it, condemned by the Saviour himself. John xviii. 36: "If my kingdom were of this world, then would my servants fight." Christ does not condemn fighting in that kingdom to which it is suitable. But as Christ's kingdom is spiritual, consisting in a dominion over men's souls and consciences, carnal weapons do not suit it, or belong to it. But are secular affairs, and civil governments spiritual? Certainly not. This is the grand and leading error of the non-resistance scheme, it makes all things spiritual. It destroys the human body, to make the man all soul. The kingdoms of this world are not the spiritual kingdom of Christ. And yet they are to become "kingdoms of our Lord and of his Christ." And still they will be kingdoms of this world. They never will become the *kingdom* of grace, for that is but *one*. They are still *kingdoms*, after they become the kingdoms of our Lord and of his Christ. Nations, as such, are still of this world. They are not spiritual corporations. They are subjects of the divine government, and are amenable to the law of God. They are required to acknowledge Messiah, as the "prince of the kings of the earth," by taking his law as the law paramount, by which all their constitutions and laws are to be regulated; otherwise they are not the ordinance of God, and are not to be recognised as that civil government to which obedience is due for *conscience*' sake, whatever submission may be yielded for *wrath's* sake, as we obey the commands of a robber demanding our purse, for fear of wrath, lest he should do worse, and we suffer more by refusing. Still obedience even for wrath's sake, must be in physical evils only; between moral evils we have no choice. Every moral evil is sin, and we may not commit sin. We never may do evil that good may come. Better suffer than sin. The non-resistance society say, "The dogma, that all governments of the world are approvingly ordained of God, and that THE POWERS THAT BE, in the United States, in Russia, in Turkey, are in accordance with his will, is not less absurd than impious." To this we most heartily subscribe. But is this dogma generally believed? Or is it believed at all, except by tyrants, despots, and slave-holders, and their abettors and supporters? Was it believed by the English at the Revolution in 1688? Was it believed by the Americans at our own revolution? Was it believed by the French nation at their own revolutions? Was it ever believed by the great body of any nation? The governments which both the Old and New Testaments declare to be "approvingly ordained of God," are *moral*, and not immoral governments. In the Old Testament, the law is plain and explicit. Deut. xvii. 15: "Thou shalt in any wise set him king over thee, whom the Lord thy God shall choose, one from among thy brethren—thou mayest not set a stranger over thee, which is not thy brother." 2 Sam. xxiii. 3: "The God of Israel said,—He that ruleth over men, must be just, ruling in the fear of God." Exod. xviii. 21: "Moreover, thou shalt provide, out of all the people, able men, such as fear God, men of truth, hating covetousness; and place such over them to be rulers." All unjust, incapable, ungodly men—strangers to religion and moral justice, are hereby excluded from God's ordinance of civil government.

[To be concluded.]

THE WORD "SELAH."—The translators of the Bible have left the Hebrew word **SELAH**, which occurs so often in the Psalms, as they found it, and of course the English reader often asks his minister, or some learned friend, what it means. And the minister, or learned friend, has often been obliged to confess ignorance, because it is a matter in regard to which the most learned have by no means been of one mind. The Targums and most of the Jewish commentators give to the word the meaning of *eternally, for ever*. Rabbi Kimchi regards it as a sign to elevate the voice. The authors of the Septuagint translation appear to have regarded it as a musical or rhythmical note. Herder regards it as indicating a change of tone. Matheson thinks it is a musical note equivalent, perhaps, to the word *repeat*. According to Luther, and others, it means *silence*. Gesenius explains it to mean: "Let the instruments play, and the singers stop." Wocher regards it as equivalent to *sursum corda*,—up, my soul. Sommer, after examining all the passages in which the word occurs, recognises, in every case, "an actual appeal or summons to Jehovah. They are calls for aid and prayers to be heard, expressed either with entire directness, or if not in the imperative—'Hear, Jehovah, or Awake, Jehovah,' and the like, still earnest addresses to God that he would remember and hear," &c. The word, itself, he regards as indicating a blast of trumpets by the priests. Selah, itself, he thinks an abridged expression used for Higgsion Selah—Higgsion indicating the sound of the stringed instruments, and Selah a vigorous blast of trumpets.—*Bibliotheca Sacra*.



FLEMING'S APOCALYPTICAL KEY.*

PROPHECIES AND THEIR FULFILMENT.—Miracles, we are told, cannot now be looked for, as they were only permitted, by Divine goodness, to those ages when faith was not firmly established, and revelation needed the active and visible interference of Divine influence to make its way into the heart of denying man. Thus much for a prelude. We said yesterday that we should resume to-day the consideration of the extraordinary circumstances attending the flight of the head of the Papal Church. In these days of revolution, the mere flight of a Papal prince is certainly not more extraordinary than the startling events that are now almost daily transpiring in continental Europe; but when it is taken into consideration that this event, which has filled the Roman Catholic world with fear and apprehension, was prophesied nearly one hundred and forty years ago, we may well exclaim, "Verily, the age of miracles has not passed!" The prophet in question—for he surely deserves that name—flourished during the reign of William III. We allude to the Rev. Robert Fleming. We have before us the December number of Blackwood's Magazine, in which there is an elaborate review of Mr. Fleming's prophecies. From this review we make up the following article.

The Rev. Robert Fleming was the Protestant minister of the Scotch churches at Rotterdam and Leyden, and afterwards of the Presbyterian church of Lothbury, during the reign of William III.; he was renowned for his piety as well as his learning, and was even much favoured by the reigning monarch. His *Discourse Concerning the Rise and Fall of Papacy*, in which the prophetic deductions have been formed, was published in the year 1701. The species of mystical history of the Romish church, which forms the main subject of his work, is sought for entirely by the author in the prophetic enunciations of the book of Revelation; and in order to attach a great interest to his interpretations, and the deductions thence drawn, it is necessary to accept *a priori*, as a matter of faith, those *postulata*, which the author considers certain at his very outset, and which he sets down as incontrovertible, namely, that "The Revelation contains the series of all the remarkable events and changes of the state of the Christian church to the end of the world," that "The mystical Babylon doth typify Rome in an anti-Christian church state;" that "The seven heads of the beast are indubitably the seven forms of government that obtained among the Romans;" and that, consequently, "The grand apocalyptic question answers the great anti-christ," which is thus assumed to be papal Rome. Once more, it is not our present purpose to enter into any theological discussions: we do no more than place before our readers the curious and interesting deduction of a divine celebrated for his piety, his learning, and his sacred research.

The key with which Fleming proceeds to open the mysteries of what he calls "the dark apocalyptic times and periods," is certainly of singularly ingenious construction. He commences by entering into a proof that the different periods mentioned,

* Recently republished by Wm. S. Young, 173 Race St., Phila. Price 20 cts., or 6 copies for \$1.

of 1260 days, of forty-two months, and of "a time, times, and a half," are absolutely synchronical, and refer exactly to the same period of time, being meant to describe the duration of the anti-christian kingdom; and that each day must be taken to mean prophetically a year, or Julian year of that age. By a similarly ingenious calculation, relative to the dates and times of days, he ascribes the period, as regards the church, to the so-called rotations of the all-enlightening sun; and as refers to the beast, to the rotations of the unstable moon. Upon these calculations he goes on, with singularly marvellous ability, and an infinite patience of minute reckoning, to comment upon the apocalyptic prophecies. He traces thus the regular series of the prophecy, in the opening of the seven seals, which, in his application of historical events, he refers to the condition of the Christian church, during the Roman empire; of the seven trumpets, as bearing relation to the gradual growth and increase of the anti-christian enemies of the church; and, lastly of the seven vials, as plagues and judgments poured out upon that Babylon, which he assumes to be "Rome Papal," and the vials, more especially, he argues upon, as types of the struggles between the Roman and Reformed parties, each vial typifying an event, or conclusion of some new periodical attack of the former upon the latter.

It is not necessary to follow the ingenious and indefatigable commentator through all his explanations of the other vials; we only refer to his deductions as bearing upon "Prophecies for the Present." Our business lies chiefly with his interpretation of the fifth vial, inasmuch as, by his system of calculation, he predicts the fulfilment of this vial for a period, which, by a singular coincidence at least, he fixes between the two dates of 1794 and 1848. It is the express mention of this latter year which naturally attracts the attention as an extraordinary coincidence, at a moment when, in that year, so many convulsions and so many events important in the history of the world, have taken place. There is no precise prophetic deduction, however, attached by the interpreter to this latter *datum*, except that he fixes it as the period of the fall, or at least of the tottering and probable decline, of the Papal power.

We now see, in 1848, a perfect fulfilment of this prophecy. The papal power is not only in a tottering and declining state, but the startling intelligence has reached us of the flight of the head of the Papal Church. It may not be out of the way here to add, that the Rev. John Wesley, the founder of Methodism, made a similar prophecy to that of Fleming, more than fifty years ago—and, like Fleming, designating the year 1848—if our memory serves us—for the period of its fulfilment.

Coincidences, predictions, revelations—all may, perhaps, be looked upon, by the skeptically reasoning mind of plain matter-of-fact, with scorn. To such, then, they are here only given as curious matters of historical interest. At the same time, in the uncertainty as to the issue of the convulsions under the throes of which Europe at present writhing, the troubled mind may surely attach itself to the obscure revelations of such strange announcements, and endeavour clearly to see its way through all their dimness, without too much deserving the stigma usually attached to superstitious credulity.—*Phila. Sun.*

Practical Essays. I

MY AUNT DEBORAH.

Be kindly affectioned one to another.—Rom. xii. 10.

Never was a better meaning woman in the world than my Aunt Deborah; but yet, never did any one act with less judgment in many things. She was, undoubtedly, a christian woman; not only fearing God herself, but desiring that others might fear him too; yet having but a moderate understanding, and being somewhat of a bigot in her disposition, she was always harping on the same string: always repeating those parts of Scripture which were most in unison with her own views, instead of looking at the whole word of God as a boundless mine of inexhaustible treasures, and a fount of unspeakable consolation. She had her favourite books in the Scriptures, her favourite chapters, and her favourite verses, as perhaps we all have; but she too much disregarded the remainder, and thereby became confirmed in her peculiar views, and deprived herself of much edification. She was one of those abrupt and churlish Christians who appear to delight in throwing a text of Scripture at your head, rather than in affectionately inscribing it on your heart. I do not wish to speak hardly of my Aunt Deborah, for I have reason to honour her memory, not only on account of her many acts of charity to others, but also for her great kindness to myself; but my motive is to point out the great advantage of Christians mingling kind-

ness and affection with the commonest actions of life. Had my aunt done this toward me, I think I should have profited much more by her instructions; and I am sure that I should have loved her much more than I did. I know that young people ought to bear with those that are older than themselves; for, frequently, there are lurking infirmities in the body and mind of aged people, which render them more abrupt, and peevish, and severe than they should be; and I look back with sorrow to many instances wherein I did not bear, as I ought to have done, with the infirmities of my Aunt Deborah. We are exhorted in the word of God to put on "kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving, one another."

When I was young, I lived for some time with my aunt; and then it was that my mind was impressed with her apparent want of kindness and judgment. She did not seem to know what was going on in my heart, otherwise she would doubtless have managed me better than she did; for a kind word brought down my proud spirit, but an unkind one made me obstinate and wilful.

She had a very abrupt way of bringing forward Scripture: her intention was good, but, as I said before, she had little judgment. Had she taken pains to explain the passages she quoted, they might have been useful; but as it was, they only puzzled me. One day, she said to me,—"Robert, you are 'wretched, and miserable, and poor, and blind, and naked,' and you do not know it." It was very true, certainly, that I did not know it, and it was equally true that I did not believe it. Wretched and miserable! why there was not a lighter hearted lad in the parish; and as for being poor, I had in my pocket at that very time, the half-crown given me by my uncle Joseph; no eyesight could be better than mine, for I could see to pick up a pin in the twilight; and it was but the week before that William Brooks the tailor brought me home a new suit of clothes. Now how was it to be expected that a thoughtless lad, under such circumstances, could understand such a text of Scripture when applied to him, without it being explained. I know now that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness," but I did not know it then; and my aunt took no pains to instruct me, thinking she had done her duty when she had addressed to me a text of Scripture.

It would be unreasonable to expect to find Christians free from infirmity, however it may have pleased God to bestow upon them the riches of his grace: but the grace of God usually does much in softening the rugged hearts of his creatures, and in tempering them with kindness. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

I remember on one occasion, that a poor lad, heavily laden, fell down and cut his knee sadly, so that he was no longer able to sustain his load, which he had to carry a full mile further. I pitied the poor lad, and helped him to carry his load all the way: and when I came back, I told my aunt Deborah all about it, and added, that in the chapter which we had read that morning there was the text, "Bear ye one another's burdens." My aunt peevishly replied, she supposed that I meant to get to heaven by such things, but that I was sadly deceiving myself. The Scripture said, "Not by works of righteousness which we have done, but according to his mercy, he saved us."

Now there is not a more gracious truth in the whole word of God than that quoted by my aunt Deborah: and if I had really considered the act of carrying the poor lad's burden as a work of righteousness, and entertained any expectations of heaven for it, the text might have reproved me for my error; but, as I had no idea of either the one or the other, I considered that my aunt was reproving me for assisting the poor lad, and I thought to myself, what a hard-hearted woman is my aunt Deborah!

Our judgment, and, indeed, every gift of our Heavenly Father, has been given to us for useful purposes: and we should use it in reading and applying the word of God as well as on other occasions; but my poor aunt Deborah seemed to think that her favourite passages of Scripture were suitable to every person, and on all occasions; but there is a rightly dividing the word of truth, and a proper application of it, that we may be instructed, and reproofed, and comforted according to our wants and necessities.

To offer the consolations and encouragements of the gospel to hard-hearted and unrepenting sinners when they require reproof, is to cast "pearls before swine;" and to threaten with the terrors of the law the humbled and penitential believer in Jesus Christ when he stands in need of encouragement, is only breaking the bruised reed and quenching the smoking flax. The word of God is too precious to be used carelessly: it should never be spoken without reverence, nor heard without a desire

profit. My aunt Deborah was too bitter in her expressions against those whose religious opinions were different from her own. If they were ministers of the gospel, she likened them to "whited sepulchres which indeed appear beautiful outwardly, but are within full of dead men's bones." And if they were not ministers, they were hypocrites, "having a form of godliness, but denying the power thereof." She appeared to have more pleasure in reproving, than in amending a fault; and this quality in her led me into the error of supposing that it was her religion that made her so churlish and severe: but no; it was her infirmity, and not her religion, which gave her this unkind and unlovely appearance.

The disciples of the Redeemer are all required to be "kindly affectioned one to another." "By this shall all men know that ye are my disciples, if ye have love one to another." Whenever, then, we are churlish, and unkind, and bitter towards each other, we are disobeying the law of Christ. It was a sad thing, but the longer I lived with my aunt Deborah, the more prejudiced I was against religious people. After a time I was removed from her, and dwelt in a habitation where a profession of religion was accompanied with kindness, and forbearance, and charity. Pity it is that they should ever be disunited! Here I had every advantage: and I can now look back with unfeigned thankfulness to that time when I was led into the way of peace, and affectionately instructed to remember my Creator in the days of my youth.

Frequently did I visit my aunt Deborah; but to the day of her death she always showed the same churlish and severe disposition. She was constant in her religious duties; just in all her dealings; charitable to the poor; and much more kind to all in her deeds than she was in her words: but her infirmity was that of a churlish spirit, and this sadly overshadowed her good qualities.

Who is there without infirmity? Reader! whatever yours and mine may be, let us in sincerity strive to know and overcome them; seeking through the grace of the Redeemer, that disposition which will enable us to abound in love one towards another. Thus shall we imitate the good qualities, without partaking of the infirmity of my aunt Deborah.

WORLDLY-MINDEDNESS.—What is the reason many know their shops better than their hearts, and are acquainted with the temper of their body more than with the constitution of their souls; that they are so careful and industrious in the prosecution of their worldly designs, so negligent and remiss in looking after heaven? What is, or can be, the reason of these things, but that inordinate love and affection they have for money, or the things of this world, which makes them so eager in the pursuit of them, that they forget that they have any thing else to mind; and so much taken up with worldly business, that God, and Christ, and heaven, and soul and all must give way to it!

O, the folly and madness of sinful men! What a strange, corrupt, and degenerate thing the heart of man becomes, that we should be so foolish and unwise as to prefer our bodies before our souls, earth before heaven, toys and trifles before the eternal God, and the worst of evils before the best of goods, even sin itself, with all the miseries that attend it, before holiness and that eternal happiness which is promised to it; and all for nothing else than the love of a little pelf and trash, which hath no other worth but what our own distracted fancies put upon it!

Bishop Beveridge.

A FAITHFUL STEWARD.—An agent, soliciting funds for a certain benevolent object, called upon the minister of a poor country town, made known his object, and inquired of that minister, whether there were any individuals in his parish who would contribute for that object. The minister answered, "No." Then, checking himself, he said, "We have, however, one man who considers himself as a steward of the property of God. Perhaps he would give something. You will find him upon the mountain yonder." The agent toiled up the steep ascent, and approached his dwelling. It was built of logs, and its door was opened by a leather string. He entered and made known the object of his visit. "We have," said the benevolent farmer, "for several years considered all the products of our farm, as the Lord's property, to be devoted to some good object, above what is necessary for the supply of our wants. We have so disposed of the whole this year, excepting one article, that is our *cheese*. It may be worth twenty or twenty-five dollars. We had not determined to what object to devote it. We will give you that." This man, living in his cabin of logs, and cultivating a small farm upon the mountain, was accustomed to give for purposes of benevolence, about *three hundred dollars yearly*.

A VISIT TO THE CELESTIAL CITY.

Not a great while ago, passing through the gate of dreams, I visited that region of the earth in which lies the famous city of Destruction. It interested me much to learn, that, by the public spirit of some of the inhabitants, a rail-road has recently been established between this populous and flourishing town and the Celestial City. Having a little time upon my hands, I resolved to gratify a liberal curiosity by making a trip thither. Accordingly, one fine morning, after paying my bill at the hotel, and directing the porter to stow my luggage behind a coach, I took my seat in the vehicle, and set out for the station-house. It was my good fortune to enjoy the company of a gentleman—one Mr. Smooth-it-away—who, though he had never actually visited the Celestial City, yet seemed as well acquainted with its laws, customs, policy and statistics, as with those of the city of Destruction, of which he was a native townsman. Being, moreover, a director of the rail-road corporation and one of its largest stockholders, he had it in his power to give me all desirable information respecting that praiseworthy enterprise.

Our coach rattled out of the city, and, at a short distance from its outskirts, passed over a bridge of elegant construction, but somewhat too slight, as I imagined, to sustain any considerable weight. On both sides lay an extensive quagmire, which could not have been more disagreeable either to sight or smell, had all the kennels of the earth emptied their pollution there.

"This," remarked Mr. Smooth-it-away, "is the famous Slough of Despond—a disgrace to all the neighbourhood; and the greater, that it might so easily be converted into firm ground."

"I have understood," said I, "that efforts have been made for that purpose, from time immemorial. Bunyan mentions that above twenty thousand cart loads of wholesome instructions had been thrown in here, without effect."

"Very probably,—and what effect could be anticipated from such unsubstantial stuff?" cried Mr. Smooth-it-away. "You observe this convenient bridge. We obtained a sufficient foundation for it, by throwing into the Slough some editions of books of morality, volumes of French philosophy and German rationalism, tracts, sermons and essays of modern clergymen, extracts from Plato, Confucius, and various Hindoo sages, together with a few ingenious commentaries upon texts of scripture—all of which, by some scientific process, have been converted into a mass like granite. The whole bog might be filled up with similar matter."

It really seemed to me, however, that the bridge vibrated and heaved up and down, in a frightful manner; and in spite of Mr. Smooth-it-away's testimony to the solidity of its foundation, I should be loath to cross it in a crowded omnibus; especially if each passenger were encumbered with as heavy luggage as that gentleman and myself. Nevertheless, we got over without accident, and soon found ourselves at the station-house. This very neat and spacious edifice is erected on the site of the little Wicket Gate, which formerly, as all old pilgrims will recollect, stood directly across the highway, and, by its inconvenient narrowness, was a great obstruction to the traveller of liberal mind and expansive front. The reader of John Bunyan will be glad to know, that Christian's old friend, Evangelist, who was accustomed to supply each pilgrim with a mystic roll, now presides at the ticket office. Some malicious persons, it is true, deny the identity of this reputable character with the Evangelist of old times, and even pretend to bring competent evidence of an imposture. Without involving myself in the dispute, I shall merely observe, that, so far as my experience goes, the

square pieces of pasteboard, now delivered to passengers, are much more convenient and useful along the road, than the antique roll of parchment. Whether they will be as readily received at the gate of the Celestial City, I decline giving an opinion.

A large number of passengers were already at the station-house, awaiting the departure of the cars. By the aspect and demeanour of these persons, it was easy to judge that the feelings of the community had undergone a very favourable change, in reference to the celestial pilgrimage. It would have done Bunyan's heart good to see it. Instead of a lonely and ragged man, with a huge burden upon his back, plodding along sorrowfully on foot, while the whole city hooted after him, here were parties of the first gentry and most respectable people in the neighbourhood, setting forth towards the Celestial City, as cheerfully as if the pilgrimage were merely a summer tour. Among the gentlemen were characters of deserved eminence—magistrates, politicians, and men of wealth, by whose example religion could not but be greatly recommended to their meaner brethren. In the ladies' apartment, too, I rejoiced to distinguish some of those flowers of fashionable society, who are so well fitted to adorn the most elevated circles of the Celestial City. There was much pleasant conversation about the news of the day, topics of business, politics, or the lighter matters of amusement; while religion, though indubitably the main thing at heart, was thrown tastefully into the back-ground. Even an infidel would have heard little or nothing to shock his sensibility.

One great convenience of the new method of going on pilgrimage, I must not forget to mention. Our enormous burdens, instead of being carried on our shoulders, as had been the custom of old, were all snugly deposited in the baggage car, and, as I was assured, would be delivered to their respective owners at their journey's end. Another thing likewise the benevolent reader will be delighted to understand. It may be remembered that there was an ancient feud between Prince Beelzebub and the keeper of the Wicket Gate, and that the adherents of the former distinguished personage were accustomed to shoot deadly arrows at honest pilgrims, while knocking at the door. This dispute, much to the credit, as well of the illustrious potentate above mentioned, as of the worthy and enlightened directors of the rail-road, has been pacifically arranged, on the principle of mutual compromise. The Prince's subjects are now pretty numerously employed about the station-house; some in taking care of the baggage, others in collecting fuel, feeding the engines, and such congenial occupations; and I can conscientiously affirm, that persons more attentive to their business, more willing to accommodate, or more generally agreeable to the passengers, are not to be found on any rail-road. Every good heart must surely exult at so satisfactory an arrangement of an immemorial difficulty.

"Where is Mr. Great-heart?" inquired I. "Beyond a doubt, the directors have engaged that famous old champion to be chief conductor on the rail-road."

"Why, no," said Mr. Smooth-it-away, with a dry cough, "he was offered the situation of brakeman; but, to tell you the truth, our friend Great-heart has grown preposterously stiff and narrow, in his old age. He has so often guided pilgrims over the road, on foot, that he considers it a sin to travel in any other fashion. Besides, the old fellow had entered so heartily into the ancient feud with Prince Beelzebub, that he would have been perpetually at blows or ill language with some of the prince's subjects, and thus have embroiled us anew. So, on the whole, we were not sorry when honest Great-heart went off to the Celestial City in a huff, and left us at liberty to choose a more suitable and accommodating man. Yonder comes the conductor of the train. You will probably recognise him at once."

The engine at this moment took its station in advance of the cars, looking,

I must confess, much more like a sort of mechanical demon that would hurry us to the infernal regions, than a laudable contrivance for smoothing our way to the Celestial City. On its top sat a personage almost enveloped in smoke and flame, which—not to startle the reader—appeared to gush from its own mouth and stomach, as well as from the engine's brazen front.

"Do my eyes deceive me?" cried I. "What is this? A living creature?—If so, he is own brother to the engine that he rides upon."

"Poh, poh, you are obtuse," said Mr. Smooth-it-away, with a hearty laugh. "Don't you know Apollyon, Christian's old enemy, with whom he fought so fierce a battle in the Valley of Humiliation? He was the very fellow to manage the engine; and so we have reconciled him to the custom of going on pilgrimage, and engaged him as chief conductor."

"Bravo, bravo," exclaimed I with irrepressible enthusiasm, "this shows the liberality of the age; this proves, if any thing can, that all musty prejudices are in a fair way to be obliterated. And how will Christian rejoice to hear of this happy transformation of his old antagonist! I promise myself great pleasure in informing him of it, when we reach the Celestial City."

The passengers being all comfortably seated, we now rattled away merrily, accomplishing a greater distance in ten minutes than Christian probably trudged over in a day. It was laughable as we glanced along, as it were, at the tail of a thunderbolt, to observe two dusty foot-travellers, in the old pilgrim guise, with cockle-shell and staff, their mystic rolls of parchment in their hands, and their intolerable burdens on their backs. The preposterous obstinacy of these honest people, in persisting to groan and stumble along the difficult pathway, rather than take advantage of modern improvements, excited great mirth among our wiser brotherhood. We greeted the two pilgrims with many pleasant gibes and a roar of laughter; whereupon they gazed at us with such woful and absurdly compassionate visages, that our merriment grew tenfold more obstreperous. Apollyon, also, entered heartily into the fun, and contrived to flirt the smoke and flame of the engine, or of his own breath, into their faces, and envelop them in an atmosphere of scalding steam. These little practical jokes amused us mightily, and doubtless afforded the pilgrims the gratification of considering themselves martyrs.

At some distance from the rail-road, Mr. Smooth-it-away pointed to a large antique edifice, which, he observed, was a tavern of long standing and had formerly been a noted stopping-place for pilgrims. In Bunyan's road-book it is mentioned as the Interpreter's House.

"I have long had a curiosity to visit that old mansion," remarked I.

"It is not one of our stations, as you perceive," said my companion. "The keeper was violently opposed to the rail-road; and well he might be, as the track left his house of entertainment on one side, and thus was pretty certain to deprive him of all his reputable customers. But the foot-path still passes his door; and the old gentleman now and then receives a call from some simple traveller, and entertains him with fare as old-fashioned as himself."

Before our talk on this subject came to a conclusion, we were rushing by the place where Christian's burden fell from his shoulders, at the sight of the Cross. This served as a theme for Mr. Smooth-it-away, Mr. Live-for-the-world, Mr. Hide-sin-in-the-heart, Mr. Scaly-conscience, and a knot of gentlemen from the town of Shun-repentance, to descant upon the inestimable advantages resulting from the safety of our baggage. Myself, and all the passengers, indeed, joined with great unanimity in this view of the matter; for our burdens were rich in many things esteemed precious throughout the world; and, especially, we each of us possessed a great variety of favourite

habits, which we trusted would not be out of fashion, even in the polite circles of the Celestial City. It would have been a sad spectacle to see such an assortment of valuable articles tumbling into the sepulchre. Thus pleasantly conversing on the favourable circumstances of our position, as compared with those of past pilgrims, and of narrow-minded ones at the present day, we soon found ourselves at the foot of the Hill Difficulty. Through the very heart of this rocky mountain a tunnel had been constructed of most admirable architecture, with a lofty arch and a spacious double track; so that, unless the earth and rocks should chance to crumble down, it will remain an eternal monument of the builder's skill and enterprise. It is a great though incidental advantage, that the materials from the heart of the Hill Difficulty have been employed in filling up the Valley of Humiliation; thus obviating the necessity of descending into that disagreeable and unwholesome hollow.

"This is a wonderful improvement, indeed," said I. "Yet I should have been glad of an opportunity to visit the Palace Beautiful, and be introduced to the charming young ladies—Miss Prudence, Miss Piety, Miss Charity and the rest—who have the kindness to entertain pilgrims there."

"Young ladies!" cried Mr. Smooth-it-away, as soon as he could speak for laughing. "And charming young ladies. Why, my dear fellow, they are old maids every soul of them—prim, starched, dry and angular—and not one of them, I will venture to say, has altered so much as the fashion of her gown, since the days of Christian's pilgrimage."

"Ah, well," said I, much comforted, "then I can very readily dispense with their acquaintance."

The respectable Apollyon was now putting on the steam at a prodigious rate; anxious, perhaps, to get rid of the unpleasant reminiscences connected with the spot where he had so disastrously encountered Christian. Consulting Mr. Bunyan's road-book, I perceived that we must now be within a few miles of the Valley of the Shadow of Death; into which doleful region, at our present speed, we should plunge much sooner than seemed at all desirable. In truth, I expected nothing better than to find myself in the ditch on one side, or the quag on the other. But, on communicating my apprehensions to Mr. Smooth-it-away, he assured me that the difficulties of this passage, even in its worst condition, had been vastly exaggerated, and that, in its present state of improvement, I might consider myself as safe as on any rail-road in Christendom.

Even while we were speaking, the train shot into the entrance of this dreaded valley. Though I pleaded guilty to some foolish palpitations of the heart during our headlong rush over the causeway here constructed, yet it were unjust to withhold the highest encomiums on the boldness of its original conception and the ingenuity of those who executed it. It was gratifying, likewise, to observe how much care had been taken to dispel the everlasting gloom, and supply the defect of cheerful sunshine, not a ray of which has ever penetrated among these awful shadows. For this purpose, the inflammable gas, which exudes plentifully from the soil, is collected by means of pipes, and thence communicated to a quadruple row of lamps, along the whole extent of the passage. Thus a radiance has been created, even out of the fiery and sulphurous crust that rests for ever upon the valley; a radiance, hurtful, however, to the eyes, and somewhat bewildering, as I discovered by the changes which it wrought in the visages of my companions. In this respect, as compared with natural daylight, there is the same difference as between truth and falsehood; but if the reader has ever travelled through the dark valley, he will have learned to be thankful for any light that he could get; if not from the sky above, then from the blasted soil beneath. Such was the red brilliancy of these lamps, that they appeared to

build walls of fire on both sides of the track, between which we held our course with lightning speed, while a reverberating thunder filled the valley with its echoes. Had the engine run off the track—a catastrophe, it is whispered, by no means unprecedented—the bottomless pit, if there be any such place, would undoubtedly have received us. Just as some dismal fooleries of this nature had made my heart quake, there came a tremendous shriek, careering along the valley, as if a thousand fiends had burst their lungs to utter it, but which proved to be merely the whistle of the engine, on arriving at a stopping-place.

The spot where we had now paused is the same that our friend Bunyan—a truthful man, but infected with many fantastic notions—has designated, in terms plainer than I like to repeat, as the mouth of the infernal regions. This, however, must be a mistake; inasmuch as Mr. Smooth-it-away, while we remained in the smoky and lurid cavern, took occasion to prove that Tophet had not even a metaphorical existence. The place, he assured us, is no other than the crater of a half extinct volcano, in which the directors had caused forges to be set up for the manufacture of rail-road iron. Hence, also, is obtained a plentiful supply of fuel for the use of the engines. Whoever had gazed into the dismal obscurity of the broad cavern mouth, whence ever and anon darted huge tongues of dusky flame—and had seen the strange, half-shaped monsters, and visions of faces horribly grotesque, into which the smoke seemed to breathe itself—and had heard the awful murmurs, and shrieks, and deep shuddering whispers of the blast, sometimes forming itself into words almost articulate—would have seized upon Mr. Smooth-it-away's comfortable explanation as greedily as we did. The inhabitants of the cavern, moreover, were unlovely personages, dark, smoke-begrimed, generally deformed, with mis-shapen feet, and a glow of dusky redness in their eyes; as if their hearts had caught fire, and were blazing out of the upper windows. It struck me as a peculiarity, that the labourers at the forge, and those who brought fuel to the engine, when they began to draw short breath, positively emitted smoke from their mouth and nostrils.

Among the idlers about the train, most of whom were puffing cigars, which they had lighted at the flame of the crater, I was perplexed to notice several, who, to my certain knowledge, had heretofore set forth by rail-road to the Celestial City. They looked dark, wild, and smoky, with a singular resemblance, indeed, to the native inhabitants; like whom, also, they had a disagreeable propensity to ill-natured gibes and sneers, the habits of which had wrought a settled contortion of their visages. Having been on speaking terms with one of these persons—an indolent, good-for-nothing fellow, who went by the name of Take-it-easy—I called to him, and inquired what was his business there.

“Did you not start,” said I, “for the Celestial City?”

“That’s a fact,” said Mr. Take-it-easy, carelessly puffing some smoke into my eyes, “but I heard such bad accounts, that I never took pains to climb the hill on which the city stands. No business doing—no fun going on—nothing to drink, and no smoking allowed—and a thrumming of church-music from morning till night. I would not stay in such a place, if they offered me house-room and living free.”

“But, my good Mr. Take-it-easy,” cried I, “why take up your residence here, of all places in the world?”

“Oh,” said the loafer, with a grin, “it is very warm hereabouts, and I meet with plenty of old acquaintances, and altogether the place suits me. I hope to see you back again, some day soon. A pleasant journey to you.”

While he was speaking, the bell of the engine rang, and we dashed away, after dropping a few passengers, but receiving no new ones. Rattling onward through the valley, we were dazzled with the fiercely gleaming gas

lamps, as before; and ever and anon grim faces, that bore the aspect and expression of individual sins or evil passions, seemed to thrust themselves through the veil of light, glaring upon us, and stretching forth a great dusky hand, as if to impede our progress. I almost thought that they were my own sins that appalled me there. These were freaks of imagination—nothing more—mere delusions, which I ought to be heartily ashamed of; but all through the dark valley, I was tormented, and pestered, and dolefully bewildered with the same kind of waking dreams. The mephitic gases of that region intoxicate the brain. As the light of the natural day, however, began to struggle with the glow of the lanterns, these vain imaginations lost their vividness, and finally vanished with the first ray of sunshine that greeted our escape from the Valley of the Shadow of Death. Ere we had gone a mile beyond it, I could well nigh have taken my oath that this whole gloomy passage was a dream.

At the end of the valley, as John Bunyan mentions, is a cavern, where, in his days, dwelt two cruel giants, Pope and Pagan, who had strewn the ground about their residence with the bones of slaughtered pilgrims. These vile old troglodytes* are no longer there; but into their deserted cave another terrible giant has thrust himself, and makes it his business to seize upon honest travellers, and fat them for his table with plentiful meals of smoke, mist, moonshine, raw potatoes, and saw-dust. He is a German by birth, and is called Giant Transcendentalist; but as to his form, his features, his substance, and his nature generally, it is the chief peculiarity of this huge miscreant, that neither he, for himself, nor any body for him, has ever been able to describe them. As we rushed by the cavern's mouth, we caught a hasty glimpse of him, looking somewhat like an ill-proportioned figure, but considerably more like a heap of fog and duskiness. He shouted after us, but in so strange a phraseology that we knew not what he meant, or whether to be encouraged or affrighted.

[To be continued.]



BE KIND TO THE OLD.—O, be kind to those who are in the autumn of life, for thou knowest not what suffering they have endured, how much it may still be their portion to bear. Are they querulous and unreasonable? Allow not thine anger to kindle against them—rebuke them not, for, doubtless, many and severe have been the crosses and trials of earlier years, and, perchance, their dispositions, while in the "spring time of life," were more gentle and flexible than thine own. Do they require aid of thee? then render it cheerfully, and forget not that the time may come when thou mayest desire the same assistance from others that now thou renderest unto them. Do all that is needful for the old, and do it with alacrity, and think it not hard if much is required at thine hand; lest when age has set its seal upon thy brow, and filled thy limbs with trembling, there may be found those who will wait upon thee unwillingly, and who will feel relieved when the coffin lid has covered thy face for ever.

The old must soon pass from this to another world. Is it a world of bliss? Then, though they have much to cheer them through the remnant of their earthly existence, be kind, very kind, to them, for they have many sorrows to endure, before they seek the abodes of happiness; they have yet to pass through "the valley of the shadow of death." Is it a world of wo to which they are hastening? Have they no hope of heaven? then be doubly cautious how thou addest a single drop to a cup already full; for surely they have enough to bear, if their prospects for both time and eternity are shrouded in gloom.



A GOOD REFERENCE.

In relating his experience in a conference meeting, an honest-looking stranger remarked, "If you don't believe I've got religion, *go and ask my wife*. She'll tell you." This came out so bluntly, many felt like

* Inhabitants of caves.

having a hearty laugh. But is it not a good reference? Many a man's boast about his religion might be proved all vanity just by *asking his wife*, and getting an honest answer from her. How does his religion make him act at home? is the pungent inquiry,—*that* is the grand test. See to it, reader, that this reference may be to your credit.

Poetry.

GEMS FROM GEORGE HERBERT.

The verses below are from *The Church Porch*, a long poem by this delightful author. More than two centuries have taken nothing from the freshness of his thoughts and vigour of his language. "Words fitly spoken," might be inscribed over all he wrote.

BE TRUE.

Lie not; but let thy heart be true to God,
Thy mouth to it, thy actions to them both.
Cowards tells lies, and those that fear the rod;
The stormy working soul spits lies in froth.
Dare to be true. Nothing can need a lie.
A fault, which needs it most, grows two thereby.

BE MANLY.

Do all things like a man; not sneakingly.
Think the king sees thee still; for *his* King does.
Simpering is but a lay-hypocrisy;
Give it a corner, and the clue undoes.
Who fears to do ill, sets himself a task:
Who fears to do well, sure should wear a mask.

BE THOUGHTFUL.

By all means use sometimes to be alone.
Salute thyself. See what thy soul doth wear.
Dare to look in thy chest, for 'tis thy own:
And tumble up and down what thou find'st there.
Who cannot rest till he good fellows find,
He breaks up house, turns out of doors his mind.

BE CALM.

Be calm in arguing; for fierceness makes
Error a fault, and truth discourtesy.
Why should I feel another man's mistakes
More than his sicknesses, or poverty?

In *love* I should; but anger is not love,
Nor wisdom neither: therefore gently move.

Calmness is great advantage. He that lets
Another chafe, may warm him at *his* fire,
Mark all his wanderings, and enjoy his frets:
As cunning fencers suffer heat to tire.
Truth dwells not in the clouds: the bow that's
there
Doth often aim at, never hit, the sphere.

BE USEFUL.

Be useful where thou livest: that they may
Both want and wish thy pleasing presence still.
Kindness, good parts, great places, are the way
To compass this. Find out men's wants and
will;
And meet them there. All worldly joys go less,
To the one joy of doing kindnesses.

BE CHARITABLE.

Man is God's image; but a poor man is
Christ's stamp to boot: both images regard.
God reckons for him, counts the favour his,
Write—*So much given to God*. Thou shalt be
heard.
Let thy alms go before, and keep heaven's gate
Open for thee; or both may come too late.

Miscellaneous.

[For the Banner of the Covenant.]

PASSING EVENTS.

To the year 1849, its immediate predecessors have transmitted a wondrous state of things, crowns cast away, thrones abandoned and overturned, and kingdoms forsaken by their monarchs; while the people of the nations—the *masses* of the nations—are in tumultuous agitation. The representative of "the man of sin," himself is a fugitive from his secular empire, and of his ghostly *see*, which he carries along with him, the possession is very precarious. This condition of things was not unforeseen. Many an eye, through the perspective of inspired prophecy, had for years past been directed to A. D. 1848. A reverend friend, who is justly ranked among the first expositors of the prophetic page, but who, alas! is with us no more, in the last year of his earthly life, repeatedly referred to the termination of the next fifteen years as connected with great events—events of commanding public interest. Those fifteen years, when passed, were succeeded by

1848, and its occurrences have proved that those anticipations of a far-seeing and powerful mind were not visionary. Such anticipation, indeed, at a remote and earlier period by some others had been entertained. But the end is not yet.

We rank not ourselves with mere agitators, who, regardless of sound principles, legitimate measures and moral results, from restlessness of spirit, uneasiness of condition, or love of change, are seeking the revolution of States. For, whatever the violence of revolution may do in the breaking up of unhallowed relationship, or in the removal of rubbish, it will, we are assured, effect nothing directly in laying the solid foundations, or in rearing the stately walls of the moral edifice of the nation. In that work other principles, measures, and agencies must be employed. Still, as matters are, revolution must do its work. Crowns must be taken away, diadems must be removed, thrones must be overturned. All this God has threatened against the enemies of righteousness as a judgment of his wrath, and to his people it is a promise of his mercy. The day of vengeance accompanies the year of his redeemed. For, whatever may be said of the great fundamental principles of truth and right as lying at the foundation of the establishments of the nations, and as being adequate, not only to the keeping of them in connexion with the throne of God, but also of effecting their reform if brought to bear upon that, and we assuredly know, that through the perverse actings of bad men, such connexion has been formed in the social organization throughout the antichristian empire, between those fundamental principles of *truth* and *right* and those of *falsehood* and *wrong*, that there can, in the complex system, be no safe practical recognition of it by the enlightened and consistent friend of the claims of God and rights of men. Ere he can identify himself with, or give a pledge of adherence to it, there must be an entire reform. Those principles of truth and right that are said to lie at the foundation, must be freed from the rubbish by which they are overlaid. In this business revolution, violent revolution, must have a hand. Over this the exalted Redeemer provides. He will put in requisition all that agency that is adequate to the task. In it the people will have little to do. *Of the people, there was none with me.* To them he will assign the more appropriate work of bringing the principles of moral order, so long disjointed and out of place, and to a lamentable extent unheeded, to bear upon the reorganisation of the nations, in order to their being recognised as the kingdoms of our Lord and his Christ.

It is humbling in looking back over the history of the antichristian empire, to see, subsequent to the reformation, Protestants so extensively as they were, and are, connected by oaths of allegiance, by bribes of paltry pelf, under the name of *regium donum* and other devices of the enemy, with thrones of iniquity; and to their shame, and lasting disgrace, boasting of their fidelity to systems of mischief established by cunningly devised decrees, systems with which God refuses to have fellowship, and which he is pledged to destroy. To this ecclesiastical and political profligacy it is refreshing to find within the boundaries of the Latin earth, even one exception. Against the immorality of those Antichristian systems many individuals, at sundry times, had been found to lift their voices and record their protests. But, previous to A. D. 1679, or June 22d, 1680, no organized body had ventured to disavow allegiance to any Antichristian secular throne. At the latter

of these dates, in that remarkable paper, the *Sanquhar* declaration, a body of faithful and fearless men as heroically as piously, publicly and solemnly disavowed all allegiance to Antichristian domination, separating themselves from the immoral system that trampled down the rights of men in the state, and in the church usurped the crown of Christ. The tyranny of the Capitol, and the impiety of the Pantheon were combined into one pile of unrighteousness, and made to overlay conceal, and for practical ends, to make void the first principles of constitutional law. From that remarkable day to the present time, an organized body of men have been found, keeping off from their souls the fetters of profane oaths, and their hands from *corrupting bribes* intended to fasten them to the throne of iniquity, and by the prostituting of their religious influence, to aid in the sustaining of the profligate measures of that throne. They denied their allegiance to the *secular beast*, in that one of his horns which demanded it of them. Their successors continue to do so. To the aid of their cause the aroused and agitated masses of Europe are coming. In the providence of Immanuel, these masses of outraged and enraged humanity will prove to be the besoms with which the Antichristian rubbish shall be swept away. When will the declaration of the Sanquhar witnesses, by enlightened men and regenerated states, be justified? Prophecy assures us of this, and its impartial interpreters tell us—the passing events of Europe tell us—that the day of its fulfilment is coming on, that it is “confining on our times.”

Thus Dr. Junkin, in his lectures on prophecy, following the lead of thought so strongly and eloquently expressed thirty years before by Dr. A. McLeod, to whom, as an able expounder of the Revelation, Dr. J. gives due credit, says of the third angel, Rev. xiv. 9, 10—“The ministry symbolized by this angel shall exhibit the lion-like spirit of the Protestant reformers, *saying with a loud voice*. Clear and decided language will they utter. No timid, doubting state of mind, hesitating whether to say hard things against the beasts and their images, or to speak smoothly and fawningly. Their language will be the fearless and honest exposition of their thoughts and feelings. The burden of their song is a denunciation of God’s wrath upon the children of the apostacy. *‘If any man worship the beast.’* This regards the *secular beast*, (the existing political power) in which at this time the dragon or diabolus is incarnate. Consequently, *worshipping* the beast implies the maintenance of the whole doctrine of legitimacy, the divine right of kings, non-resistance,” &c. For the establishment of “the illustrious house of Hanover” on the British throne, in some quarters regarded with great and pious veneration, Dr. J. finds no exception; “In England,” he remarks, “the monarch is the head of the church. And, in this particular, the English monarchy is more strictly Antichristian than any other since the days of Phocas. Henry VIII. assumed this power, which the crown still holds. This dependence of the church on the crown is fully Antichristian. The third angel is the body of evangelical ministers who now labour, and in years to come will labour much more efficiently, to make the church see the connexion between popery and all who abet it, and the terrible judgments that await it. The fearful consequences of adhering to the despotic system will be now clearly exhibited before the eyes of mankind,” &c. See pp. 237—240. Thus the ministry symbolized by the

third angel, carry along with them all that the messages of the first two contained, and to their content add the annunciation of the judgments awaiting those who still worship the beast, that is, who still maintain their *allegiance to the antichristian secular power*, and its adherents. Instead of thundering, as heretofore, from the pulpit anathemas against those who oppose lawless power, the thunder will be directed against the lawless power itself. Prov. xiv. 9, 10. The revival predicted in this passage, is, indeed, future; but that angel has, long since, begun to utter his voice. It was, perhaps, an oversight—an inconsistent one—in our friend, the president of Washington College, Va., when he said, p. 239, “We see no body of preachers to whom this prophecy is applicable.” On a review of this subject, he, perhaps, may find them in the martyrs of the *Sanquhar* declaration, and in their successors, at least within the territories of the “man of sin.” It is true, however, that in its entirety and results “the fulfilment is yet future,” and, with our friend, we rejoice that it is “confining on the present.”

But while we contemplate with deep interest the movements of Europe, we are not without subjects of serious thought at home. We, indeed, have no desponding fears for our own Republic. As we have the most free, so we have the strongest government on earth. The *people*, free men, associated under constitutional law, law fundamentally moral, and neither the *tyrant* nor the lawless *man* rules in our favoured land. Blunders in measures, indeed, frequently occur, and unsightly spots are often seen upon our character; but the former can be corrected and the latter will be soon washed out. Among these, slavery is the deepest and the darkest; but it is not hopeless. Less than half a century ago a small body of men, animated by the spirit of freedom, and guided by the “perfect law of liberty,” ecclesiastically took decided action against that system which goes to reduce the moral and immortal being, MAN, to the level of the *chattel*. On them and their action other evangelical bodies, for the time, looked askance. But the measure was sustained by the united voice of divine revelation and that of moral reason. That view, as time advanced, speaking in its own clear and emphatic tones, other bodies were made to hear. Slowly, indeed, did they begin to open their ears, and reluctantly to move in the same measure, but begin they did. We are glad of it; and, knowing the embarrassments of the case, and remembering our own too tardy steps, we are not disposed to speak too severely of their slow and reluctant action. In aid of the good cause, statesmen have now risen up, and powerful States have spoken. The *discreet* and *timid* ecclesiastic will no longer fear. He, too, will speak, and not refuse to act. The work of turning *men*, by law, into *chattels*, perpetrating their degradation, and extending the field of their labour, is nearly over. On this subject the events of 1848 will claim and find a conspicuous place, and that in fair and legible characters in records of history. The friends of *Reformed Presbyterianism*, wherever they may be found, have no cause of misgivings as to the final result. The signs of the times loudly speak in favour of their cause. In their own minds tolerating no unfriendly feeling toward their brethren of other names, and keeping themselves untrammelled by silly partialities, to mere party names, or to the corporate monopolies, whether in chattels *personal* or impersonal, which constitutes the machinery in the hands of little politicians to subserve their own little ends; as their European friends

are untrammelled by state bribes, let them understand the great purpose of their calling and be faithful to it and to themselves. The issue will be the universal influence of the principles of moral order in the happy settlement of all the social relations of men, the kingdoms of this world becoming the kingdoms of our Lord and of his Christ. The Bible is abroad, and Bible principles and measures unallied with disorder, extravagance, or unmanly and unprincipled compromises will accomplish their lofty aims. For the security of those blessed results the evangelical church, and especially the several portions of the Presbyterian family in that church, are furnished with an extensive and powerful instrumentality. Let them be true to themselves.

January, 1849. *Walter H. Spies* SPES.

REMINISCENCE OF THE FIRST CONGRESS IN PHILADELPHIA.—When the congress met, Mr. Cushing made a motion that it should be opened with prayer. It was opposed by Mr. Jay, of New York, and Mr. Rutledge, of South Carolina, because we were so divided in religious sentiments, some episcopalians, some quakers, some anabaptists, some presbyterians, and some congregationalists, that we could not join in the same act of worship. Mr. Samuel Adams rose and said, “that he was no bigot, and could hear a prayer from any gentleman of piety and virtue, who was at the same time a friend to his country. He was a stranger in Philadelphia, but had heard that Mr. Duche (Dushay, they pronounced it) deserved that character, and, therefore, he moved that Mr. Duche, an episcopal clergyman, might be desired to read prayers to congress to-morrow morning.” The motion was seconded, and passed in the affirmative. Mr. Randolph, our president, waited on Mr. D., and received for answer that, if his health would permit, he certainly would. Accordingly, next morning, he appeared with his clerk and his pontificals, and read several prayers in the established form, and then read the psalter for the seventh day of September, which was the thirty-fifth Psalm. You must remember this was the next morning after we had heard the rumour of the horrible cannonade of Boston. “It seemed as if Heaven had ordained that psalm to be read on that morning.”

After this, Mr. Duche, unexpectedly to every body, struck out in an extemporary prayer, which filled the bosom of every man present. I must confess, I never heard a better prayer, or one so well pronounced. Episcopalian, as he is, Dr. Cooper, himself, never prayed with such fervour, such ardour, such correctness and pathos, and in language so elegant and sublime, for America, for congress, for the province of the Massachusetts Bay, especially the town of Boston. It had excellent effect upon every body here. I must beg you to read the psalm. If there is any faith in the *sortes Virgilianæ* or *Homericæ*, or especially the *sortes Biblicæ*, it would have been thought providential.”

Here was a scene worthy of the painter's art. It was in Carpenter's Hall, Philadelphia, a building which still survives, that the devoted individuals met to whom this service was read.

Washington was kneeling there, and Henry, and Randolph, and Rutledge, and Lee, and Jay, and by their side there stood, bowed in reverence, the puritan patriots of New England, who, at that moment, had reason to believe that an armed soldiery were wasting their humble households. It was believed that Boston had been bombarded and destroyed. They prayed fervently “for America, for the congress, for the province of Massachusetts Bay, and especially for the town of Boston;” and who can realize the emotions with which they turned imploringly to Heaven for Divine interposition and aid. “It was enough,” says Mr. Adams, “to melt a heart of stone. I saw the tears gush into the eyes of the old, grave, pacific quakers of Philadelphia.”—*From the Pen of the Venerable John Adams.*

IMPORTANCE OF A VOTE.—*An Historical Fact.*—In Foster's Lives of the British Statesmen occurs the following passage:—Cromwell had offered himself as a member for Cambridge; his opponent was John Cleveland. The contest was obstinately fierce, and ended in Cromwell's return, at last, by the majority of a single vote. “That vote,” exclaimed Cleveland, “that vote, that single vote, hath ruined both church and state.” Every body the least versed in English history knows to what extent the prophecy was fulfilled. That vote cost Charles his head.

A COLLEGE.

We invite attention to the following communication :

THE COMMITTEE

Appointed by the First Associate Reformed Synod of the West, at its last meeting, "to open a correspondence" on the subject of "establishing of a Literary Institution, in which, in connexion with a thorough education, a religious influence shall be exerted favourable to the cause of Evangelical Truth;" and to "obtain information, in regard to the most eligible location; and also to invite the co-operation of such sister churches as agree with us substantially in their views of Evangelical Truth,"—would respectfully submit the following communication to the consideration of the members of the A. R., the Associate, and the Reformed Presbyterian churches, through the medium of their respective public Journals.

DEAR BRETHREN :

It will be seen in the Minutes of the First Associate Reformed Synod of the West, of which the undersigned committee are members, that this Synod has resolved upon establishing a Literary Institution. The propriety of establishing such an institution seemed to be generally, if not unanimously admitted. This point being settled without any difficulty, the question arose whether the enterprise ought to be undertaken by the First A. R. Synod independently, inviting the General Synod, and the other denominations mentioned above, to co-operate with us, or, whether the First Synod ought merely to memorialize the General Synod on the subject, and let the work of establishing a College begin there, and be carried forward by the direction of the General Synod.

The undersigned, committee, are of opinion that a single College, well sustained, would be sufficient for the General A. R. Synod of the West; that the facilities for travelling are now so great in our country that the distance which most of our youth would have to travel in order to enter the College, located in a central place, would be no great difficulty in the way, especially when they would take into view the advantages which they would enjoy in various respects, by being educated in such an institution, and to secure which advantages the Synod has undertaken to establish such a College. Besides, as it appears, the Second A. R. Synod of the West has also taken some steps for the purpose of establishing a similar institution, it is feared that neither of the Synods, independently of the other, could elevate a College to such an eminence as would command any greater public respect, or secure any great advantages to the youth who might enter it for an education. Every institution of the kind ought to sustain itself after it has been put fairly under way. But in order to have this commencement made, the churches would have to contribute liberally of their pecuniary resources. Suitable buildings must be erected, a philosophical and chemical apparatus and a library must be procured, before the College can even begin its operations as a College. It is true that a respectable grammar-school might both begin and terminate its operations without either apparatus or library, but the committee understand it to be a College that is in contemplation. Now, would it not require ten or twelve thousand dollars, at least, to procure the necessary ground and erect comfortable and respectable buildings for such an establishment, even in a place where ground could be obtained on very low terms, and at least two or three thousand to make even a decent beginning of a library and apparatus? And does any one suppose that either of the Synods alone could raise this amount of money? Would the members regard a College as more important to her interests than her Theological Seminaries? And how have they struggled along without perhaps half this amount of money raised for buildings and libraries, both together; and that, too, after repeated and strenuous effort having been made, during a long series of years, to collect money for these purposes? Now, this does not arise from any peculiar penuriousness on the part of the members of the A. R. Church, for we see that their liberality in supporting gospel institutions, does not fall behind that of other churches generally. How then could either of the two Synods alone reasonably expect to raise the necessary funds for the establishment of a respectable College during perhaps the present generation? But if the General A. R. Synod would unanimously and vigorously undertake the work next spring, it seems to us that the object might be accomplished within a reasonable length of time; and, that if the Associate and Reformed Presbyterian churches would unite with the A. R. church in this important work, it might be done, perhaps, in two or three years.

Besides, how would such a union College, sending forth throughout the great valley of the West, ministers of the gospel well acquainted with, and attached to each other,

and having passed through the same literary, moral, and religious training, tend to secure union of sentiment, union of action, and brotherly love throughout the length and breadth of the church, and consequently increase her moral strength and influence!

And suppose the other denominations, mentioned above, to join in the establishment and support of this *union* College, how much more extensive and powerful still would be this moral strength and influence that would be spread over the land! How would it tend to bring together those denominations, amongst which it is admitted that there is no difference in principle sufficient to justify a separation, if, indeed, there be any at all! "In union is strength." "Sic Senatus et populus quasi unum corpus discordia pereunt, concordia valent."

Now, from these considerations, and others which might be mentioned, the committee of correspondence are induced to suggest respectfully to all the Presbyteries, not only of the Associate Reformed church of the West, but also of the Associate and Reformed Presbyterians, the propriety of considering the subject of a united College, at their spring meetings, and of reporting to their respective Synods at their next meetings their sentiments on this subject, together with the number of votes for and against this plan of a College, in order that their Synods may have before them, at as early a period as possible, all the information necessary to enable them to act judiciously on this important subject.

Perhaps some may think that so much haste is unnecessary. In reply, the committee would state, that the First Associate Reformed Synod has resolved to go forward in the work alone, without delay, if other Synods do not see proper to fall in with her. And if the plan of extending union on this subject be the better one, it seems that speedy action is necessary to secure the adoption of this plan.

The committee would also suggest to congregations the propriety of trying what amount of money they can raise, either on the plan of donations, or of scholarships, expecting some remuneration in the way of education, in order to have the College located within their bounds respectively; and of reporting the result of their experiments to their Presbyteries or Synods at their next meetings, that the Synods may be able to judge more correctly than they could otherwise do respecting the best location for such an institution. By this method, the Synods would be able to determine more certainly where the College, when located, would receive the greatest encouragement, and be likely to be most prosperous, so far as money and the countenance of the vicinity, are necessary to secure its prosperity.

We think it cannot be reasonably objected to the reception of such proposals, on the ground that those whose offers may not be accepted will be likely to withhold afterward their support from the College. To do so, would be to act upon unchristian principles; and, although, some individuals might do so, yet it is thought that the congregations, generally, would not act so unchristian a part. It is true that it would not be expected that those congregations, whose proposals might not be accepted, would afterwards do as much for the support of the College as they would have done if they had obtained the location of the College within their own bounds, yet it would be expected that they, and all others in the church, or churches, connected with the enterprise, would do something, in this way, not only respectable but generous. And it should be remembered by congregations in making these proposals, that they are submitting it to the judgment of the church, through her proper judicatory, to decide what would be the best location, all things considered; and that she would have to take into view, not only the amount of money offered in a particular place, but also its accessibility, healthiness, contiguity to the geographical centre of the church, or churches engaged in the undertaking, so that it might not, perhaps, be the most liberal offer that would ultimately be accepted.

The committee would make another suggestion, with a view to expedite these movements, [for it is believed that no time should be lost in this work,] viz.; that as the Associate and Associate Reformed Synods are to sit at the same time, the former in Pittsburg, and the latter in Wheeling; and as it is thought by many that something conclusive, or nearly so, should be done by these churches at their next meetings, on the subject of ecclesiastical union, either one or the other Synod to adjourn, soon after constituting, to meet in the same house with her sister Synod before its final adjournment, for the purpose of conferring together, not only respecting the establishment of a College, but also respecting an ecclesiastical union of the two bodies. An easy and quick passage between the two cities could be obtained for a whole Synod at once by steamboat.

WILLIAM WALLACE,
BENJAMIN WADDLE,
DAVID R. KERR.

FIRST ANNUAL REPORT OF THE SCRIPTURE READER OF THE FIRST REFORMED
PRESBYTERIAN CHURCH, PHILADELPHIA.

To the Session of the First Reformed Presbyterian Church, Philadelphia. For the Year 1848, December 31st.

"Hitherto hath the Lord helped us."—SAMUEL.

In a few hours the clock will announce to the world, that the year eighteen hundred and forty-eight has terminated. How short to look back! It seems but as yesterday since its commencement, when we received our instructions from you, and entered, formally, upon the discharge of those duties which you assigned us, earnestly hoping that by the blessing of the Almighty upon our efforts, much good might be effected, that the glory of God might be advanced, and the moral condition of our fellow-men improved.

During the present year, many wonderful events have transpired. We cannot say of the world, as the angel did in the vision of Zachariah, "The world sitteth still, and is at rest," but quite the reverse is the fact. The whole civil and religious world has been running to and fro:

There has been a shaking of the nations, and the struggle for freedom has increased. Monarchical power, in some places, has been subverted, and in others restrained. Doubtless these things are the precursors of some great event, perhaps of that which shall tumble the man of sin from his seat. But to descend from generals to particulars, it may be proper to lay before you a brief account of the part we have been acting during the year now about to close.

In laying before you our First Annual Report, it is truly gratifying to be able to say, that we have had some tokens of our heavenly Father's approval of the work in which we have been engaged. He has given us some cheering evidence that our labour has not been in vain.

Our first visits for the purpose of bringing careless and neglected children into the Sabbath school, were confined to the vicinity of Dr. Wylie's church, but soon after, with the same end in view, were extended to the more destitute and neglected sections of the city. Thus we extended our visits, daily, till we reached the district of Moyamensing, some parts of which we found to be in a state of moral destitution.

It seemed to be the asylum of the migrating sons of Erin, who had made their escape from the famine. And in this place, separated from every religious association, their serious impressions, (if ever they had any,) soon became effaced.

No man seemed to care for their souls, and what was worse, they seemed not to care themselves.

Our first effort was to establish a Sabbath evening prayer meeting among them. This succeeded so well, that in a short time the room in which we met was filled to overflowing. Parents flocked to it, and brought their children with them, (we merely mention this as it was detailed in former reports.) We soon saw that this plan was inadequate to meet the wants of the people, especially that of the children. The next step was to open a Sabbath school; and, in connexion with it, to have preaching. In this we succeeded, and, by the exertions of our junior pastor, on every Sabbath, with one or two exceptions, preaching has been regularly kept up. The Sabbath school has succeeded fully as well as we could expect. It was gratifying that when for several Sabbaths, we were prevented by sickness from attending,

the operations of the Sabbath school and prayer meeting, &c., were not suspended. Some Sabbath school teachers conducted these with much zeal and propriety. The preaching, in connexion with the school, has been the means of effecting much good. Many, who would have spent the Sabbath in sinful pleasures, have been brought to the sanctuary to listen to divine truth. And many, whom we believe to be Christians, have been fed at the table of the gospel, who would not, likely, have appeared in the large city churches.

There is now a respectable number regularly attending the public worship in the Hall. And we doubt not, if organized, and placed under the care of a minister who could devote his whole time and energies to the work, in a short time there would be a flourishing congregation in this place.

In a former report we stated that our plan in the prayer meetings was to appoint the children lessons to be committed to memory. The Book of Psalms was chosen for this purpose. Lately the proficiency of the children, in this respect, has been surprising; several of them committing from twenty to thirty, and some thirty-five stanzas regularly each week. It may be worth while to state our reasons for appointing psalms in preference to other lessons. Our first reason is, psalms are more easily committed. Second, Roman catholics do not object to their children committing our psalms. We have several of their children attending the class at the prayer meeting, who recite psalms with great accuracy. Third, we know of no better method to repel the innovations now made upon our psalmody than this. For those who have committed our psalms to memory in childhood, will not, likely, substitute for them the hymns and compositions of man.

The person, holding infidel sentiments, mentioned in our last, has since been consigned to the narrow house appointed for all living. There is good reason to hope that he was brought to acknowledge that great God whose very existence he had doubted. He desired his wife and children to pray for him. Soon after this his speech failed him, so that little of a satisfactory nature could be known in reference to his state of mind. From his manner, his wife supposed that he wanted a minister to see him, and pray with him. Our junior pastor visited him a short time before his death. His wife soon after was admitted to our communion, and seemed to be comforted by the hope that she had found Him who is a husband to the widow, and a father to the fatherless children. Her little ones attend the Sabbath school in the hall.

One of our little Sabbath school children, who also attended the prayer meeting, and made wonderful progress in committing psalms to memory, has been removed by death. This child was not quite six years of age, yet for weeks she had committed, on an average, thirty-four stanzas of psalms. She had also learned to read the Testament with great fluency. Altogether we never met with such a child. Only two weeks ago, we heard her repeat her thirty-four verses of a psalm.

But this was the last: soon after, she was attacked with scarlet fever, which carried her off. Some time before her death, she said to her mother, "Mother, do you love God?" Her mother said, "Yes, my child, I hope I do." She seemed to be satisfied, and said, "Mother, I love God, and God is the Lord." These were the last words she uttered distinctly, for the swelling in her neck increased rapidly. We merely mention this now. If we can find leisure, at some future time, we in-

tend to write a full obituary of her. Suffice it to say, on the 25th of December this sweet little one breathed her last.

The father is rather a careless man. We never could induce him to attend regularly at the public worship, nor at the prayer meeting. We believe the mother is a Christian. She attended the prayer meeting very regularly, and was often in the Hall on Sabbath. Perhaps this visitation may cause the father to feel his duty, for Isabella was an only child. Another very amiable child, who attended the Sabbath school and prayer meeting, whose happy countenance often attracted our attention, has also become the victim of death. She was quite attentive to her lessons, and seemed to pay more than common attention to any instruction given her. But her tarrying was very short. About a week ago, she called her parents, and her brothers and sisters to her bed-side, and told them she was going to heaven. Soon after this she died. Perhaps she was not more than nine years old. Word has just been sent us, that another little one, who attended the same evening class, has died. God has been gathering to himself these lilies, who have often cheered us by their wonderful progress in acquiring and treasuring up divine truth. We had many other things which we intended to report, but we must refrain.

Suffice to say, that the feet of the wanderers have been directed in the path that leads to the sanctuary on the Sabbath, and many of the neglected children have been brought into the Sabbath school. In many instances the needy have been relieved, for Mrs. D——, and Mrs. S——, have often made us the donees of their liberality. During the year we have attended one hundred and forty meetings, for prayer and Christian experience. In finding out children for the Sabbath school, &c., we have made nearly four thousand visits. In these visits we have distributed about two thousand pages of tracts, and seventy or eighty little books for children. We have supplied twelve families with Bibles. Many children have been gathered into the Sabbath school, but, from the migrating character of the population, soon removed. It is evident, then, that it required a good deal of exertion to keep up the school. Missionary purses were kept in the classes, and we expect that there will be about thirteen dollars raised by the children during the year. But as we have given full reports, we need not recapitulate.

Thus we have glanced, merely, at some of the things that have been accomplished during the year. And while we rejoice that some good has been done, yet we must lament that many opportunities of doing good have either been feebly embraced, or almost neglected. This has not been altogether for want of will, but often through weakness of the flesh.

We can only say we have tried to do our duty as far as we could, but we must confess that our performances, like all the works of man, have been very imperfect. However we have not been content merely with our own notions of what we should do. In all matters of importance we have consulted with our pastors, and the superintendent of the Sabbath school, and have endeavoured, in all cases, to adhere closely to their advice. We have thus briefly sketched the labours and progress of the year 1848. And should it please God to spare our life, and should you please to continue us in that work to which we were appointed, it shall be our endeavour faithfully to attend to all the instructions given us, rejoicing to spend and be spent in this work.

Respectfully yours,

WM. S. DARRAGH.

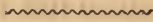
For the Banner of the Covenant.

THE THEOLOGICAL SEMINARY.

The importance of sustaining this institution in connexion with the Reformed Presbyterian Church, cannot be too deeply impressed on all ministers and members. The necessity of having a good supply of zealous, and faithful ministers is felt by all. Our principles, however excellent and valuable in themselves, will not spread without the use of the appointed and appropriate means. And, as a church, we are not diligently using the means. We are not making those vigorous efforts for the dissemination of our principles, which their importance and excellence demand. The glorious motto inscribed on our time-honoured Banner is, "For Christ's Crown and Covenant." In its defence, many of Scotia's noblest sons and daughters shed their blood, not counting their lives dear to them. And should not we, who inherit their principles, manifest, also, their spirit, by "contending earnestly for the faith once delivered to the saints?" We present to our fellow-men, "Jesus Christ and him crucified," as the Saviour of sinners, and as the "Head over all things to his body the church." But "how shall they believe in him of whom they have not heard? And how shall they hear without a preacher?" The "labourers" must be sent into the harvest field, in order to the ingathering of the harvest. The "watchmen" must be placed and kept on the walls of Zion, in order to her prosperity. And "good soldiers of the cross of Christ," must enter the battle-field, in order to obtain the victory. How, then, shall these be obtained? We answer, by fostering and sustaining the Theological Seminary. In no other way can the church procure a sufficient supply of devoted and faithful ministers. And who shall sustain this important and excellent institution? The church. It is her privilege, her duty and her interest, to sustain it. The largest and most flourishing denominations, are those who are most attentive to the education and training of young men for the ministry. And until a deeper interest is taken in this subject, by our branch of the Vine, we shall have the day of small things. An extensive and inviting field now lies before us. Our vacancies are numerous, and many of them ready and anxious for settlement. But we have not the men to supply them, and we never will be able to meet the pressing calls made upon us, until, as a church, we awake to the importance of sustaining our school of the prophets. Let parents direct the attention of their sons to the work of the ministry. Let pious and devoted young men be encouraged and aided in the prosecution of their studies. And let the Seminary be sustained by the prayers and contributions of the people, and then, with the Divine blessing, we may hope to obtain an enlightened, sound, and zealous ministry. Let the church, then, show her faith by her works, and let every member resolve to do something for the welfare of the whole body.

At present the Seminary enjoys a high degree of prosperity. The learned and venerable Father who has been so long associated with it, is still unremitting in his efforts to promote its prosperity. And during the present session he is ably assisted by the Rev. T. W. J. Wylie, who attends to the department of Church History. The students are very attentive to their duties, and appear to be in earnest in the work. They give great promise of usefulness, and under the present efficient system of instruction, they will come forth well armed for the contest.

The course of instruction is thorough, embracing Lectures on Divinity and Church History, the Critical Study of Hebrew and Greek, and the composition and delivery of discourses. The present session is drawing to a close, and the church should give some evidence that she feels the importance of sustaining the Seminary, by promptly and liberally discharging her obligations towards it. Let our ministers bring it before the people, and let the people take a deep interest in its welfare, for it is inseparably linked with the best interests of our beloved Zion. "The harvest, truly, is plenteous, but the labourers are few. Pray ye, therefore, the Lord of the harvest, that he will send forth labourers into his harvest." And let us remember, that God honours his people, by making them co-workers with himself in this good and glorious work.



A GLANCE AT THE WORLD.

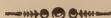
More than three-fifths of the race of man are idolaters, though we are near the termination of the sixtieth century of his history, and of the nineteenth century of the Christian era. Nearly sixty generations of men—numbering forty thousand millions—have lived and died, since Jesus Christ "brought life and immortality to light through the gospel." There are now one thousand millions on the earth, of whom six hundred and thirty millions are idolaters; one hundred million, Mohammedans; six millions, Jews; two hundred and sixty-four millions, nominal Christians. A few millions more than *one-fourth*, have nominally recognised Jesus Christ as the Saviour of mankind. Of these, one hundred and thirty millions, are members of the Roman church; fifty-six millions, of the Greek church; eight millions, of the Armenian church; seventy millions, *nominally* Protestants. There are, then, one hundred and ninety-four millions bearing the Christian name, to whom the Bible is a sealed book, and only about one-fourth of the population of the globe, who are permitted to read it, and are favourable to its circulation. Of these, not more than forty millions are professors of any kind of Christianity—one-sixth of nominal Christians—one-twenty-fifth of the population of the world. Of these, not more than twenty-five millions—one-tenth of nominal Christians—one-fortieth of the entire population, are the evangelical followers of Christ. Therefore, we have reason to believe, that at this very hour, thirty-nine fortieths of mankind possess unregenerate hearts. In this condition do we find the world, having passed through the revolutions of nearly six thousand years.

It is now nearly half a century since the commencement of the Modern Missionary Effort. The following estimate exhibits the brief results of what has been accomplished in these fifty years among the heathen:—Two thousand missionaries; seven thousand five hundred assistants; four thousand churches; two hundred and fifty thousand converts; three thousand missionary schools; two hundred and fifty thousand children and adults belonging to them; two hundred dialects into which the Bible is translated; thirty-two millions of Bibles scattered over the earth, in languages spoken by six hundred millions. But such an estimate will give no adequate idea of what has been accomplished. If the slightest disturbance of the least particle of matter is felt throughout the confines of the material universe, and the influence of a single

thought is perpetuated for ever throughout the universe of mind, who shall undertake to limit the influence of a single impulse of good? If no one can estimate the influence which a single regenerated soul can exert on the corrupt mass of humanity; what shall be said of the influence which *two hundred and fifty thousand* can exert scattered among heathenized millions? If one Bible, left to its leavening influence, would work out, in time, the evangelization of the world, what shall be said of the power which *thirty-two* millions are every where exerting at this moment?

But vast as are these results, *what remains to be done* is still more immense. Only one-fortieth of mankind have felt in their hearts the power of the gospel; the remaining thirty-nine fortieths are "aliens from the commonwealth of Israel, strangers from the covenants of promise, having no hope, and without God in the world;" Eph. ii. 12. When we consider that thirty-two millions of Bibles are abroad in the earth, translated into languages spoken by six hundred millions; let us not forget that only one in thirty-one, on an average, have in their hands the bread of life; that nine hundred and sixty eight millions are destitute, and that to four hundred millions the Bible is a sealed book this very hour. When we consider that several hundred thousand have been rescued from heathenism in the last fifty years, two hundred thousand of whom, perhaps, are now alive, let us not forget the millions that have perished in their sins, and the millions that have been heathenized during the same period. Heathenism has been on a *terrible* increase for centuries. *It is a startling fact, that the disparity between the friends and the foes of Christianity, between the disciples of the Saviour and unconverted men, is greater, vastly more so at the present time than it was fifty years since!*

Such, indeed, is only a "glance at the world," a mere *coup d'œil* upon this vast missionary field—this terrific moral harvest, which so deepens, and widens, and waves in the distance.—*J. L. Batchelder.*



DUTIES OF RULING ELDERS.

The following rules for elders, prepared by the General Assembly of the Presbyterian Church of Ireland, are worthy of serious attention.

1. Each elder shall keep a list of the families in his district, and as he is appointed to watch for the souls of those especially committed to his charge, he shall warn the unruly, reprove the careless, comfort the weak, and urge all to avoid the prevailing errors and sins of the town and neighbourhood, and to the faithful discharge of Christian duty.

2. When an elder finds any one in his district negligent of his duty, or indulging in sinful practices, he should first, in great meekness, speak to him in private. But in cases where the sin is notorious and scandalous, he shall report the case to the session, who shall deal with the offender according to the discipline of the church.

3. Each elder shall hold stated meetings in his district for reading the scriptures, religious conversation, and prayer.

4. Each elder shall, when it is practicable or necessary, form Sabbath Schools in his district, for religious education; shall superintend them; and shall encourage the people to attend to the religious education of their children.

5. It is the duty of an elder to visit and exhort the sick and afflicted, and to pray for them.

6. An elder by a conscientious discharge of his duties in these respects, will acquire such a knowledge of the spiritual state of the people in his district as will enable him to act with efficiency in his own sphere, and materially assist the minister in adapting his instructions and exhortations to the peculiar circumstances and necessities of the flock.

Religious Intelligence.

SANDWICH ISLANDS.—During the past two years, the Christians of these interesting Islands have contributed, for benevolent purposes \$9,605, 53, in money, and \$4,176, 62 in produce, in all, \$13,782, 15. One half of this sum has been expended in building meeting-houses, and the rest on school teachers, assistant preachers, and the needy. In a late letter, the missionaries observe:

“Sixteen years ago schools were almost unknown, and few could read; now, rarely a child can be found, over ten years of age, who cannot read. And the government has taken the expense of common-school education upon itself.—In 1820 there was no written language, and no books; now, behold the change. Then, no regard was paid to dress—men and women bathed promiscuously and unclothed, and to the place of bathing would walk naked through the town; and no child was clothed at all till one or ten years old; now, the entire population is clothed, and a man or woman in the ancient costume is rarely seen. Then the people were a nation of drunkards, and every vice that attends it was committed openly. Each man had as many wives as he could feed, and could send them adrift when he pleased; property was insecure, public prostitution was common—men sold their wives, and parents their daughters. There were no books, no schools, no prayers, no service open to the Christian’s God; now, they are a sober people, as much so as can be found under the whole heavens—their domestic relations are sacred, property and life are secure—books and schools, written language, churches and thousands of converts are found, where such darkness and death reigned so short a time since. They practise the arts, and work at most of the mechanical pursuits of life; protection is given to all, and the wilderness has blossomed as the rose.”

HOLLAND.—“The new Constitution fully recognises the principle of religious liberty. In consequence, the Synod of the Reformed Churches of Holland has drawn up a new ecclesiastical constitution. This assembly, which held its meetings during the month of August last, has not yet published the result of its deliberations, but the plan it has prepared will be sent to all the churches in the country, in time enough for them to communicate their opinion upon it to the Synod, before the 1st of May, 1849. A meeting of persons holding evangelical sentiments was held at Amsterdam, on the 18th of August, for the purpose of addressing to the Synod a memorial expressive of their wishes. Thirty-three pastors and two hundred and eighty-eight laymen were present. A declaration of principles, drawn up by M. Groen Van Prinsterer, and communicated beforehand to some of the members, was adopted, after some modifications. This declaration insists on the submission of the church to Jesus Christ, its head, and deduces therefrom the following principles: “The maintenance of the doctrines of the Reformed Church in the Netherlands, the independence of the church with regard to the state, and the internal liberty of each community, in consequence of the abolition of the former aristocratic and oligarchic government. This document was sent to the Synod, together with an address relative to its proposed work of reorganization. The Assembly also sent an address to the king, praying that the government should respect the liberties of the church.”

CHINA.—One of the missionaries says:—

“Hundreds of preachers of the gospel are needed in the city, and hundreds more in neighbouring places. This statement will admit of no modification; the need is absolute. The population accessible, according to consular regulations, or, which may be reached by missionaries without being absent more than twenty-four hours, is not less than three millions! The Roman Catholics have four extensive sites in Shanghai and its suburbs, and many others in the vicinity. Close to our house, they are now building a cathedral, two hundred feet by one hundred and twenty. They have also a college in a neighbouring village.”

Respecting their religious state, another missionary gives the following deplorable account:

“The Chinese have temples and gods without number. But the great mass of the people have very little veneration for their deities. I suppose the sentiment of love

to the gods is unknown among them. Their religious feelings would seem rather to consist in superstitious fears. If they neglect the accustomed rites, the gods may, in some way, bring ill luck upon them. But if they observe these rites, they may be prosperous." . . . "Their respect for ancestors is very great; so much so that the species of idolatry which has by far the strongest hold upon their minds, is ancestral worship. This is the strong hold by which Satan maintains his supremacy over the minds of this people, and this, we may expect, will be the last to give way to the power of the gospel of Christ. One may hold up their gods to ridicule, and they will laugh at his remarks; but they do not love to hear the worship of their ancestors spoken against. This worship, after the period of mourning is over, consists chiefly in offering, at stated times, various articles of food to the manes of the deceased; and in burning various kinds of paper, as a substitute for money, by which these spirits are supplied with that most convenient article." . . . "For the present life they can think of no higher happiness than success in acquiring wealth; and the highest happiness, after death, consists in having sons to supply the wants of their manes. These are the two objects which embrace the highest aspirations of a Chinaman."

SYRIA.—Mr. Smith, in speaking of a recent visit to Hasbeiya, under date of December 16, says: "The brethren have now their civil rights secured to them. The Patriarch's excommunication has lost its force and they are well treated by most of their townsmen. Some of the different sects are beginning to assemble with them; and more to read their books. Among the latter are Mohammedans and Druzes, and even some of the Emir's relatives." "On the Sabbath, I had three very attentive audiences."

GREECE.—Mr. King writes from Athens, January 2, as follows:

"My shop for the sale of books is regularly opened every day; and among those who come to it, there is now and then a priest. Several priests, indeed, have been supplied with the word of God since my return. Some even call and converse with me on the subject of religion. One young man, a student in the University, and son of a priest, comes to me regularly on the Lord's day to be instructed in the gospel; and on Thursday evening, I had a service in Greek, which this young man and some others usually attend."

CEYLON.—Mr. Smith has embodied in a recent letter, for the purpose of showing the strength of heathenism in the field committed to his care, the statistics of idolatry and Romanism in Panditeripo, Achavaly and Oodoopitty. The result is, that there are 102 male and 2 female deities, 82 male and 14 female devils, worshipped by the deluded inhabitants; and there are also ten Roman Catholic chapels. The entire population is about 26,000.

REFORMATION IN LAPLAND.—An extensive religious movement is taking place among the supine and vice-sunken Laplanders. The revival commenced on the Swedish frontier, with the labours of Swedish missionaries, and has already extended far into the northern interior of Norway, working wonderful changes. Several Laplanders have been roused to become preachers of righteousness and salvation by the cross of Christ, and the proverbially drunken Laplander has become sober and temperate wherever this gospel zeal has spread.

THE IRISH CHURCH ESTABLISHMENT.—At a meeting lately held in Glasgow to oppose all state endowments of the church, in general, and that of the Roman Catholic Church in Ireland in particular, Dr. Taylor, one of the speakers gave, in substance, the following particulars respecting the Irish Establishment.

In 1835, according to the Report of the Ecclesiastical Commissioners, there were, in Ireland, 151 parishes in which there was not a single Protestant; 194 with less than 10; 198 with less than 20; 107 with less than 40; 77 with less than 50; making a total of 860 parishes, in which, on the aggregate, there were less than 50 Protestants. Out of 1338 churches, 474 have been erected since 1800 by Parliament, at an expense of £445,180, and added to the sums expended in building churches, the cost of glebe houses and glebe lands, during the past and present century, £920,900 has been voted to the Irish Church out of public exchequer, independent of the revenues which are looked upon as the peculiar property of the church. The total number of persons connected with the Irish establishment, is about 800,000, and of the two Archbishops, ten Bishops, 326 deans, prebendaries, canons, &c. &c., 2,200 live in England, and on the Continent, totally neglecting their pastoral duties, yet receiving a large portion of the upwards of £208,000 which is annually paid to the various dignitaries, and of the £656,753 which constitutes the total annual income of the church. Surely in all this there must be grievous wrong.

AREA AND DISTANCES OF THE UNITED STATES' TERRITORIES.—Oregon contains 341,473 square miles; New Mexico, 77,387; California, 448,691.—Territory, west of the Mississippi, 745,584. Total, 1,861,076 square miles, of 340 acres each. This vast extent of territory, if in a square form, would measure 1,800 miles by 1,820. From Eastport, Maine, via of the St. Lawrence, Buffalo, Cincinnati, St. Louis, and South Pass, in the Rocky mountains to Astoria in Oregon, the distance, by the travelled route, is 4,517 miles. From the Madawaska, in Maine, by the Atlantic route, through New York, Washington, &c., to the mouth of the Rio Grande, is 2,923. From New York to the head of Lake Superior, by Detroit and Mackinaw, is 1,856 miles, and thence down the Mississippi, to the Gulf of Mexico, is 2,284. From Eastport, Maine, to the Bay of San Francisco, in California, via Portland, Philadelphia, Pittsburgh, St. Louis, Santa Fe, and to the Colorado, of the west, is 3,644 miles.

THE COLONIZATION SOCIETY.—The anniversary of this benevolent institution was held in January, in the Hall of the House of Representatives at Washington. The meeting was largely attended, and a very marked interest was manifested in the noble cause which it seeks to promote. During the past year the society has sent, from 13 states, 443 emigrants to Liberia, 334 of whom, were slaves, liberated for the purpose of being colonized; 113 were free coloured, and two were captured Africans. In this work the society had expended \$51,953, and received \$50,114.

TOLERATION IN TURKEY.—The Sultan of Turkey has taken a great stride in religious toleration, having issued a decree according to Christians, the privilege of attaining the highest dignities, even that of Pacha and Vizier, and allowing the free exercise of the rights of conscience. Verily, God is at work among the nations.

Romanism.

RULES FOR LENT.—Lent is a Teutonic word.—In German *Lenz*, meaning the Spring, and used to describe a time of fasting, which is observed as a period of humiliation for forty days before Easter. The Greek church observes four seasons of Lent, and the Episcopal Church has its form in the Spring of the year; but it is in the Roman Catholic Church that it most fully appears. Perhaps we should apologize to our readers, for copying the following from the instructions which the "Archbishop of Baltimore" has just issued for the government of all the Romanists under his jurisdiction, during this season of the year. But it may be well for all to see this system, as it is actually working, in the boasted 19th century. Yet, while we smile, let us

pity, and labour that blinded multitudes may be delivered from their strong delusions.

1. All the faithful, who have completed their twenty-first year, are, unless legitimately dispensed, bound to observe the Fast of Lent.

2. They are to make only one meal a-day, excepting Sundays.

3. The meal allowed on fast-days is not to be taken till about noon.

4. At that meal, if on any day permission should be granted for eating flesh, both flesh and fish are not to be used at the same time.

5. A small refreshment, commonly called *collation*, is allowed in the evening; the general rule as to the quantity of food, permitted at this time, is or can be made. But the practice of the most regular Christians is, never to let it exceed the fourth part of an ordinary meal.

6. The quality of food allowed at a collation is, in this diocese, bread, butter, cheese, all kinds of fruit, salads, vegetables, and fish, though not warm, but fish previously prepared and grown cold. Milk and eggs are prohibited.

7. General usage has made it lawful to drink, in the morning, some warm liquid as tea, coffee, or thin chocolate, made with water, to which a few drops of milk may be added, serving, rather, to colour the liquids, than to make them substantial food.

8. Necessity and custom have authorized the use of hog's lard, instead of butter in preparing fish, vegetables, &c.

9. The following persons are exempted from the obligation of fasting: young persons under twenty-one years of age, the sick, pregnant women, or giving suck to infants, those who are obliged to hard labour, all who through weakness cannot fast without great prejudice to their health.

10. By dispensation, the use of flesh-meat will be allowed at any time on Sundays, and once a-day, only, on Mondays, Tuesdays, and Thursdays, with the exception of the first four days, and all Holy Week, including Palm-Sunday.

Given at Baltimore, Feb. 5, 1849.

† SAMUEL, Archb'p. of Baltimore.

THE AFFAIRS OF ITALY AND THE POPE.—The Pope is still in exile at Gaeta. On the 19th of December a supreme Junta of three were installed in office as a Provisional Government at Rome, and thereby the Pope's temporal sovereignty was formally dissolved. The members of a Constituent Assembly were to be elected on the 21st of January, and the assembly was to be convened at Rome on the 5th of February. The basis of election is universal suffrage, and the members are to be two hundred in number, without property qualifications. Against all these proceedings, the Pope has issued his formal protest, and a Convocation of the Roman Catholic powers of Europe is talked of, for the purpose of restoring him to his temporal authority over the Italian states. Indeed, he has appealed to Austria, Spain, and Portugal for assistance, but France and Sardinia remonstrate against it.

The Family Circle.

RULES FOR DOMESTIC HAPPINESS.

HEADS of Families,—Do you wish happiness? Then *be* happy. It is a Christian duty. To be unhappy is to be disobedient. Do you want directions? The following are offered you in love.

I. Every day let your eye be fixed on God, through the Lord Jesus Christ, that, by the influence of the Holy Spirit, you may receive your mercies as coming from Him, and that you may use them to his glory.

II. Never suffer your regard for each other's society to rob God of your heart, or of the time which you owe to God or to your own soul.

III. Be careful that custom and habit do not lessen your attentions to each other, or the pleasing satisfaction with which they were once received and shown.

IV. Whenever you perceive a languor in your affections, always make it a rule to suspect yourself. The object which once inspired regard, may, perhaps, be still the same, and the blame only attaches to you.

V. Be sure to avoid unkind and irritating language. Always conciliate. It is your interest and duty. Recollect what God has borne with in you.

VI. Study your partner's character and disposition. Many little nice adjustments are needful for happiness. You must *both* accommodate, or you will *both* be unhappy.

VII. Do not expect too much. You are not always the same, no more is your partner. Sensibility must be watched over, or it will soon become its own tormentor.

VIII. When you discern feelings which you did not suspect, and this, you may be sure, will be the case, make it your prayer that your regard be not diminished. If you are heirs of the grace of life, your failings will shortly be over; you will hereafter both be perfect in the divine image. Esteem and love each other now as you certainly will then. Forbearance is the trial and the grace of this life only.

IX. Forget not that one of you must die first. One of you must feel the pang and the chasm of separation. A thousand little errors may then wound the survivor's heart.

X. Pray constantly. You need much prayer. Prayer will engage God on your behalf. His blessing only can make you happy in the midst of your mercies. His blessing can make even the bitterness of life wonderfully sweet. He can suspend all your joys. Blessed be his holy name; he can and often does suspend our sorrows. Never pass a day without praising him for all that is past, glorifying him for your mercies, and trusting him for all that is to come.



Editorial.

THE REINFORCEMENT TO SAHARUNPUR.

Letters have been received from our missionary brethren, written after their arrival in Calcutta, by which we learned that they were all well, and expected shortly to commence their journey up the Ganges. A valuable letter, giving an account of their voyage, has been received, but we were unable to publish it in our present number. It may be expected in our next.

THE PROPOSED COLLEGE.

In consequence of the special request of the Committee, by which it was issued, we have published, in this No. of the Banner, the Address of our brethren of the Associate Reformed Synod of the west, in regard to the establishment of a college. While we do so, we are not to be considered as expressing approbation of it, since we are inclined to believe that such a movement is not required by the condition of our literary institutions generally, which, we are happy to say, we think are pervaded with a sound and strong religious influence; nor do we think it desirable to seclude our youth from contact with teachers or classmates of our other denominations, unless they manifest a strong proselyting spirit. We have regretted to see so great a tendency to *sectarianize* education in the present age, on the part of Protestants as well as Romanists, and we would much prefer a general union of all Christians on this subject, as the best way to promote the influence of truth. But we need not enter into the subject at length, since even if it were intrinsically proper, we believe it to be, as far as regards the Reformed Presbyterian Church, impracticable and inexpedient.

THE NEW EDITION OF THE TESTIMONY.

The importance of the subject leads us again to call the attention of our readers to the suggestions, made in our last number, in reference to the new edition of the Testimony. In many places it is almost impossible to procure a copy of the work, while as the authorized symbol of our church, it should be in the possession of every member. In new settlements it is particularly desirable that it should be accessible, and it would contribute much to the extension and stability of our congregations if such were the case. By the acknowledgment, on the cover of this number, it will be seen that Dr. M'Leod's congregation, in New York, has already made a liberal contribution for this purpose, and we hope the good example will be imitated throughout all our church.

DEFERRED ARTICLES.

A very interesting article on the Past and Present compared, another on Conscience, and several other communications have been necessarily postponed.

THE WESTERN PENITENTIARY OF PENNSYLVANIA.

We have received the Report of the Inspectors of the Western Penitentiary of this state for the last year. We are happy to find that our esteemed friend and brother, Rev. A. W. Black, still retains his post as chaplain of this institution, and that his zealous and faithful labours are not without cheering evidences of success. As soon as we can find room, we will lay before our readers the whole of Mr. B.'s interesting report.



Notices of New Publications.

Thoughts on Public Prayer. By Samuel Miller, D. D., L. L. D., Philadelphia. Presbyterian Board of Publication, pp. 306, 12mo.

This volume is from the pen of the vénéable Dr. Miller, whose ripe fruitfulness in old age is an evidence of the fulfilment of the promise made to the righteous. It is an interesting and valuable discussion of the important subject to which it relates. After some introductory remarks, showing the necessity of attention to this subject, the author presents a history of public prayer, in various periods of the church's history, and then examines the claims of *Liturgies*. The work then assumes the practical form, and points out the faults frequently made in public prayer, the characteristics which mark it when good, and the means by which excellence in it may be attained. Although especially hinted to those who conduct the public service of the sanctuary, it is calculated to benefit private Christians who may read it, not only from its thorough and masterly examination of several interesting points in church order, but also as preparing them to be the means of edification, when they may be called upon to lead in prayer in the family, or in the social religious meeting.

Grace Raymond, or the evil and cure of Passionate Temper. By a deaf and dumb Lady. Phila. Am. S. S. Union; pp. 104, 18mo. *Elms Grave, or the Sunday School Boys contrasted.* Phila. American S. S. Union; pp. 84. *William Herbert, or Belgian at School.* Am. S. S. Union; pp. 89, 18mo.

These little volumes are publications of the Am. Sunday School Union, "the Society that takes care of children." Their titles indicate the general character of the subject of which they treat, and show the suitableness and variety which the Union aims at, and so successfully secures. They are all excellent, but the last named is especially so. We hope they may have an extensive circulation.

The Variations of Popery. By Rev. Samuel Edgar, D. D., of Ireland. New York Holman & Gray, 90 Fulton Street.

The fourth number of this publication has been lately issued, completing the whole of the original work, of the great value of which we have already expressed our opinion. We find, however, that the appendix by Dr. M'Leod, which contained a very interesting discussion of the condition and aspects of Romanism in the United States has not been published. This will prove a great disappointment to many who subscribed for the work on the faith of the advertisement so extensively published, and certainly some explanation of the cause of this deviation from his engagement is due by the person under whose supervision the work has been issued. We are happy to know that the Christian public will not lose the benefit of Dr. M'Leod's appendix, as it will be published by other channels. We hope that another edition of the Variations, with the Appendix in connexion with it, will be furnished by some proper publisher.

American National Preacher, January, 1849. New York, J. M. Sherwood, 120 Nassau Street; pp. 24. Price, \$1 per annum.

The January number of the Preacher contains a New Year's Sermon by Professor Smith, of Auburn, and a discourse on the inefficiency of the church and its remedy by Rev. T. S. Cutter, with a short sermon by the editor, called the Warning Voice. This valuable publication we would again commend to our readers, generally, and more especially to our ministerial brethren.

Henry Wood, or the First Step in the Downward Road. Am. S. S. Union; pp. 14, 18mo.

This little volume shows in a very impressive manner the evil of parental indulgence, and the awful results which follow a disregard to the admonitions of conscience and indulgence in little sins. Most valuable for the young.

Banner of the Covenant.

APRIL, 1849.

Domestic Missions.

ADDRESS

OF THE BOARD OF MISSIONS OF THE REFORMED PRESBYTERIAN CHURCH TO THE MEMBERS OF THAT CHURCH, AND TO ALL WHO FEEL DISPOSED TO UNITE WITH THEM IN MISSIONARY EXERTIONS.

BELoved BRETHREN:—At the last meeting of the General Synod, the Board of Missions, which had been formerly restricted to foreign missionary operations, was directed to take the superintendence of domestic missions also. Having now matured our arrangements, we have felt it proper to address you in regard to the whole subject which has thus been intrusted to our care.

When our Saviour declared to his disciples, "The field is the world," he presented to his church the wide scene of her exertions, and plainly intimated that she should confine them by no narrow limits of nation, condition, or complexion, but extend them wherever perishing sinners were to be found, and souls to be saved. In the commission which our ascending LORD gave to his apostles, the same great principle is kept in view, and it should never be overlooked or forgotten by those who preach the gospel, and by those who sustain its ordinances, that the only authority which the ministry possesses for preaching *at home*, is that which also requires it to go abroad into "*all the world*." It is evident therefore, that the church cannot, consistently with duty, neglect either department of effort, and we rejoice that in both, our own denomination is actively engaged. The liberality recently manifested in behalf of the mission at Saharunpur proves her interest in the salvation of the heathen, and it is only necessary that efforts for her own destitute children should be developed and concentrated, to show that she feels no less desire to build up the church at home.

Our foreign missionary operations are now arranged in such a manner that we do not consider any immediate change to be requisite. The salaries of the two brethren who have been for so many years connected with the station, will, it is hoped, be provided for, according to the plan which has been already adopted, while the amount necessary for the support of the missionary who has been last sent out, and the native brethren who are employed as assistants, will be obtained, it is expected, by miscellaneous receipts and special contributions. All we feel it necessary to say, on this subject, is, that we hope none will diminish their contributions to the foreign fund, as this would seriously embarrass her operations, while we also hope that soon there will not be a single member in any part of our church who will not feel it a duty to give such aid as God may enable.

It is therefore to domestic missions we especially invite your attention. On this subject there is reason to believe that our entire church feels a deep interest. The wants of the destitute in our land are so obvious, the openings of usefulness among them so numerous and inviting, the natural sympathies of our hearts so much more readily excited in their behalf, that it is not surprising that there should be a general and earnest desire for more energetic and systematic action on this subject. The church would be following a suicidal course were she to devote her strength wholly or even chiefly to foreign operations, while the field at home was neglected. Even in view of the interests of the gospel abroad, it is a plain duty to build up the church in our own land. Nor should it be forgotten that multitudes of those who have once enjoyed the privileges of the public ordinances, and who may have been even in actual connexion with the church, are scattered abroad throughout this extensive land, in places where, at present, the voice of the living teacher is seldom heard, and the dispensation of the sacraments scarcely ever enjoyed. For these, her own children, scattered as sheep without a shepherd, the church must feel a deep concern. The ardent desire which the great apostle to the Gentiles felt for the salvation of the Jews, should lead us not to be forgetful of our own brethren, our kinsmen according to the flesh, our fellow countrymen in our own land.

Divine Providence presents to us a *vast field* for domestic missionary operations. From the Gulf of St. Lawrence to the farther side of the Mississippi, importunate calls are made for the ordinances. During last year, the great King and Head of Zion has opened to us new and interesting fields of labour, and in a voice not to be misunderstood, he is calling us to lengthen our cords and strengthen our stakes, and stretch forth the curtains of our habitation. Both the native citizens of our own land, and the hundreds of thousands of emigrants from our mother country, invite our efforts. The latter find in our particular forms of worship such a similarity with the cherished practices of their own native land, as leads them to prefer our church to almost every other, while her position in regard to slaveholding, and the conscientious liberty she maintains in regard to the civil government under which we live, must meet with the approbation of the benevolent, intelligent and liberal-minded. The citizens of our own land find in our system the application of religious principles to civil government, and the recognition of the great truth that "the powers that be," in order to obtain the approbation and sanction of the Christian, must give evidence that they "are of God." We believe that the system of order and doctrine which is maintained in our branch of the church is the best adapted of any to the necessities of our age and nation, and we feel confident that it is only necessary that it should be distinctly and properly exhibited in order to be extensively embraced.

In such circumstances, how painful is it that so little is done to promote the diffusion of our principles! How few are the messengers sent forth to announce them, and how inadequately are they sustained. The life of the domestic missionary is necessarily one of much toil and hardship. While crossing the bleak prairie, or traversing the gloomy forest, or fording the rapid river, exposed to wintry storms or drenching showers, or burning suns, finding but coarse and scanty fare, and rude and uncomfortable shelter, he claims our regard and sympathies,

our prayers and our contributions. His condition, necessarily one of much discomfort, should be made as agreeable as possible, and his heart should be cheered by some evidences that he is not forgotten by his brethren. In all cases, there is doubtless much sacrifice of pecuniary advantages and personal convenience in performing the work of a missionary, and all engaged in that work should therefore be adequately and cheerfully sustained by the church on whose behalf they labour. It should be understood by those who are looking forward to the ministry, that they have no reason to fear suffering from *poverty*, in the service of the church, but that, as they seek only a bare subsistence, there is some security that they who minister at the altar shall live by the altar.

While there are some congregations which can afford a sufficient support to those who dispense the ordinances to them, there are others which cannot as yet do so, but which, if properly supplied, would soon be able not only to sustain their own pastors, but to aid others. In order to accomplish this result, the strong must aid the weak. We must unite together, and bear one another's burdens, and so fulfil the law of CHRIST. It is hoped, therefore, that all who love the principles of our church, and desire their diffusion, will sustain her domestic missionary operations. There are some who have thought that too much in proportion was devoted to foreign missions, and who have expressed their desire that more should be done for domestic—the opportunity is now presented, the call is made. Let their liberal contributions prove their interest in this object. There are others who have given their aid generously for foreign missions. Let them do as much for the cause of CHRIST at home. Let it be remembered that “with whatsoever measure we mete, it shall be measured to us again.” Therefore, “beloved brethren, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, see that ye abound in this grace also. We speak not by commandment, but to prove the sincerity of your love. For ye know the grace of our LORD JESUS CHRIST, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. Now, therefore, perform the doing, that as there was a readiness to will, so there may be a performance also out of that which ye have. For if there first be a willing mind, it is accepted according to that a man hath, and not according to that he hath not. For we mean not that other men be eased and you burdened, but by an equality, that now at this time your abundance may be a supply for their want, that their abundance may be also a supply for your want, that there may be an equality.” “For the administration of this service not only supplieth the wants of the saints, but is abundant also by many thanksgivings unto God, and by their prayers for you.”

On behalf of the Executive Committee of the Board of Missions of the Reformed Presbyterian Church.

Philadelphia, March 20, 1849.

For the Banner of the Covenant.

A SABBATH DAY IN NOVA SCOTIA.

The following communication from Rev. Henry Gordon, will give our readers some idea of the nature of the missionary labours in which he has been employed during the past winter, and will enable us to appreciate better the services of the respected brother, Rev. A. Clarke, who so long has borne the hardships of so rigorous a climate.

We regret to learn that Mr. Gordon intends to return to the United States, but we hope his place will readily be filled by some person whom such trials will only stimulate, not alarm or deter. We hope that a suitable coadjutor will be soon procured, and that Mr. Clarke will no longer be left alone.

MR. EDITOR:—It may be interesting to your readers to know how the Sabbath is spent by missionaries in this part of the globe. I shall proceed to give some idea on the subject.

Sabbath, 14th of January, was the usual day for preaching in Sackville. To meet this arrangement, I left Amherst, a small village situated a few miles from the Bay of Fundy, and proceeded to Sackville, a distance of ten miles. The roads in general to the above place were very good, except where the snow had drifted; which, in some places, was four and five feet deep. The house we occupy in Sackville is a temperance hall, which, to all appearance, would hold at least three hundred people. At 11 o'clock, the hour for commencement, the house seemed thronged, and throughout the whole services, the people manifested the most marked attention. Some of them had come a distance of fourteen miles. In this station there are only two families in connexion with us, who are very exemplary for piety, and both evince, by their conduct, that they have not been hearers of the gospel in vain. There are also many others who are very favourable, though not actual members.

On the afternoon of the same day, I went to Jollicure, across a vast, dreary marsh, a distance of eight miles, encountering rude Boreas, with heavy sleet showers. At half-past 3 o'clock, I commenced public worship,—the attendance as large as could be expected, considering the state of the weather. In this settlement, though there is a neat house erected, there are not many members. But there are those in it who rejoice to hear the glad tidings of great joy; there are many whose desire is to go up to the sanctuary on the Lord's day, and bow before him there. After divine service, I left again for Amherst, along a bleak, dreary road, passing across the head of the Bay of Fundy, a distance of eleven miles, to the place where I intended stopping. I had not been long upon my journey, till dark clouds thickened over my head, evidently betokening a storm. On an average, the ground was covered with snow two feet in depth, and this being quite soft, from the rain, it was more disagreeable. Not being very well acquainted with the road, I lost my way, and got into a snow-drift. I managed to extricate myself, however, and proceeded the rest of the way with great difficulty, the hail beating in my face, and not a star to guide me. I reached home about ten o'clock at night.

Thus ended my Sabbath day's journey, after preaching twice and travelling nineteen miles. G.

[For the Banner of the Covenant, etc.]

Theological Discussions.

PEACE AND WAR.

[Concluded.]

The New Testament confirms the same doctrine. Rom. xiii. 1: "There is no power but of God, the powers that be, are ordained of God." The powers here specified are moral powers, or such as have lawful authority. This is evident both from the word here used in the

original, and from the character given of these powers, or rulers, in this passage. There are two words, of different meanings, in the Greek language, both of which we translate *power*, *ἐξουσία* and *δύναμις*. The first signifies moral power, or lawful authority, either really possessed, or claimed as such. The second, applies to might, ability, or mere physical force. The latter may belong to the veriest tyrant. The former not. The word here used is the former, and not the latter. Such lawful authority, or moral power, is said to be *of God*, ordained and approved by him. But when such is not the power, God declares it is not of him. Hos. viii. 4: "They have set up kings, but *not by me*; they have princes, but I knew it not." That is, I approved it not. When more power or might is intended, the word *δύναμις* is used, as in Matt. vi. 13, where the omnipotence of Jehovah is declared: "Thine is the kingdom, and the power, and the glory." So in 1 Cor. xv. 43, where the vigorous, strong, and healthy qualities of the body, after the resurrection, are contrasted with its feeble, infirm, and crazy condition, in this life, the same word is used, "raised in power." The physical power of Satan, and of venomous creatures to hurt or injure, is expressed by the same word, Luke x. 19: "All the powers of the enemy." But when moral power or authority, that which is enjoyed by delegation, is concerned, the word *ἐξουσία*, and not *δύναμις* is uniformly used. A few examples may suffice. In Matt. xxviii. 18, the "all power" in heaven and in earth, delegated to the Saviour, is expressed by this word. Also the authority to heal sickness as granted to the apostles, Mark iii. 15, is expressed by the same word. In Luke ix. 1, we have both these words, showing their distinct and proper meaning, "power and authority." And in Chap. x. 19, we have an exemplification of the same kind, "power to tread on serpents and scorpions, and over all the power of the enemy."

To this it is objected, that *ἐξουσία* is used for the dominion of the devil, and therefore cannot always signify lawful authority, Acts xxvi. 18; Eph. ii. 2; Col. i. 13; Rev. xiii. 2. But this is no valid objection. Scripture often speaks of things as they are called among men, and according to the usages of the claimants of what really does not belong to them. The idols of the nations are called gods, and yet they are no gods. Christ bids the woman of Samaria to "go and call her husband," the man who bore that name, and yet he was not her husband. Satan claims rightful power over all the kingdoms of the earth, and to be the prince of the power of the air. Luke iv. 6: "And the devil said unto him, All this power (right and authority) will I give unto thee, and the glory of them; for that is delivered unto me, and to whomsoever I will, I give it." Here is a claim, not merely of physical power, but of right and authority. What tyrant or despot admits that he has not a right to exercise the power which he possesses? Charles the First contended that he was king by divine right, that his absolute power was immediately from God. The pope claims a right, from Jesus Christ, to dispose of all the kingdoms of the earth. Slaveholders derive their right to enslave their fellow-men from the Bible. All, from the devil down, plead divine right. And on this ground, he assumes to give, not only *δύναμιν*, physical power, but *ἐξουσίαν*, authority, also, to the beast, Rev. xiii. 2. And how many are there, even in the Christian church, who plead for the same claim in behalf of those beastly powers, who get all their authority from the devil; and still call them the ordinance of God?

It is not, therefore, because the devil really possesses this ἐξουσίαν, but because he claims it, that in giving the relation, it is ascribed to him, as he is called the prince and the god of this world, for, whatever physical power he may possess, authority he has none.* And the same may be said of all immoral powers. And, in one word, the characters given by the apostle, in the thirteenth chapter of the Romans, never could apply to tyrants, or to any but to moral, lawful powers, as we have proved the word here used signifies. And, indeed, the words literally translated, as they ought to have been, would abundantly show this. "For there is no authority unless from God, and these being authorities, (that is, lawful rulers,) are ordained of God." The participle οὖσαι, applies to the being of such magistrates, whenever and wherever they may exist. Such, and only such, are God's ordinance. And resistance is forbidden, only when it is directed against the ordinance of God. This ordinance of God secures the continuance of civil government in the world, as well under the gospel dispensation, as under the Old Testament economy. There were, in the apostle's days, some who "despised dominion, and spoke evil of dignities," who imagined that the gospel had put an end to all civil government. In our own day, we hear of some who cherish the same sentiments, who declare they "cannot acknowledge allegiance to any human government." To all such, the apostle, speaking by the Spirit of God, says, "Let every soul be subject to the higher powers." Refusing the ordinance of God, is equal to resisting it. It is not obeying the command. Some suppose that the apostle contradicts Christ, and that it is better to obey Christ than the apostle. This is to deny a part of divine revelation. It is divine. Be not deceived. Christ inspired the apostles by his Holy Spirit, and they spoke nothing but what he commanded them. Rest assured, if you understand the apostle, and believe that he contradicts Christ, you have misunderstood Christ. And that you have, I most firmly believe. He has, indeed, a spiritual kingdom, and all his saints belong to it, and worship him as *King of Saints*. But these are not his only subjects. He is also *King of nations*. He is "the prince of the kings of the earth." "He has a name written on his vesture, and on his thigh, King of kings, and Lord of lords." These do not represent saints. The kingdoms are distinct. Saints and nations do not mean the same thing, otherwise why are they mentioned as two?

Some attempt to distinguish between passive obedience and non-resistance, and plead only for non-resistance. Well, it is granted there is a shade of difference. The one is not precisely the same as the other, and yet they are nearly allied. An improper demand is made upon a female. She, with great propriety, refuses compliance, but to any injury that is offered, according to the principle of non-resistance, passive endurance is all that duty requires. The difference here would not be great. The protection of law is also refused. According to the system all civil government should cease. No more laws to be made and executed by men. The prison doors must be thrown open, and jails emptied upon society. The robbers, and the plunderers, the incendiaries, and the murderers, have free license unrestrained to work their

* Since the preceding was written, the author has in some measure modified his views in regard to the meaning of ἐξουσία, which he believes does not invariably denote moral power, although when *moral power* is meant, it and not δυνάμις is the word used.

will upon the community. Now unless the divine Being would interpose, by a miracle, could society exist? Have we any ground to believe that such an interposition would be made? Does not the reasoning of Christ himself suppose, and certainly infer, the necessity of magistrates, trials and punishment? Matt. v. 25: "Agree with thine adversary quickly, whiles thou art in the way with him, lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison." Is there any thing in this direction of the Saviour, to countenance the laying aside the ordinary means of preservation, by judges and prisons, and trust to a miraculous interposition of heaven? Verily, no.

[For the Banner of the Covenant.]

CONSCIENCE.

Conscience is that principle implanted by the Creator within the human breast, by which we judge of the right or wrong of any question which arises before us. It also connects emotions of pleasure or pain with the observance or neglect of what is right, or the commission of what is wrong by ourselves, and gives rise to a sense of merit or demerit in regard to the actions observed in others. The estimate we put on a person depends almost entirely on the degree in which we suppose they are influenced by this faculty. When we say of persons, that "they have no conscience," we mean that their moral sensibilities are blunted, and that their perception of right and wrong is obscure and dependent on their views of what is most expedient for the gratification of their selfish desires. Nor do we mean, when we say that a person has no conscience, literally, that they are altogether destitute of that faculty, but only that they act as if they were. For although those who neglect the exercise of this faculty or disregard its admonitions, and act in direct opposition to its dictates, may for a time cease to hear its whisperings, or feel its goadings, while it is as it were "seared with a hot iron," yet it is not dead, but only slumbers in a morbid inactivity; and, if not before, will, on the bed of death, or in the unveiling of futurity, awake with thunderings. If its indications are observed—its promptings obeyed—there is no principle of our nature capable of affording more substantial and unalloyed happiness. For it is the voice of God, and this must be its tendency. When, as the scriptures express it, we "harden our hearts," which is but another name for going contrary to and fighting against the dictates of our conscience, we are doing all in our power to ruin our own happiness for time, and perhaps for eternity. For it is only in the path of duty which it points out, that we can find ways of pleasantness and paths of peace. But if we would reap the full benefit of the teachings of conscience, we must exercise it in the light of God's word, with prayer for the illuminating influences of his Holy Spirit, and also avoid the least departure from its decisions, for its calls become less and less distinct to those who turn a deaf ear to them. As it is a fixed law of our nature that our active principles are strengthened by exercise, if we would have our conscience—which is one of them—in a healthful, vigorous state, we must exercise it. As the hunter, in pursuing the trail of the game, acquires a sharpness and quickness of sight, by the exercise of that organ, which enables him to see the way clear where others would find no traces whatever, just so

the one accustomed to follow the path of duty watchfully and constantly will find it distinctly marked out in many places where another, not accustomed to seek or travel in it, would not see its course or bearings. And were Christians more careful in following the path of duty—that is, obeying the dictates of conscience, taking God's word as a light to their feet and a lamp to their path, how many errors and wanderings would be avoided which bring trouble and sorrow to themselves, and shame and reproach on their Master. And how would they be able to rejoice as many of their perplexing doubts vanished, that in the humble discharge of known duty, they had found the key to the declaration of the Saviour,—“If any man will do my will, he shall know of the doctrine, whether it be of God.” These thoughts were forcibly suggested by hearing a friend remark that “—— had mistaken their calling, *for they were not conscientious enough.*” O what a pity, what a shame, that Christians should thus not only deprive themselves of the joys of a pure conscience, but also weaken their influence for good, and bring reproach on their Lord, who bought them. Let each one ask themselves with prayer and self-examination, whether they are constantly exercising their conscience as becomes Christians in view of their obligations and interests; or whether they are slighting its calls, neglecting its warnings, and often acting in direct opposition to its requirements. And let those who are smothering and disregarding the voice of this vicegerent of God in their breasts, consider that the calm and quiet they seek is but the awful, death-like stillness which precedes the bursting of the storm. As conscience now pleads for God and they refuse to hear, so God may leave them to call when he will not answer; but say as he did to Ephraim, “He is joined to his idols; let him alone.” And may we all remember the warning of the Spirit: “He that being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy;” and be striving, that “the blood of Christ, who through the eternal Spirit offered himself to God, may purge our consciences from dead works, to serve the living God.” B.

Practical Essays.

A VISIT TO THE CELESTIAL CITY.

[Concluded.]

It was late in the day when the train thundered into the ancient city of Vanity, where Vanity Fair is still at the height of prosperity, and, exhibits an epitome of whatever is brilliant, gay and fascinating beneath the sun. As I purposed to make a considerable stay here, it gratified me to learn that there is now no longer the want of harmony between the town's-people and pilgrims, which impelled the former to such lamentably mistaken measures as the persecution of Christian and the fiery martyrdom of Faithful. On the contrary, as the new rail-road brings with it great trade and a constant influx of strangers, the lord of Vanity Fair is its chief patron, and the capitalists of the city are among the largest stockholders. Many passengers stop to take their pleasure or make their profit in the Fair, instead of going onward to the Celestial City. Indeed, such are the charms of the place, that the people often affirm it to be the true and only heaven; stoutly contending that there is no other; that those who seek farther are mere dreamers, and that if the fabled brightness of the Celestial City lay but a mile beyond the gates of Vanity, they would not be fools enough to go thither. Without subscribing to these, perhaps exaggerated encomiums, I can truly say, that my abode in the city was mainly agreeable, and my in-

tercourse with the inhabitants productive of much amusement and instruction.

Being naturally of a serious turn, my attention was directed to the solid advantages derivable from a residence here, rather than to the effervescent pleasures, which are the grand object with too many visitants. The Christian reader, if he have had no accounts of the city later than Bunyan's time, will be surprised to hear that almost every street has its church, and that the reverend clergy are nowhere held in higher respect than at Vanity Fair. And well do they deserve such honourable estimation; for the maxims of wisdom and virtue which fall from their lips, come from as deep a spiritual source, and tend to as lofty a religious aim, as those of the sagest philosophers of old. In justification of this high praise, I need only mention the names of the Rev. Mr. Shallow-deep, the Rev. Mr. Stumble-at-truth, that fine old clerical character, the Rev. Mr. This-to-day, who expects shortly to resign his pulpit to the Rev. Mr. That-to-morrow; together with the Rev. Mr. Bewilderment, the Rev. Mr. Clog-the-spirit, and, last and greatest, the Rev. Dr. Wind-of-doctrine. The labours of these eminent divines are aided by those of innumerable lecturers, who diffuse such a various profundity in all subjects of human nature or celestial science, that any man may acquire a universal erudition, without the trouble of even learning to read. Thus literature is etherealized by assuming for its medium the human voice; and knowledge, depositing all its heavier particles—except, doubtless, its gold—becomes exhaled into a sound, which forthwith steals into the ever-open ear of the community. These ingenious methods constitute a sort of machinery by which thought and study are done to every person's hand without his putting himself to the slightest inconvenience in the matter. There is another species of machine for the manufacture of individual morality. This excellent result is effected by societies for all manner of virtuous purposes: with which a man has merely to connect himself, throwing, as it were, his quota of virtue into the common stock; and the president and directors will take care that the aggregate amount be well applied. All these, and other wonderful improvements in ethics, religion, and literature, being made clear to my comprehension by the ingenious Mr. Smooth-it-away, inspired me with great admiration of Vanity Fair.

It would fill a volume, in an age of pamphlets, were I to record all my observations in this great capital of human business and pleasure. There was an unlimited range of society—the powerful, the wise, the witty, and the famous in every walk of life—princes, presidents, poets, generals, artists, actors and philanthropists, all making their own market at the Fair, and deeming no price too exorbitant for such commodities as hit their fancy. It is well worth one's while, even if he had no idea of buying or selling, to loiter through the bazaars, and observe the various sorts of traffic that were going forward. Some of the purchasers, I thought, made very foolish bargains. For instance, a young man, having inherited a splendid fortune, laid out a considerable portion of it in the purchase of diseases, and finally spent all the rest for a heavy lot of repentance and a suit of rags. There was a sort of stock or scrip called conscience, which seemed to be in great demand, and would purchase almost any thing. Indeed, few rich commodities were to be obtained without paying a heavy sum in this particular stock, as a man's business was seldom very lucrative, unless he knew precisely when and how to throw his hoard of conscience into the market. Yet, as his stock was the only thing of permanent value, whoever parted with it was sure to find himself a loser in the long run. Thousands sold their happiness for a whim.

Gilded chains were in great demand, and purchased with almost any sacrifice. In truth, those who desired, according to the old adage, to sell any

thing valuable for a song, might find customers all over the Fair; and there were innumerable messes of pottage, piping hot, for such as chose to buy them with their birth-rights. A few articles, however, could not be found genuine at Vanity Fair. If a customer wished to renew his stock of youth, the dealers offered him a set of false teeth and an auburn wig, if he demanded peace of mind, they recommended opium, or a brandy bottle.

Tracts of land and golden mansions, situate in the Celestial City, were often exchanged, at very disadvantageous rates, for a few years' lease of small, dismal, inconvenient tenements in Vanity Fair.

Day after day, as I walked the streets of Vanity, my manners and deportment became more and more like those of the inhabitants. The place began to seem like home; the idea of pursuing my travels to the Celestial City was almost obliterated from my mind. I was reminded of it, however, by the sight of the same pair of simple pilgrims at whom we had laughed so heartily, when Apollyon puffed smoke and steam into their faces, at the commencement of our journey. There they stood amid the densest bustle of Vanity—the dealers offering them their purple, and fine linen, and jewels; the men of wit and humour gibing at them; a pair of buxom ladies ogling them askance; while the benevolent Mr. Smooth-it-away whispered some of his wisdom at their elbows, and pointed to a newly erected temple,—but there stood these two worthy simpletons, making the scene look wild and monstrous, merely by their sturdy refusal to take any part in its business or pleasures.

One of them—his name was Stick-to-the-right—perceived, in my face, I suppose, a species of sympathy and almost admiration, which, to my own great surprise, I could not help feeling for this pragmatic couple. It prompted him to address me.

"Sir," inquired he, with a sad, yet mild and kind voice, "do you call yourself a pilgrim?"

"Yes," I replied, "my right to that appellation is indubitable. I am merely a sojourner here in Vanity Fair, being bound to the Celestial City by the new rail-road."

"Alas, friend," rejoined Mr. Stick-to-the-right, "I do assure you, and beseech you to receive the truth of my words, that that whole concern is a bubble. You may travel on it all your life-time, were you to live thousands of years, and yet never get beyond the limits of Vanity Fair. Yea, though you should deem yourself entering the gates of the Blessed City, it will be nothing but a miserable delusion."

"The Lord of the Celestial City," began the other pilgrim, whose name was Mr. Go-the-old-way, "has refused, and will for ever refuse, to grant an act of incorporation for this rail-road; and unless that be obtained, no passenger can ever hope to enter his dominions. Wherefore every man who buys a ticket must lay his account with losing the purchase money—which is the value of his own soul."

"Poh, nonsense," said Mr. Smooth-it-away, taking my arm and leading me off, "these fellows ought to be indicted for a libel. If the law stood as it once did in Vanity Fair, we should see them grinning through the iron bars of the prison window."

This incident made a considerable impression on my mind, and contributed, with other circumstances, to indispose me to a permanent residence in the city of Vanity; although, of course, I was not simple enough to give up my original plan of gliding along easily and commodiously by rail-road. Still, I grew anxious to be gone.

There was one strange thing that troubled me. Amid the occupations or amusements of the Fair, nothing was more common than for a person—whether at a feast, theatre, or church, or trafficking for wealth and honours, or whatever he might be doing, and however unseasonable the interruption—

suddenly to vanish like a soap bubble, and be never more seen of his fellows; and so accustomed were the latter to such little accidents, that they went on with their business, as quietly as if nothing had happened. But it was otherwise with me.

Finally, after a pretty long residence at the Fair, I resumed my journey towards the Celestial City, still with Mr. Smooth-it-away at my side. At a short distance beyond the suburbs of Vanity we passed the ancient silver-mine of which Demas was the first discoverer, and which is now wrought to great advantage, supplying nearly all the coined currency of the world. A little farther onward was the spot where Lot's wife had stood for ages, under the semblance of a pillar of salt. Curious travellers have carried it away piecemeal. Had all regrets been punished as rigorously as this poor dame's were, my yearning for the relinquished delights of Vanity Fair might have produced a similar change in my own corporeal substance, and left me a warning to future pilgrims.

The next remarkable object was a large edifice, constructed of moss-grown stone, but in a modern and airy style of architecture. The engine came to a pause in its vicinity, with the usual tremendous shriek.

"This was formerly the castle of the redoubtable giant Despair," observed Mr. Smooth-it-away, "but, since his death, Mr. Flimsy-faith has repaired it, and now keeps an excellent house of entertainment. It is one of our stopping-places."

"It seems but slightly put together," remarked I, looking at the frail, yet ponderous walls. "I do not envy Mr. Flimsy-faith his habitation. Some day it will tumble down upon the heads of the occupants."

"We shall escape, at all events," said Mr. Smooth-it-away, "for Apollyon is putting on the steam again."

The road now plunged into a gorge of the Delectable Mountains, and traversed the field where, in former ages, the blind men wandered and stumbled among the tombs. One of these ancient tomb-stones had been thrust across the track, by some malicious person, and gave the train of cars a terrible jolt. Far up the rugged side of a mountain I perceived a rusty iron door, half overgrown with bushes and creeping plants, but with smoke issuing from its crevices.

"Is that," inquired I, "the very door in the hill-side, which the shepherds assured Christian was a by-way to hell?"

"That was a joke on the part of the shepherds," said Mr. Smooth-it-away, with a smile. "It is neither more nor less than the door of a cavern, which they use as a smoke house."

My recollections of the journey are now, for a little space, dim and confused, inasmuch as a singular drowsiness here overcame me, owing to the fact that we were passing over the enchanted ground, the air of which encouraged a disposition to sleep. I awoke, however, as soon as we crossed the borders of the pleasant land of Beulah. All the passengers were rubbing their eyes, comparing watches, and congratulating one another on the prospect of arriving so seasonably at their journey's end. The sweet breezes of this happy clime came refreshingly to our nostrils; we beheld the glimmering gush of silver fountains, overhung by trees of beautiful foliage and delicious fruit, which were propagated by grafts from the celestial gardens. Once, as we dashed onward like a hurricane, there was a flutter of wings, and the bright appearance of an angel in the air, speeding forth on some heavenly mission. The engine now announced the close vicinity of the final station-house, by one last and horrible scream, in which there seemed to be distinguishable every kind of wailing and woe, and bitter fierceness of wrath, all mixed up with the wild laughter of a devil or a madman. All through our journey, at every stopping-place, Apollyon had exercised his ingenuity in screwing the

most abominable sounds out of the whistle of the steam-engine; but in this closing effort he outdid himself, and created an infernal uproar, which, besides disturbing the peaceful inhabitants of Beulah, must have sent its discord even through the celestial gates.

While the horrid clamour was still ringing in our ears, we heard an exulting strain, as if a thousand instruments of music, with height, and depth, and sweetness in their tones, at once tender and triumphant, were struck in unison to greet the approach of some illustrious hero, who had fought the good fight and won a glorious victory, and was come to lay aside his battered arms for ever. Looking to ascertain what might be the occasion of this glad harmony, I perceived on alighting from the cars, that a multitude of shining ones had assembled on the river, to welcome two poor pilgrims, who were just emerging from its depths. They were the same whom Apollyon and ourselves had persecuted with taunts and gibes, and scalding steam, at the commencement of our journey—the same whose unworldly aspect and impressive words had stirred my conscience amid the wild revellers of Vanity Fair.

“How amazingly well those men have got on,” cried I to Mr. Smooth-it-away. “I wish we were secure of so good a reception.”

“Never fear—never fear,” answered my friend. “Come—make haste; the ferry-boat will be off directly; and in three minutes you will be on the other side of the river. No doubt you will find coaches to carry you up to the city gates.”

A steam ferry-boat, the last improvement on this important route, lay at the river side, puffing, snorting, and emitting all those other disagreeable utterances which betoken the departure to be immediate. I hurried on board with the rest of the passengers, most of whom were in great perturbation; some bawling out for their baggage; some tearing their hair and exclaiming that the boat would explode or sink; some already pale with the heaving of the stream; some gazing affrighted at the ugly aspect of the steersman, and some still dizzy with the slumbering influences of the Enchanted Ground. Looking back to the shore, I was amazed to discern Mr. Smooth-it-away waving his hand in token of farewell.

“Don’t you go over to the Celestial City?” exclaimed I.

“O no,” answered he, with a queer smile, and that same disagreeable contortion of visage which I had remarked in the inhabitants of the Dark Valley.

“O no. I have come thus far only for the sake of your pleasant company. Good bye. We shall meet again.”

And then did my excellent friend, Mr. Smooth-it-away, laugh outright. In the midst of his laughter, however, a smoke wreath issued from his mouth and nostrils, while a twinkle of livid flame darted out of either eye, proving that his heart was all of a red blaze. The impudent fiend. To deny the existence of Tophet, when he felt its fiery tortures raging within his breast. I rushed to the side of the boat, intending to fling myself on shore: but the wheels, as they began their revolutions, threw a dash of spray over me, so cold—so deadly cold, with the chill that will never leave those waters, until death be drowned in his own river—that with a shiver and a heart-quake, I awoke. It was a dream.



WE DO NOT PRAY ENOUGH.—Felix Neff once made the following comparison: “When a pump is frequently used, but little pains are necessary to have water: the water pours out the first stroke, because it is high. But if the pump has not been used for a long time, the water gets low, and when you want it you must pump a long while, and the water comes only after great effort. It is so with prayer. If we are constant in prayer, every little circumstance awakens the disposition to pray, and desires and words are always ready. But if we neglect prayer, it is difficult for us to pray, for the well gets low.”

WHICH ARE THE BEST INVESTMENTS.

"I am well satisfied," thought a worldly man, "with the state of my investments. I hold a large amount in government stock at a premium. My insurance funds yield me ten per cent.; my city lots are steadily rising in value; how lucky, that I laid out so largely in rail-road shares which are bringing me a plentiful income, without my moving a finger! I have several thousands on hand, which I scarcely know what to do with. They must not be idle; I will expend them in building. 'Soul, thou hast much goods laid up for many years; take thine ease—eat, drink, and be merry.'"

"I am well pleased," thought a Christian, "with *my* investments. Many years ago, I placed a considerable sum at interest in the Foreign Mission Funds, and have been enabled to add to it every year. Who can tell the good it may have done? Without my moving a step, it is contributing to spread the truth on the opposite side of the globe. A very favourite investment with me is in Domestic Missions. The compound interest on that stock is incalculable. I have shares of *real* estate in several new churches built at the West, where hundreds will hear the gospel preached when I am sleeping in the dust. A small sum, that I came very near wasting, is aiding, at this moment, to evangelize France. How happy I am that I took shares in the Bible, Tract, and Education Companies, which are paying rich dividends of good, and promise yet larger ones! I have a few dollars in hand, which I do not need. They shall not lie idle a day. I will divide them between the seamen and the Portuguese exiles. And may He who furnishes the money, bestow his blessing with it."

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I'M TOO BUSY.

A merchant sat at his office-desk; various letters were spread before him; his whole being was absorbed in the intricacies of his business. A zealous friend of mankind entered the office. "I want to interest you a little in a new effort for the temperance cause," said the good man. The merchant cut him off by replying, "Sir, you must excuse me, but really I'm too busy to attend to that subject now." "But, sir, intemperance is on the increase among us," said his friend. "It is? I'm sorry; but I'm too busy at present to do any thing." "When shall I call again, sir?" "I cannot tell. I'm very busy. I'm busy every day. Excuse me, sir, I wish you a good morning." Then bowing the intruder out of the office, he resumed the study of his papers. The merchant had frequently repulsed the friends of humanity in this manner. No matter what was the object, he was too busy to listen to their claims. He had even told his minister he was too busy for any thing but to make money. But one morning a disagreeable stranger stepped very softly to his side, laying a cold, moist hand upon his brow, and saying, "Go home with me." The merchant laid down his pen; his head grew dizzy; his stomach felt faint and sick; he left the counting-room, went home, and retired to his bed-chamber. His unwelcome visiter had followed him, and now took his place by the bed-side, whispering ever and anon, "You must go with me." A cold chill settled on the merchant's heart; dim spectres of ships, notes, houses and lands flitted before his excited mind. Still his pulse beat slower, his heart heaved heavily, thick films gathered over his eyes, his tongue refused to speak. Then the merchant knew that the name of his visiter was Death!

All other claimants on his attention, except the friends of mammon, had always found a quick dismissal in the magic phrase, "I'm too busy." Humanity, mercy, religion, had alike begged his influence, means and attention in vain. But when death came, the excuse was powerless; he was compelled to have leisure to die. Let us beware how to make ourselves too busy to secure life's great end. When the excuse rises to our lips, and we are about to say that we are too busy, to do good, let us remember we cannot be too busy to die.



Poetry.

THE COVENANTERS' NIGHT HYMN.

The religious persecutions of the Covenanters were not mere things of a day, but were continued through at least three entire generations. They extended from the accession of James VI. to the English throne, (*testibus* the rhymes of Sir David Lyndsay, and the classic prose of Buchanan,) down to the revolution of 1688—almost a century, during which many thousands tyrannically perished, without in the least degree loosening that tenacity of purpose, or subduing that *perseveridum ingenium*, which, according to Thuanus, have been national characteristics.

As in almost all similar cases, the cause of the Covenanters, so strenuously and unflinchingly maintained, ultimately resulted in the victory of protestantism—that victory, the fruits of which we have seemed of late years so readily inclined to throw away; and, in its rural districts more especially, of nothing are the people more justly proud than

—“the tales
Of persecution and the Covenant,
Whose echo rings through Scotland to this hour.”

So says Wordsworth. Those traditions have been emblazoned by the pens of Scott, McCrie, Galt, Hogg, Wilson, Grahame, and Pollok, and by the pencils of Wilkie, Harvie, and Duncan,—each regarding them with the eye of his peculiar genius.

In reference to the following stanzas, it should be remembered that, during the holding of their conventicles—which frequently, in the more troublous times, took place amid mountain solitudes, and during the night—a sentinel was stationed on some commanding height in the neighbourhood, to give warning of the approach of danger.—[*Blackwood*.

I.

Ho! plaided watcher of the hill,
What of the night?—what of the night?
The winds are low, the woods are still,
The countless stars are sparkling bright;
From out this heathery moorland glen,
By the shy wild-fowl only trod,
We raise our hymn, unheard of men,
To Thee—an omnipresent God!

II.

Jehovah! though no sign appear,
Through earth our aimless path to lead,
We know, we feel Thee ever near,
A present help in time of need—
Near, as when, pointing out the way,
For ever in thy people's sight,
A pillared wreath of smoke by day,
Which turned to fiery flame at night!

III.

Whence came the summons forth to go?—
From Thee awoke the warning sound!
“Out to your tents, O Israel! Lo!
The heathen's warfare girds thee round.
Sons of the faithful! up—away!
The lamb must of the wolf beware;
The falcon seeks the dove for prey;
The fowler spreads his cunning snare!”

IV.

Day set in gold; 'twas peace around—
'Twas seeming peace by field and flood:
We woke, and on our lintels found
The cross of wrath—the mark of blood.
Lord! in thy cause we mocked at fears,
We scorned the ungodly's threatening words—
Beat out our pruning-hooks to spears,
And turned our ploughshares into swords!

V.

Degenerate Scotland! days have been
Thy soil when only freemen trod—
When mountain-crag and valley green
Poured forth the loud acclaim to God!—
The fire which liberty imparts,
Refulgent in each patriot eye,
And, graven on a nation's hearts,
The Word—for which we stand or die!

VI.

Unholy change! The scorner's chair
Is now the seat of those who rule;
Tortures, and bonds, and death, the share
Of all except the tyrant's tool.
That faith in which our fathers breathed,
And had their life, for which they died—
That priceless heirloom they bequeathed
Their sons—our impious foes deride!

VII.

So we have left our homes behind,
And we have belted on the sword,
And we in solemn league have joined,
Yea! covenanted with the Lord,
Never to seek those homes again,
Never to give the sword its sheath,
Until our rights of faith remain
Unfettered as the air we breathe!

VIII.

O Thou, who rulest above the sky,
Begirt about with starry thrones,
Cast from the heaven of heavens thine eye
Down on our wives and little ones—
From hallelujahs surging round,
Oh! for a moment turn thine ear,
The widow prostrate on the ground,
The famished orphan's cries to hear!

IX.

And Thou wilt hear! it cannot be,
That Thou wilt list the raven's brood,
When from their nest they scream to Thee,
And in due season send them food;
It cannot be that Thou wilt weave
The lily such superb array,
And yet unfed, unsheltered, leave
Thy children—as if less than they!

X.

We have no hearth—the ashes lie
In blackness where they brightly shone;
We have no home—the desert sky
Our covering, earth our couch alone;
We have no heritage—deprived
Of these, we ask not such on earth;
Our hearts are sealed; we seek in heaven,
For heritage, and home, and hearth!

XI.

O Salem, city of the saints,
And holy men made perfect! We
Pant for thy gates, our spirits faint
Thy glorious golden streets to see;—
To mark the rapture that inspires
The ransomed, and redeemed by grace;
To listen to the seraph's lyres,
And meet the angels face to face!

XII.

Father in heaven! we turn not back,
Though briers and thorns choke up the path;
Rather the torture of the rack,
Than tread the wine-press of Thy wrath.
Let thunders crash, let torrents shower,
Let whirlwinds churn the howling sea,
What is the turmoil of an hour,
To an eternal calm with Thee?

The Family Circle.

THE QUAKER AND THE LITTLE THIEF.

Children, have you ever heard of Isaac T. Hopper, or "Friend Isaac," as he is familiarly called. He belongs to the Society of Friends; and if you should ever happen to meet him, you would not need to be told that he was a very good-natured man, not particularly averse to an occasional joke. Well, a few days ago, the old gentleman came into my office; and among the stories he told, was one which we must re-tell.

While residing in Philadelphia, I had in my yard a pear-tree, which bore most excellent fruit. Between my yard and that of one of my neighbours, was a very high fence, with sharp iron pickets upon it. Now I did not put these pickets there. I don't approve of such things. It was the landlord's work. Well, one year, when the pear tree bore very abundantly, there happened to be a girl belonging to my neighbour's family, who was as fond of pears as I was myself, and I saw her several times climb the high fence, and walk carefully along between the pickets, until she came opposite the pear-tree. Then she would reach over, fill her basket with fruit, and carry it away.

One day I called upon my young friend with a basket of the nicest pears I could find.

"Rebecca," said I, "here are some fine pears for thee."

She did not know what I meant. I explained: "Rebecca, I brought

these pears on purpose for thee. I wish to make thee a present of them, as I see thou art fond of them." "I don't want them, sir."

"Ah, but thou dost, Rebecca; else thou wouldst not take so much pains almost every day to get them."

Still she would not take the pears, and I used a little more eloquence.

"Rebecca," I said, "thou must go and get a basket for these pears, or I shall leave them on the carpet. I am sure thou must like them, or thou wouldst not climb such a high and dangerous fence to get them. Those pickets are very sharp, Rebecca; and if thy feet should slip while thou art walking alone on the fence, and I am very much afraid they will, thou wouldst get hurt a great deal more than the pears are worth. Now thou art welcome to the fruit; but I hope I shall not see thee expose thyself so foolishly. But perhaps thou hast taken the pears so long, that they seem to belong to thee, as much as they belong to me. So I do not wish to blame thee, any more than thy conscience does. But, pray look out for those pickets. They are dangerous. I would have them removed, only I am afraid the landlord would not like it. Thou art welcome to the pears, though, and I will bring thee a basket full every day."

The little girl did not steal any more pears; and I venture to say that she was sufficiently rebuked before the end of the pear season, for I remembered my promise, and carried her a basket full every morning.

A DISOBEDIENT SCHOLAR.

Eight years ago, a scholar caused much pain to the superintendent, as well as to his teacher; complaints from the latter to the former were very frequent; he was placed in another class, and still continued disobedient. His mother being a widow, it was thought advisable to have patience and not expel him, or even request that he be kept at home. The superintendent frequently visited the mother, but she could not be persuaded that her son was as bad as represented, and permitted her affection to overcome her judgment to that degree, that she neglected to reprove or chasten him. The superintendent expostulated, and assured her that unless he was corrected, ultimately he would prove a thorn in her bosom; but she concluded that the superintendent was prejudiced and would not regard his kind and disinterested entreaties. Being left fatherless himself, at an early age, and having a pious, sensible mother who trained and corrected him properly, he felt for this widow and her son. The lad was permitted to attend the school, but was the source of annoyance frequently, and was often called up and reproved kindly and publicly. He, at length, left school, and was placed in a situation to earn a trifle. His employer had not work to keep him employed. As he had much leisure, the superintendent occasionally loaned him a book. After two years, he obtained an excellent situation, and promised to do well. This new situation he kept for perhaps twelve months when it was seen that he had formed bad associates, and frequented improper places. His integrity was justly suspected, and at last intemperance plainly exhibited itself, and he was discharged.

He may now be seen in a place where the idle and profligate assemble. Now his mother has sorrow upon sorrow—the faithful superintendent's predictions are verified. Like Eli, she was informed that her son did evil, but she restrained him not. Here is a sad lesson for parents who disregard the precept, "Train up a child in the way he should go, and when he is old he will not depart from it."—*S. S. Adv.*

PHILIP HENRY'S ELDEST DAUGHTER.--Though younger than her brother Matthew, *Sarah* was the eldest sister. When six or seven years of age her father taught her Hebrew, and among other good customs she early began to take notes of sermons, so that before she reached her threescore years and ten she had many fair-written volumes--the record of sweet Sabbaths and endearing solemnities. Married to Mr. Savage, a substantial farmer, and a pious man, in the abundance of a farmhouse she found ample means for indulging her charitable disposition, and whilst blessed by the poor, to whose necessities she ministered, she was beloved by grateful friends, to whom her Christian composure and tender sympathy made her a welcome visitor in seasons of anxiety and sorrow. Through life she retained the bookish habits which she acquired at Broad Oak, and found time to read a great deal, and to copy for the use of her children many of those Christian biographies which were then circulated in manuscript, and not intended for the press.--But her superior understanding and elevated tastes did not disqualify her for the more irksome duties of her station. She verified the remark that "Educated persons excel in the meanest things, and refined persons possess the most common sense." She made all the better farmer's wife for being Philip Henry's daughter; and the main difference betwixt the cultivated lady and the vulgar housewife was, that she did more things, and did them better. In the morning she visited the dairy, the kitchen, the market, and then it seemed as if she was all day alike in the parlour and the nursery. Besides clothing her household she found time to make garments for the poor; and by lying down with a book beside her she contrived to improve her mind, and read the works of such theologians as Owen, and Flavel, and Howe. Like her father, and most of the Puritans, she possessed a serene and tranquil spirit, and during the forty years of her married life was never known to lose her temper. Doubtless much of her successful industry, as well as the quiet dignity of her character, must be ascribed to this meek self-possession; for whilst her notable neighbours deemed it needful to screech commands over all the house, and follow each blundering menial in a perpetual fluster, the simplicity and forethought of Mrs. Savage's directions saved a world of trouble, and all things appeared to adjust and expedite themselves around her calm and gentle presence. Her new home was near her parents, and, besides frequent visits, she was often getting a word in season from the ready pen of her loving father. "If you would keep warm in this cold season, (January, 1692,) take these four directions:--1. Get into the Sun. Under his blessed beams there are warmth and comfort. 2. Go near the fire. 'Is not the Word like fire?' How many cheering passages are there! 3. Keep in motion and action--stirring up the grace and gift of God that is in you. 4. And seek Christian converse and communion. 'How can one be warm alone?'" Along with the piety of her father she inherited much of his observant eye and spiritual mind; and many of her remarks are not only striking in themselves, but derive a charm from the little things which first suggested them:--"Seeing other creatures clean and white in the same place where the swine were all over mire, I thought it did represent good and bad men in the same place; the one defiled by the same temptations which the other escape through the grace of God and watchfulness." "I was much affected lately when I saw our newly-sown garden, which we had secured so carefully, as we thought, from fowls, and had closely covered it, yet receive as much hurt by the unseen mole, which roots up and destroys. Lord, grant this be not the case of my poor soul! Many good seeds are sown.--Line upon line. Daily hearing or reading some good truths. And, by the grace of God, with my good education, I have been kept from many outward sins; but I have great reason to fear the unseen mole of heart-corruption, pride, covetousness. These work secretly but dangerously: Lord, do thou undertake for me." "The coals coming to the fire with ice upon them at first seemed as though they would put out the fire, but afterwards they made it burn more fiercely; I had this meditation,--It is often so with me. That which seems against me is really for me.--Have not afflictions worked for my good? Sometimes I have gone to an ordinance, as these coals to the fire, all cold and frozen, and there I have been melted. My love and desire have been inflamed. That it hath not oftener been so has been my own fault." But no extract from her journals can set in a more interesting light this admirable woman than the following lines recording the death of her only surviving son.--"1721, Feb. 15. My dear Philip was seized with a fatal distemper, the small-pox. Many fervent prayers were put up for him, both in closets and congregations; but on Monday, Feb. 27, between one and two o'clock he breathed his last;--the blessed spirit took wing, I trust, to the world of everlasting rest and

joy. The desire of our eyes, concerning whom we were ready to say, 'This son shall comfort us;' once all our joy, now all our tears. Near twenty-two years of age, he was just beginning to appear in public business, sober and pious. A true lover of his friends, of whom he said on his death-bed, 'I lay them down as I do my body, in hope to meet again every way better.' . . . I do not think the worse of God, or prayer, for this dispensation; yet, sometimes I am much oppressed. I find that deceit lies in generals. How often have I in word and in tongue given up and devoted my *all*—yoke-fellow, children, estate—and all without mental reservation. And now, when God comes to try me in but one dear comfort, with what difficulty can I part with him! Oh this wicked heart! Lord, I am thine. Though thou shouldst strip me of all my children, and of all my comforts here, yet if thou give me thyself, and clear up to me my interest in the everlasting covenant, it is enough. That blessed covenant has enough in it to gild the most gloomy dispensation of Providence. I have condoling letters daily from my friends. Their words, indeed, do touch my case, but cannot touch my heart."

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INFANT EDUCATION.—A mother once asked a clergyman when she should begin the education of her child, and she told him it was then four years old. "Madam," was his reply, "you have lost three years already. From the very first smile that gleams over an infant's face, your opportunity begins."

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Miscellaneous.

SINGING.—The American physician, Dr. Rush, thus speaks of the utility of singing, not only as an accomplishment, but as a corrective of the too common tendency to pulmonic complaints. "Vocal music," says this celebrated writer, "should never be neglected in the education of a young lady. Besides preparing her to join in that part of public worship which consists in psalmody, it will enable her to soothe the cares of domestic life; and the sorrows that will sometimes intrude into her own bosom, may all be relieved by a song, when sound and sentiment unite to act upon the mind. I here introduce a fact which has been suggested to me by my profession, and that is, that the exercise of the organs of the breast by singing contributes very much to defend them from those diseases to which the climate and other causes expose them. The Germans are seldom afflicted with consumptions; nor have I ever known but one instance of spitting blood among them. This, I believe, is in part occasioned by the strength which their lungs acquired by exercising them in vocal music, for this constitutes an essential branch of their education. The music master of our academy has furnished me with an observation still more in favour of this opinion. He informed me that he had known several instances of persons who were strongly disposed to consumption, who were restored to health by the exercise of their lungs in singing."—*Harmonicon*.

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PRESERVATION OF BOOKS.—About twenty-five years ago, I was annoyed by finding the backs of several rows of books, some in a book-case having glazed doors which were kept locked, and others on adjoining open shelves, frequently mildewed. Wiping them carefully cleaned them only for a short time, for fresh crops of mildew speedily disfigured them again. Remembering to have seen my father, who always made his own ink, finish off by pouring a small glass of spirits of wine into the ink jar, in order to prevent its becoming mouldy, I lightly washed over the backs and covers of the books with spirits of wine, using as a brush the feather of the goose-quill. I frequently saw the books during the next five years, and I have occasionally seen them since, and there has not, so far as I am aware, been a single spot of mildew on them since the spirits of wine were applied. I have used spirits of wine to prevent mildew with equally good effect in other cases.—*Builder*.

MR. MACAULAY'S HISTORY OF ENGLAND.

Six weeks have scarcely elapsed since Mr. Macaulay's History appeared, and it has already reached a third edition. We do not wonder at its popularity, and we expect it to take a permanently high place in English literature. There is, in fact, no good history of England, and it has only been of late years that its sources have been in any degree accurately explored. Even now much remains to be done, and we have heard that Mr. Macaulay's own researches amongst the Dutch archives, not only supplied him largely with materials for his present work, but also convinced him that the history of Queen Elizabeth ought to be entirely re-written.

The popularity of Mr. Macaulay's work renders it more important to notice those false principles and mistakes into which he has fallen, especially in his introductory chapters. We have noticed and deplored that cold and philosophic spirit which seems ashamed to recognise the agency of God, in the conduct of those events which bear on the progress of human affairs. In particular we have noticed and exposed the skeptical doubt, "whether England owes more to the Roman catholic religion or to the reformation," and the worse than skeptical conclusion, that the suppression of the Albigenses and the Lollards was by no means a matter of regret. It is the fashion of a certain class of German philosophers, to speak as if every form of error or false doctrine, was in its season right and proper. They have risen far above the prejudices of those who receive the kingdom of God as little children. In their own imagination they are "wise and prudent," and from their lofty eminence look down with pity and contempt on those who receive the Bible in simplicity and believe the truths it contains. It is not remarkable, then, that ancient popery should be regarded by such as merely an introduction to modern protestantism. Even idolatry has had its advocates, and there are those who would consider "the elegant mythology of the Greeks," as so beneficial in its influence, that the overthrow of its altars, and the destruction of its oracles by the march of Christianity, is to be regarded rather as a loss than a gain. Percy Byshe Shelley conceived Christianity itself to be a very calamitous accident in the history of the world, and lamented that the progress of Greek culture was stopped first by Roman conquests, then by this Jewish superstition. As architects, painters, and sculptors are apt to prefer the gorgeous magnificence of the apostate Rome, to the more sober simplicity of the reformed churches, so the same class of men are sometimes prone to prefer heathenism, with its temples and its idols both, to popery and the reformation. In a work lately published by Archdeacon Hare, to the no small scandal of the Church of England, containing the life of a curate of his own who lapsed into gross infidelity, and which we intend ere long to notice, we find an anecdote of the celebrated Danish sculptor, Thorwalsden, very much to the point:—"Did you ever," writes the unhappy Mr. Sterling, "Did you ever hear the story of his being at a party at Bunsen's, whose house was on the Capitoline Hill, on the side of the temple of Olympian Jove, and where the conversation, as often under Bunsen's guidance, took a very Christian turn, till Thorwalsden remarked through the window, commanding a noble prospect of Rome, the modern city, the planet Jupiter in great glory, and filling his glass, exclaimed, '*Well, here's in honour of the ancient gods.*'"

Such is the spirit in which men "without hope and without God in the world," are content to view those strongholds of Satan, whether they belong to heathen or popish times, against which the doom of heaven has gone forth, and which are numbered amongst the obstacles which impede the progress of Messiah's kingdom. They look upon heathenism, or popery, or Mohammedanism, not as each bears upon the realities of eternity, but as they seem associated with the progress of the arts and sciences, and especially with the embellishments of polished life. The sculptor, Thorwalsden, could drink to

the ancient gods, just as Pugin the architect has gone over to the ancient superstition of a system rich in gorgeous architecture, painted windows, and marble images. So the men of letters, or the antiquary, when indifferent to the kingdom of the Lord of glory, can drink to the memory of the Moors who crowned the ruined heights of Alhambra with their mosques, or of the popish crusaders who desolated the Albigensian villages, and left Rome, down to the time of Luther, at leisure, unopposed by heretics, to erect such majestic temples as the church of St. Peter's, and foster the genius of Michael Angelo and Raphael.

Connected with Mr. Macaulay's skepticism concerning popery and the reformation, we must not overlook his shameful calumny on the memory of Cranmer. We are not blind to the faults and errors of the first protestant Archbishop, but we also know that Mr. Macaulay is utterly incapable of penetrating the inner chambers of the heart of such a man, and that in maligning the great reformer, he only exposes his own ignorance and incapacity. His words are as follows:—"Saintly in his professions, unscrupulous in his dealings, zealous for nothing, bold in speculations, a coward and a time-server in action, a placable enemy, and a lukewarm friend."

To refute these calumnies, uttered, as they are, with a confidence which seems to mock at the notion of fallibility, it would be necessary to go over the events of the life of Cranmer. But a very slight acquaintance with history is enough to prove that Macaulay did not understand, and could not appreciate the reformer whom he defames. It is true he was, to use bishop Burnet's words, "a man of great temper," and disliked violence. "He was," says the bishop, "gentle in his whole behaviour, and though he was a man of *too great candour and simplicity to be refined in the arts of policy*, yet he managed his affairs with great prudence; which did so much recommend him to the king, that no ill offices were able to hurt him." Again—"It is clear that he held not that opinion (concerning the dependence of ecclesiastical functions on the civil magistrate) to get the king's favour by it; for, as in many other things, as in the business of the Six Articles, he boldly and freely argued, both in the Convocation and the House of Peers, against that which he knew was the king's mind, and took his life in his hands, which had certainly been offered at a stake if the king's esteem of him had not been proof against all attempts." Bishop Burnet's notice of his closing scene we also quote, because it is short and pregnant in meaning, remembering, as we must, that Thuanus, or de Thou, was himself a Romanist, and an eminent French judge, the first President of the Parliament of Paris, as well as an historian. "I have nothing," says the bishop, "to add to the sad narrative I gave, both of his fall and of his repentance, and his firm constancy to the last, in that amazing instance of holding his hand in the fire till it was almost burnt away; of which Thuanus gives a very particular account, so that the truth of the fact cannot be disputed."

It has of late become a fashion to abuse Cranmer; and Mr. Macaulay, in his history, has in this, as in other instances, proved that he himself is subject to that same weakness which he says is characteristic of English historians. "As there is no country where statesmen have been so much under the influence of the past, so there is no country where *historians have been so much under the influence of the present*." The abuse of Cranmer may gratify the Tractarians, and will please the Romanists, whilst it is not distasteful either to infidelity or to political dissent. Mr. Hallam has, in like manner, grossly defamed Luther, and spoken of the great German reformer as if those writings, which shook the Vatican and revolutionized Europe, were beneath the notice of an historian of literature. Bossuet, on the contrary, although a papist, is extolled as "the Eagle of Meaux." Thus it is, that we discern in the boasted liberalism of worldly men the natural enmity of the human heart against the things of God.—*London Record*.

[For the Banner of the Covenant.]

THE PAST AND THE PRESENT COMPARED.

In comparison with a former age, to complain of the present as degenerate, is said to be a foible of old men. Against such complainings, the Spirit of wisdom and of truth seems, Eccl. vii. 10, to put us on our guard: "*Say not thou, What is the cause that the former days were better than these? for thou dost not inquire wisely concerning this.*" The forms of both moral good and evil change. Unaccustomed to the present forms of manifestation of the one or the other of them, and distances of times giving occasion to forgetfulness on the subject, may lead to a false judgment in the matter. It is true, too, that while, on the whole, virtue is on the advance, a particular vice, unguarded against for the time, may have a disproportionate prevalence, and hence lead to unjust conclusions, both with regard to the past and the present.

We are not of those who think our own days to be worse than those of by-gone times. Had those accusations that have, on this point, been heard in every past age, been well founded, Tophet itself, perhaps, could not have been worse than our earth. But the reproaches or complaints have not been, nor are they true. Far beyond what was known in former days, restraints are laid upon the grosser aspects of sin; and far beyond any thing known to our fathers, there is an organized efficiency in the production of physical, intellectual, social, and moral good. At no past period of time has the prospect of good to the church and the nations appeared more full of promise, than at this day. In proof of this, we have only to look to the manifestations of the influence of religious and moral principle, in the progress of the Bible, extension of religious tracts, growing regard to the sanctity of the Sabbath, to the interests of education, to the power of the press, the advance of the arts, and the opening of the doors of the nations to an unrestrained intercourse, unknown to previous times, and of which the awakened spirit of missionary enterprise is taking the advantage, to make known to those who have long been sitting in darkness, and in the shadow of death, the way of eternal life. It may, indeed, be said by those inclined to look on these movements in another, or obscure light,—that these are the fields of parade, giving occasion to ostentatious show; which, for the time, chooses to make its appearance in a sacred garb. In the whole, some allege there is little, perhaps nothing of the spirit of vital religion. Into an argument on this allegation, we do not enter. In the manifestations in favour of a moral advancement, there is an earnestness, intelligence, and uniformity, that forbid the suspicion of a prevailing, vain show of hypocrisy. But while we affirm a predominance of enlightened virtue to be in these movements, we assert not their perfection,—nor do we deny that, in their neighbourhood, great defects may be found. To ascertain those defects and their causes, in order to the finding of their remedy, is the duty of those whose circumstances and ability qualify them for the irksome task. Such is not our work.

We frequently find, in the journals of the day, a bitter complaint of the want of "deep and thorough experimental godliness," as characteristic of the present time. And we very freely admit, that the possession of the spirit of such a godliness, would secure to us, were it

general, a loftier character than that which we now have. Yet, in a comparative judgment with a past age, on this subject, we may be liable to err. What do we mean by a *deep, experimental godliness*? Is it a full saving view of the whole system of divine truth, in its doctrines, laws, promises, and the bearing of this system, through the entire circle of sacred institutes of divine appointment and providential dispensations, upon the whole of the inner man, mind, conscience, heart, will; in the production and direction of faith, love, humility, repentance, hope, consolation, religious joy, and a full external expression of these in a life of holiness toward God, and of beneficence toward man? We are ourselves inclined to think that individual examples of such a character are comparatively fewer now than in the days of our fathers; yet that the amount of true religion, religious influence and good morals, is less, we are by no means prepared to grant. The accumulation in one locality may be less, while it being of a character more diffusive and active, is really more. Like the large estate of the man of wealth, when divided and distributed among his heirs, while the particular portion is smaller, the sum total is not less; nor is the product and sum of happiness likely to be diminished. In the case before us, it was more in the *closet*, now it is more in the *street*; but the religion of the street, that which expresses itself in action, though not so distinct or deep, may be, in its measure, as rich as that of the closet. Were it allowable to use the language, we would say, the one appears in the form of scientific demonstration, the other less profoundly in that of the application of the practical rule. These remarks, perhaps, may help to illustrate the difference between the form of the manifestation of the religion of our day, and that of a previous time.

Still, we concede to the complainer of our defects, that we are in all respects, far, very far, behind what the nature of the subject requires, and what our means, under the promised blessing of the Spirit's influence, authorize us to expect? Why, then, are we not of the highest stature of the Christian character? In replying to this, we shall not expatiate on the relative conditions of the household of faith, as at present unpropitious to high attainments in the life of godliness; nor yet on the allurements of the world, its pursuits, gains, associations, honours, and pleasures. Passing over them, and many other topics not inappropriate to the general subject, we shall offer a remark or two on some forms of the neglect of the Bible, of evil tendency in retarding the spiritual growth of the Christian. The Bible furnishes the great mean of advancement in the attainments of holiness. "*Sanctify them through thy truth, thy word is truth.*" But to have this result in its higher forms, the Bible must not only be on our tables, and in our hands, but its contents must be in our heads and hearts. Its precious principles must be understood, and by them every faculty of the inner man must be imbued. In the light of these principles is seen their influence in the production, sustentation, and direction of every grace and virtue that enters into the constitution of the high Christian character, as well as their connexion with, and bearing on the privileges of the sound believer. Deep experience in the divine life, is a near relationship with the deep things of the whole glorious mediatorial constitution of our Redeemer, and with his extended action in the execution of his every office, in its bearing upon all to which it relates in heaven, earth, and hell. Where an acquaintance with these things is

very limited, however spiritual in its nature, the subject of it cannot rank high in the life of godliness. The analogies of life abundantly illustrate this, as the nature of the subject proves its truth. Have we, then, not reason to fear the religion of our age is, while extensively genuine, remarkable for its simplicity? Why is the matter thus? Ought it to remain so?

In replying to the query, *Why is the matter thus?* we at present can refer to only two or three particulars, and these, perhaps, not the most prominent among the causes and evidences of the general evil. Passing over the notice of the spirit of the world in its various forms of operation, which has so extensively invaded the walks of Zion, we — *First*, mention the undue amount of light reading of our day, as leaving little time for a deep exercise of thought. We refer not to that which all reprobate as profane, but to the flood of gossiping papers with which the church is overwhelmed. That they are religious, but little mends the matter. Their subject is said to be religious; but still it is but *gossip*, and takes the place of that of higher character. Some efficient reform is called for in this department of life. A *second* evil is found in the sanctuary. The *continuous exposition* of the word of God is nearly banished from our pulpits; and, except in the pulpit, as a fruit of this, it is rare to find a Bible in the churches of the land. The continuous exposition of scripture, showing the import, the terms, the connexion of the passage, the meaning of the Spirit in the whole, and the practical bearing of the subject on Christian character, is one of the best means to make intelligent and experienced Bible believers. Alas! where is this mean enjoyed? When we add to this the absence of scripture from the little fancy sketch, not unfrequently passed off as a sermon, the evil is seen in progress. A text may be read, but it is a mere motto; as in the *Spectator* of Addison, or the *Idler* of Johnson, we find a quotation from *Horace* or *Juvenal*, but no farther referred to; and, in some quarters, it is a serious ground of complaint, that there is, in the discussions of the pulpit, so little reference to scripture, and often the distinctive characteristics and work of Christ in them will have no place. The Sabbath school and the Bible class furnish for these defects, a very inadequate substitute. A *third* evil of the same sort is found in not a few of our popular religious books. The discussion is too seldom illustrated and confirmed by the adducing of appropriate scripture. A frequent and abundant repetition of some very flimsy poetry, supplies the place that ought to be occupied by the express dictates of the oracles of God. And reference may be made to a *fourth* evil, which we may consider partly as an effect, and partly as a cause, in the form of reaction. This appears in the very frequent representations of death-bed scenes. We are not unapprized of the delicacy due to the subject of personal religion, and of the tenderness with which we should speak of what occurs at the bed of the dying. It will, however, be recollected, that we are not now referring to the *reality*, but to the *degree* of true religion. The evidence of this high degree, we desire to have in another shape than is found in many of our *obituaries*. Alas! in these representations of a living faith, and lively hope, how seldom do we find a reference to any distinctly expressed promise of God, or *inspired* delineation of the exercises of a saved sinner. The *sentimentality* of some silly, while popular hymn, it seems, must, on the solemn occasion, supply the place of God's own

word. How often do we hear as repeated, and again repeated, as the last, or among the last words of the departing immortal, the fanciful lines—

“Jesus can make a dying bed,
Feel soft as downy pillows are.”

But how seldom the language of inspiration, with its depth of thought, and sanctifying unction! Such as, “I know that my Redeemer liveth.” “Whom have I in the heaven but thee? and there is none upon earth that I desire besides thee.” “My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.” “I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.” “He hath made with me an everlasting covenant, ordered in all things and sure: this is all my salvation, and all my desire.” “I know whom I have believed; and I am persuaded that he is able to keep that which I have committed to him against that day.” Why is it, that in obituaries we find so much from the little hymn book, and so little from the Bible, as sustaining faith and hope, and giving to these graces expression in a dying hour? It is in no spirit of captiousness, nor in that which would dare to pass on the state of any before God, that we ask, Is it because that such solemn and appropriate portions of God’s word are either forgotten or unknown? We are unwilling to suppose that such would be disrelished. But whatever may be the cause, the fact is unhappy, and the influence is not good. It tends to lead away from the Bible, when the Bible is most needed, and to raise an imperfect, if not a false standard of piety. A fifth evil, and one which we suspect to have led the way to some of those mentioned, is the very extensive banishment of the songs of inspiration from their appropriate place, in the *psalmody* of the church. The song of inspiration is, in *Zion’s psalmody*, far and wide, a stranger to the hearts, the minds, and lips of her children. A mangled and unsightly *imitation* of it supplies the place of the book of Psalms—a book dictated by the Spirit of Christ. Hear how a respectable writer, one, we suppose, not to be suspected of prejudice in the matter, speaks on this subject, “Dr. Watts,” says Dr. Junkin, “has attempted, professedly, to *improve* upon the sentiment, the very matter, and the order, by various omissions and additions, to fit the Psalms for Christian worship. This is unfair. If Pope had taken the same license with the poems of Homer, all the amateurs of Greek poetry in the world would have cried, *Shame*. But it is a pious and zealous Christian divine who has taken this liberty with the songs of Zion, and almost the whole Church has acquiesced in it. What would we think of the French poet, who, proposing to enrich French literature with a versification of the master-piece of the English muse, should mangle and transpose the torn limbs of the *Paradise lost*, until Milton himself might meet his first-born on the high way and not recognise it? And must this literary butchery be tolerated, because, forsooth, the victim is the inspired Psalmist? Why should the heaven-taught bard be misrepresented thus? Let us rather have the songs of inspiration as God inspired them, and as nearly as is possible, and consistent with the laws of English versification. God’s order of thought is doubtless best for his church. If any one think he can write better spiritual songs than the sweet singer of Israel, let him do it; but let him not dress the savoury meat which God hath prepared, until all its substance

and savour are gone, and then present it to us as an imitation of David's Psalms." Junkin on Prophecy, pp. 331, 332.

Among many other influences of evil bearing, this mangling, this worse than "literary butchery" of the inspired Psalmist, in its extended connexion, sends forth a blighting influence on the spiritualities of true religion. *A drought is upon her waters.* Counteracting influences for good are in operation, and will produce their effects. The Bible must be read and studied, its principles *understood* and *believed*, and be carried into actual life, not in scraps, but in the fulness of its import. Then a *whole* Christ will dwell in the heart of the Church, and instead of the superficialities, and too often what is mistaken for spirituality, the light sentimentalities not unfrequently connected with the excitements of religion, we shall have a deep, divine life, imbuing the whole, and going out in action becoming the elect of God—the expectants of heaven. As a mean, and principal mean, of these high spiritual attainments, let the church have an able, faithful, and fearless ministry, which shall be at home when among the oracles of God, and let God's people intelligently, affectionately, and efficiently sustain such a ministry. Then will the advancement of our age be no longer a matter of doubt. "*Arise, shine; for thy light is come.*"

CLEMENT.

Foreign Missions.

NOTES OF A VOYAGE TO INDIA.

The following very interesting communication from Mr. Woodside, will furnish to our readers an account of the voyage of the late re-enforcement. It will tend, we hope, to increase their interest in the mission families, and the cause to which they are devoted. Let them be remembered in our prayers, and let them not be overlooked in the disposal of our contributions to the cause of Christ.

Indian Ocean, Lat. 0° 39' north, Lon. 93° 48' east. November 8th, 1848.

Rev. and Dear Sir,

We have once more breathed the air of our native hemisphere. We have re-crossed the equator, and arrived at that point in our voyage, where we had determined to commence writing our overland letters. It will be necessary to have all these finished previously to our landing in Calcutta, as our stay there will be limited to a few days, or the shortest possible period in which our preparations for the inland journey can be made, leaving no longer time for correspondence whilst there than the mere acknowledgment, before closing, of those letters which, we trust, will be awaiting our arrival, and the immediate despatch of these. You may, perhaps, be expecting that some of us will furnish you with a "journal" of our voyage. This, I think, you need not expect, as none of us have written one sufficiently extensive and minute to be interesting; and, so far as I am concerned, I am sure that is a task for which I am altogether incompetent. I have thought, moreover, that any thing in the form of a journal is unnecessary, as it must consist of a lengthened detail of monotonous reiterations, equally tiresome and uninteresting. For the sake of private reference, I have kept a brief diary, guided by which, I shall endeavour, in the course of this letter, to furnish you with a short outline of "matters and things in general" that have passed under our observation since we left you.

I begin by a reference to the closing scenes of our residence in Philadelphia. That was a period very eventful to us. It was the dissolution of long and fondly cherished associations. It was the knell of our separation from the endearments of private friendship, and the superabounding enjoyments of enlightened Christian society. On the part of some of us, it was an entrance upon new scenes of action, for which, in all sincerity, we feel but ill qualified. Yet we humbly trust it was a feeble response to the call of duty, approved of God, and likely to be beneficial, through his blessing, to ourselves and others. However painful to the natural feelings it may have been, to leave our friends and country, we have never yet regretted it, and, I trust, we never shall. Apart from the higher aspects of the subject, were it but the tokens of Christian sympathy so liberally conferred upon us, and the warm interest manifested for our personal welfare, by our numerous friends in your city, we have more than enough to reconcile us to any condition in life; but I trust we have a higher source of comfort in that sweet promise, "I am with you." Through you, I would here return our most sincere thanks to the numerous friends to whose kindness we are so deeply indebted, and to whom it is impossible for me to write personally. Would that our gratitude were proportionate to their liberality! I should like to refer at large to those delightful meetings, public and private, which we were privileged to attend on the eve of our departure; but brevity requires that these be in a manner passed over. They were to me hallowed seasons upon which I must ever look back with pious feelings, and the contemplation of which cannot fail to excite to active diligence in carrying out the great object which was there the theme of our deliberations, songs, and prayers. As they drew to a close, I could scarcely suppress a feeling of melancholy, an involuntary sense of loneliness, to think that the bond of Christian intercourse was being gradually severed, and that soon I must contend single-handed with the corrupting influences of an evil world. How strongly I felt on the night before our departure, I need not attempt to describe. We had left a numerous circle of friends,—we surrounded the bed-side of the venerable "father of the church" to receive his parting benediction; I hung upon his accents while he commended us to "God and the word of his grace." How often, previously to this had I with greedy ear listened to his instructions; but never before did they appear so impressive. In all human probability, it was the last time I should ever behold his venerable countenance, or listen to his parental voice. Since first I knew him, he had been to me more than a friend,—a father. I was accustomed to look upon him as my natural protector, and to part with him was like severing the cord of life. I longed to express to him my gratitude for past kindness, and as I quitted his chamber, lingered long upon its threshold for that purpose, but it was impossible. I could not speak. I was obliged to desist, and hastily withdrew. It was then I felt as if the last tie that bound me to the pleasures of Christian lands had been loosed, and my only desire was to quit your shores for the territories of the heathen. But the morning of the succeeding day introduced a fresh scene of unwonted interest, which I am sorry you were not permitted to witness. At the early hour of five o'clock, A. M., on the deck of the steamer "Sun" there had collected a large assemblage of friends, from every extremity of the city, to break again the bread of friendship, to con-

joy us on our way, and implore a blessing on our enterprise. The exercises on board, were of a character which, to be appreciated, must have been enjoyed. By the excellent arrangements of the superintendent and committee of the S. S. Association, every thing was so fitly disposed as to suit in the best manner the end for which we had met. How sweetly did our songs of praise rise upon the stillness of the morning! How fervent the accents of prayer, as they poured from Christian hearts on our behalf! How soothing the words of consolation, tendered by the voice of affection, to our saddening spirits! How affecting the melting tenderness of sorrowing friends, as we ascended into the cars in the street of Burlington! Of this latter scene, you were fortunately an eye-witness. These were occurrences alike gratifying and instructive. They show conclusively that genuine Christian conduct is ever the same, that the true spirit of missions is just now as it was in the apostolic age. Our friends in Philadelphia were not outdone by the friends of Paul at Miletus. Acts xx. 36, 37, 38. These events have made a lasting, and, I trust, a salutary impression upon my mind. They have hallowed in my recollection the memory of our missionary farewell.

The following Sabbath, we spent very pleasantly in New York. Mr. Campbell preached in the forenoon in Mr. Patterson's, Brooklyn, and I in Dr. McLeod's. At the close of the afternoon service in Dr. McLeod's by Mr. C., we had a farewell meeting of the congregation, when Dr. McLeod, in his usual lucid and forcible manner, made some beautiful allusions to Mr. Campbell's former departure—exhibited the true theory of missions—and commended us, and the cause which we represent, by the strongest expressions of brotherly affection to the sympathies of his people. On the evening of the day, we were privileged to address a very large assembly in Dr. McElroy's church, called by the committee of the Presbyterian Board to express to us the kind wishes of the sister church, with whom we are so intimately connected in extending the cause of Christ. The meeting was briefly addressed by the Hon. Walter Lowrie, and subsequently by Mr. Rankin, who had lately returned from the Indian mission. It was delightful to behold so many of the friends of the Redeemer gathered together to do honour to his cause. "Them that honour me, I will honour." 1 Sam. i. 30.

The following day you again became the unexpected, though not unwelcome witness of another most interesting scene, another social circle of kind friends supplicating the divine blessing upon our mission, previously to taking us by the hand and pronouncing a final adieu. Although a comparative stranger in New York, I was not treated as such. Every where I met with the utmost kindness, for which I must ever feel grateful. Their proverbial generosity was fully exemplified, and their Christian zeal amply manifested. I felt sorry that my intercourse with such a people had not been of longer standing. In their conduct I could at once recognise the features of "brethren, dearly beloved in the Lord." Of our trip to Boston, and subsequent proceeding up to the time of sailing, I need not write. You were with us, and are, of course, acquainted with all that transpired. I must, however, embrace this opportunity of apologizing to you and the other kind friends, who, at so great a sacrifice of time and expense, determined to be with us to the last, for the unceremonious manner in which we were compelled

to act towards you while in Boston. The shortness of our time, and the multiplicity of little matters to which we had necessarily to attend precluded all possibility of devoting to the society of our friends as much of our time as we would gladly have done. I have also to express our warmest thanks for the kind assistance rendered us by yourself, and the others who accompanied you. Our gratitude is due to the Rev. Mr. Blaikie of the Associate Reformed Church in Boston, for his unceasing kindness both before our arrival and during our stay there. By his attention we were materially assisted in getting through our preparations in proper time. My personal acknowledgments are due to Mr. Jos. A. Rippard, of New York, who kindly gave to me a neat little medicine chest, and a considerable supply of medicines which I meant to acknowledge through you as a donation to our mission. You know the joy we experienced on the morning of our sailing, by the sudden appearance in our midst of our indefatigable friends Messrs. Stuart and Dunn, who, at no ordinary sacrifice of private comfort, and, I doubt not, detriment to their mercantile pursuits, had come to "accompany us to the ship." Amidst all our bustle, however, there were not wanting at intervals sweet seasons of brotherly intercourse in the social circle, and at a throne of grace. Our concluding exercise at the "Merchant's Exchange Hotel," (where we were joined by another estimable friend, Rev. John C. Lowrie,) and again, in the cabin of the "Dolphin," were to me deeply affecting. As was frequently expressed on those occasions, I felt that "God was there." The blessings there implored, we have since richly enjoyed. But even our dearest friends must leave us. The bell rings out the tocsin of your return,—the locks of hair are quickly exchanged and endorsed,—a parting embrace, and you are gone. We are alone, and standing out to sea. Boston harbour, and its beautiful "bay of islands," have been the theatre of many exciting scenes. Like the waters of the gulf of Venice, these waters were early "married" to the cause of *liberty* and *unfettered commerce*; and their nuptials celebrated by the "Indian tea party." In these, too, the missionary enterprise was early baptized. By the sailing of Judson and his coadjutors, Boston was made the Seleucia of American missions to the Gentile east. How frequently since that time, have those island shores re-echoed the solemn ceremonies of missionary departure, and witnessed the waving signals of separating friends, as the gospel ship unfurls her canvass, and gives her confiding bosom to the fickle waters. Long and earnestly did we look upon the last shadows of your presence, till you were lost in the distance. We had little relish for the beautiful scenery around us; we soon retired to our pretty little cabin; and even the lofty spire and granite columns of Bunker's Hill were quickly hidden to our view. For the first few days we felt excessively fatigued. Our strength was exhausted by over-exertion, and the reaction produced by the leisure which we now enjoyed, rendered us unfit for any active exercise. A week of repose, however, revived us, and being favoured with delightful weather, we were all speedily enabled to enter upon the round of duties at which we have, for the most part, been since employed.

[To be continued.]

RECENT INTELLIGENCE.

CHOCTAW MISSION: *Spencer Academy.*—The number of pupils on the 1st of January, was sixty-six, of whom twenty-four were scholars that have been received during the present term. One of the embarrassments of this institution is the short period which many of the scholars spend at it. The places of those who leave the school are supplied by others; but the result is, that a large proportion of the pupils are in the primary classes. The younger scholars are now under the charge of Miss Dutcher, of whose appointment as a teacher, some months ago, the notice was inadvertently omitted in the *Chronicle*; and their improvement, under her excellent instruction, has been very gratifying. In the general state of the Institute, we do not observe any change of material interest reported in our letters, which are of various dates to the 5th of February.

IOWA MISSION.—A letter from the Rev. Messrs. Hamilton and Irvin, of January 15th, reviews the year then lately ended, and mentions, as reasons for gratitude to God, 1st, the uninterrupted health of the mission families, and the children in the school; 2d, the more pacific feelings of the Indians towards the mission, evinced among other ways, in their not injuring its stock and property, as in former years; 3d, the improvement of the scholars, 35 being in regular attendance; 4th, the decrease of drunkenness among the Indians towards the end of the year, and their better respect of good order, under No-heart, a warm friend of the mission, now promoted to be the principal chief. They also speak with much thankfulness of the kind and efficient influence of the government agent, Col. A. J. Vaughan, who has proved himself an able and warm friend of the Indians. A copy of the Iowa grammar, prepared and printed by the missionaries, was finished during the year; and an elementary book was in press. As to the attendance of the Iowas on the preaching of the gospel, the brethren greatly regret to have nothing of special encouragement to report.

INDIA: FURRUKHABAD MISSION.—A letter has been received from the Rev. J. J. Walsh, of Lypnporie, dated December 20th,—the only letter from the Asiatic missions that has been received of later date than the letters acknowledged in our last issue. Mr. Walsh mentions that considerable interest was felt at his station in the school, and liberal subscriptions would probably be made towards the erection of a new school building.

FRANCE.—Letters have been received from gentlemen connected with the Evangelical Society of France, of dates to the 22d of February. One of the ministers employed by the Society found the door open "to preach the pure gospel in more than twenty towns or villages, where the truth had never been preached since the time of the dreadful persecution of 1551." An urgent appeal was made for pecuniary assistance, the sum of 74,800 francs, or about 15,000 dollars, being required to meet the engagements of the Society, before the end of the year on the 15th of April. This sum, however, includes the debt due by the Society at the end of the preceding financial year, of 2800 francs. One of the letters before us says, "Our position is indeed full of anguish. Never has been offered a better opportunity for evangelizing France—never were more appeals received from numerous populations—and never less money came into our exhausted treasury, in consequence of our national disturbances."—*Missionary Chronicle*.

THE JEWS—THEIR CIVIL CONDITION.—In Great Britain a bill was carried in the House of Commons, but lost in the House of Lords, last year, removing civil disabilities from the Jews, and conferring upon one of the Rothschilds a seat in the parliament to which he had been elected by a large London constituency. A similar bill is about to be brought forward again with every prospect of success.* In France the Jews are free in the most liberal sense. In Austria the enormous taxes that have so long oppressed them have been removed—the general distinctions between them and others in a great measure taken away—and a law is under consideration in the National Diet, at Vienna, allowing intermarriages among all religious sects, and (thus encouraging the general equality of the Jews,) making them merely civil contracts. In Rome they have been released from the Ghetto, and from all the civil disabilities of the Roman states, under which they have groaned so long. In Russia they are allowed free trade in all the large cities and throughout the country. In Turkey the government has issued an order placing the Jews under the protection of the British ambassador, and instructing the consuls throughout the empire to protect and encourage them. Even in Palestine they have a grant to rebuild the temple at Jerusalem.—*Chr. Inst.*

CHANGES IN THEIR SPIRITUAL PROSPECTS.—In this respect the changes have been recently sad. There have, indeed, been conversions in Germany, Hungary, and Prussia; and in Constantinople, Palestine, and some cases in this country there have been inquirers after the way of life—but the general aspect is dark. In Damascus, on account of the death of Mrs. Graham, and the sick-

* Since the above was in type, we learn that Lord John Russell has introduced it, and the House of Commons passed it by a vote of 214 to 111.

ness of Mrs. Robson, the Irish Jewish mission has been broken up, at least for the present. In Jassy, Pesth, and the various flourishing fields of Moldavia, Posen, &c., the recent revolutions have nearly scattered the people and destroyed the missions. In other countries of Europe where God is giving the people rest and opportunities to attend to the gospel, there is a widely spreading spirit of infidelity. In our own country, though missionaries have been employed in New York, Philadelphia, Baltimore, and Charleston, still but little fruit has appeared, and even that under unfavourable circumstances when thoroughly tried.

General Intelligence.

FRANCE.—The political state and prospects of France are becoming more and more settled, but the moral and religious condition is calculated to awaken the most painful apprehensions. . . . The Fourierists are attempting to demonstrate that they are the most faithful disciples of the Saviour. The Socialists are celebrating worship in order to manifest their faith, and the manner of it is worthy of them. Dinners are provided in the suburbs of Paris, and after having eaten and drunken, amidst plates and bottles they deliver speeches on religion, declaim upon politics, sing profane songs, recite odes, and fables, propose demagogical toasts, and then declare that they have celebrated a Christian festival! This awful profanation was especially manifested last Christmas. Three banquets were held. One of them was arranged by the *Socialist democratic females*, as they styled themselves. Children were admitted, and also men. The tribune was occupied by ladies. The first address delivered by one of these women, was entitled, *Sermon on the Mount*. Another lady proposed a toast to the Virgin Mary, St. Simon, Fourier, &c. "Women," said she, in her enthusiasm, "if we desire to transform society, let us take the divine Mary as a model. Let her name be blessed among women. Glory to St. Simon! Glory to Fourier! Glory to all peoples! May they be united among themselves! Joy to all the suffering exiles! To fraternity then—it will put God on our side." Another proposed the following toast:—"To the living Christ! to the French people!" And she sought to prove that there was a complete analogy between Jesus Christ and the French people! This is poor France. How can she prosper, or be blessed in such a state!—We are happy to observe that a law has been passed by which no one can be obliged to work on the Sabbath, and that the President requires all his household to attend church on that day.

ITALY.—Since the 3d of February things have steadily advanced towards the overthrow of the Pope's temporal power, and the establishment of the people's rights. On that day a distinguished priest addressed a vast assembly upon the incompatibility of the temporal and spiritual power being united in the pope. This speech was loudly cheered. On the 5th the assembly convened, and after being present at mass in the Church of St. Mary, the members proceeded to the palace of the Chancery, and entered the ancient hall which had been prepared for them. Crowds attended and applauded. The Minister of the Interior concluded a brief address with the cry "Italy and the people for ever." On the 10th, the assembly, by an almost unanimous vote, decreed a republic. Of 144 votes, 136 voted for the formal ejection of the Pope, and only five refused to vote for the republic. At two o'clock of that day the banner of the Roman republic was flung to the breeze from the tower of the capitol, while its first waving was hailed by the roar of one hundred cannons. At the announcement of the fall of the pope's temporal power, and the rise of the republic, every hat was raised, and every where the people shouted, "The Roman republic for ever!" On the 11th, a grand *Te Deum* was chanted at St. Peter's in honour of the occasion. It was, however, conducted by an ecclesiastical chaplain, no regular priests being willing to officiate.

THE PAPAL STATES.—Austria has marched a body of troops upon Ferrara and seized upon the city, and levied a fine upon the citizens of 200,000 scudi, which she handed over to the Pope. Piedmont has resolved to intervene in Tuscany, to hinder civil war, and oppose the Austrian intervention. It seems probable that Naples, on the south, and Austria on the north side of the Pope, will overrun the Papal States, but still the question of constitutional government at Rome and Florence can scarcely be settled at the point of the bayonet. The relations of Sardinia and Austria add further difficulties to the general confusion, which prevails from the foot of the Alps to the Mediterranean. From Turin all is in a distracted state, while Genoa seems ripe for some republican movement, and altogether the elements of disorder were scarcely ever more ripe in Italy than at this moment. It is only the quiet attitude of France, and the peaceful efforts of England which prevent their combustible material from bursting into a flame. The Prince of Canino has been elected vice-president of the Republic of Rome. The Pope, after halting between abdication and soliciting foreign intervention, has now, it is said, made an application to Austria, and it is confidently stated that Spain is about to send a division of ten thousand men to aid in restoring his Holiness. The latest intelligence from Italy states that the Roman ministry had communicated to the Assembly that a joint intervention of Austria, Spain and Naples is announced. France had not decided what part to take.

The Bible in Italy. From a very interesting letter on this subject from the correspondent of the New York Evangelist we quote the following:

“In evidence of the progress of religious liberty in Italy, in advance of the law; we may cite the great and successful activity of the British and Foreign Bible Society. This Society is prepared to furnish every Italian with the Holy Scriptures upon terms suited to him individually; from cost price at highest, down to nothing in extreme cases. They have instructed their agents to dispose of Bibles and Testaments to booksellers at two-thirds of cost, upon condition of their advertising the books at the exact cost, and no more. The Society has put an immense supply of them into the country at different points, and stands ready to print the Bible at Rome or Florence the moment the press is free. The demand for the Scriptures increases faster and faster. Booksellers in nearly all the great cities from Genoa to Palermo take them readily. At one point we hear of a Jew purchasing eighty copies at the full cost price, upon speculation. He knew where he could sell them to advantage. At another point we learn of a provincial bookseller calling upon an agent and taking one hundred and twenty-five copies to meet a demand in his region. A few copies at a time are deposited at certain book-stalls in various cities, and it is found that they sell well. On one occasion some companies of soldiers, under marching orders, bought up a large quantity which had been put upon sale at a fair, and took them on towards Venice. Lombardy is now shut against our activity in this matter: but certain individuals who travelled through the country last spring and summer, disposed of many hundred copies along their route. The friends of the cause here make all due allowances for those inferior motives which just now aid in the circulation of the Bible; they allow for many copies thrown aside with indifference, and for many obtained and destroyed by the priests. But when all is told upon this side of the question, they are still encouraged to believe that there is an intellectual awakening in the country favourable to the examination of the Scriptures; and they are strong in the faith that full gospel measure, even the hundred fold, will yet be reaped in Italy for the seed they are sowing.”

IRISH PRESBYTERIAN CHURCH AND THE REGIUM DONUM.

In a late number of the Belfast “Northern Whig,” we find a report of a very interesting discussion in the Belfast Presbytery of the Irish Presbyterian Church, in regard to the Regium Donum. We regret that our limits do not permit us at present to do more than publish the following abstract, as found in the editorial columns of the paper mentioned:—

The old and respectable Congregation of Rosemary Street, Belfast, in connexion with the General Assembly, found itself without a Minister, on the appointment of its Pastor, the Rev. Mr. Gibson, to the chair of Ethics for the Students of the Assembly. The members of the Congregation, after having disagreed about one or two Clergymen who had appeared before them, at last concurred in anxiously desiring the ser-

vices of the Rev. Mr. Macnaughten, of Paisley, a Minister of the Free Church of Scotland. That gentleman, though a friend to Establishments, is nevertheless unwilling, owing, we believe, to the circumstances in which he has stood as a member of the Free Church, to receive government endowment, or *Regium Donum*; and the Rosemary Street people have no desire to force him to take such endowment, and pray to have him appointed their Pastor. But, the Belfast Presbytery, by a vote of seventeen to nine, declare, that Mr. Macnaughten *must* pocket the money, or he shall *not* be Minister of the Rosemary Street Congregation.

The Rev. Dr. Cooke, who justly takes credit to himself for the boldness with which he has gone to work, in this instance, says, he knows of no man, in England or Scotland, whom he would more gladly have in Belfast as a fellow-labourer, than Mr. Macnaughten. "Then why," said the Doctor, "did he (Dr. Cooke) not wish him to come here? He would tell them:—Mr. Macnaughten had got a crotchet in his head, and he (Dr. Cooke) did not like crotchets." It may be all very well for the Doctor not to like crotchets; but it is rather too much that, *therefore*, the members of the Rosemary Street Congregation must be debarred the exercise of their right of choice in reference to their Minister. The Doctor's crotchet (for he has a very convenient one, at this time) is very unreasonable; and it becomes tyrannical in its operation, when it is thus backed by a majority in the Presbytery.

The Doctor boasts, that, being "a plain, blunt man, not shackled himself, he can speak the more freely on the subject of government endowments." We cannot tell, indeed, how much it would take to shackle the Doctor; but this we know, that he has more government golden fetters on his interesting person, than any other Minister in the Assembly, and more than any seven of the great body of them. He gets £320 for distributing the *Regium Donum*, and £250 as the government endowment of his Presbyterian Chair; but, of course, he, good man, has no personal interest in the question—he is particularly free from all considerations connected with the "government endowments." We have often had occasion to marvel at his coolness of assertion, and his boldness of pretence; but we do not recollect any instance in which he has acquitted himself with a courage equal to what he has here displayed.

We have given a list of the division, from which it will be seen, that a respectable minority of nine, headed by Dr. Edgar, supported the just and reasonable prayer of the Congregation. Some members of the Presbytery, including Dr. Morgan, were absent; and we trust that they, as well as some of the majority, will, upon due reflection, make up their minds to maintain Presbyterian rights, when the question will be submitted to them in a higher ecclesiastical court. It is said, that the leaders in the Assembly are applying to the government to get the *Regium Donum* placed upon the Consolidated Fund; and if so, it is a bad way of advancing that purpose, to show how such an endowment can be used coercively against the liberties of the laity. For ourselves, if we merely had regard to the voluntary cause, we would rejoice at the present proceeding, feeling as we do, with Mr. Gibson, that its tendency is decidedly favourable to voluntarism.

Obituary.

DIED, in Milton, Northumberland co., Pa., on the 10th of February last, MRS. NANCY TEAS. While it is true that the pious who have left us have, in their good name, a perpetual memorial, it seems right to call attention to the departure of the believer. Every instance of one of our fellows passing into the future, whether with that feeling of triumph or that calm confidence which Christianity inspires, is a precious legacy to the church, and is a fresh proof that there is divinity in that system to which our hope is clinging. There are many of the heirs of glory who pursue an unobtrusive pathway to heaven. Of a retiring disposition, and not pushed by circumstances to the prominence which others enjoy, we hear comparatively little of them. Thus it was with the aged one whose death we record. The name Teas, is familiar to many in our church. Though the writer had not the privilege of acquaintance with the husband of her who has gone, and who, for many years was an elder of the congregation in Milton, many of our ministers appreciated him, and found in him a faithful friend, a valued counsellor, and a ripe believer. Some ten years since, he passed away, truly in triumph, to his reward. Both husband and wife were ardently and intelligently attached to the principles of the Reformed Presbyterian Church; and of the congregation to which they belonged, they were indeed ornaments. It is, we believe, no vain panegyric to state that religion had thrown its peculiar and mellowed light around the character of Mrs. Teas—that the great principles of our holy faith were inwrought with her moral being. Hence, a godly consistency marked her entire walk, and one more example worthy of imitation is furnished to survivors. Her end was peace. There was at times an expressed anxiety to depart, yet always an acquiescence in the Lord's will. The confidence of faith was indulged, and so far as man can know, she has gained unspeakably by the change of worlds. "Let me die the death of the righteous, and let my last end be like his."

Banner of the Covenant.

MAY, 1849.

Historical Sketches.

[For the Banner of the Covenant.]

AN INQUIRY AND ITS ANSWER.

MESSRS. EDITORS:—Permit me to make an inquiry through the pages of the “Banner of the Covenant,” hoping that some of the readers or correspondents of the “Banner” will give an answer to the inquiry. It will, perhaps, not only be edifying and useful to myself, but to a great many of the readers of the “Banner,” who are or may be placed in the same difficulty that I was, under similar circumstances.

The question is this. At what time, under what circumstances, where and by whom was the first Presbytery formed, by which the “Reformed Presbyterian Church” became such, separate, apart, and a distinct church from all others? We can trace the “Covenanters” to their origin, and also Presbyterians, and some places we see where they are called “Presbyterian Covenanters;” but we have not been able to find an answer to this question. The editors, or some of the readers of the “Banner,” will confer a favour by giving an answer to

AN INQUIRING FRIEND.

The best reply which we can give to this inquiry, will be found in the following extracts from the historical part of the Scottish Testimony. It will thus be seen that while the great mass of the Presbyterians of Scotland acceded to the establishment formed at the revolution settlement in 1688, there were some who maintained the original ground of the Covenanted Reformation, and thus were properly termed Covenanters. For many years this small remnant was destitute of any ministerial guide, but at length Mr. M'Millan, who had been in connexion with the established church, united with these few adherents to the attainments of the old Covenanters. Mr. M'Millan remained their only minister for 37 years, when he was joined by Mr. Nairne, and then in 1743, the Reformed Presbytery was constituted. It must be observed that this was not the *original* formation of our church, but only its *re-organization*.

[FROM THE TESTIMONY OF THE REFORMED PRESBYTERIAN CHURCH, SCOTLAND.]

The change produced by the revolution in 1688, deserves ever to be commemorated as a remarkable instance of the goodness of God to these lands; and the crisis at which it was accomplished, enhances the value of the deliverance. * * *

Yet it is to be lamented exceedingly, that the nations did not improve the precious opportunity again afforded to them, of restoring those excellent constitutions, in church and state, which Charles had overturned. Happy had it been for Scotland, whose obligations to steadfastness were so numerous, had she then complied with the divine injunction; “Remember whence thou art fallen, and repent, and do thy first works!”

Happy had it been for England, bound as she was in the same solemn league with Scotland, had she now strenuously applied herself to fulfil her sacred vow; "to endeavour the reformation of religion in the kingdoms of England and Ireland, according to the word of God, and the example of the best reformed churches!"* And how happy had it been for Ireland, where the progress of the truth was alternately obstructed by popish violence, and by prelatic persecution, and where the blighting influence of a covetous, inefficient, political clergy, still continues to present an insuperable obstacle to the advancement of the reformation! But the men who possessed the power of dictating to the new ruler the terms on which these nations were henceforth to be governed, were altogether averse to implement the engagements of their fathers.

There was a small minority in Scotland, with whom a portion of the Presbyterians in the north of Ireland concurred in sentiment, to whom these things were matters of deepest sorrow and disappointment. They had hailed the arrival of William, Prince of Orange, with a more fervent joy than any other class, because they had been the greatest sufferers under the late tyranny. They gave unequivocal evidence of their readiness to hazard their lives in the cause of their country's deliverance, by the effectual aid which they rendered in quelling an insurrection, raised in favour of the exiled king. But when they beheld, in the progress of the revolution settlement, that the best interests of religion were to be compromised; that many of the persons employed in erecting the new fabric, were such as had acted a prominent part in demolishing a more noble structure, and even in shedding the blood of the saints; when they perceived a deliberate design, to leave buried under the rubbish of iniquitous laws, a large share of what was most valuable in Scotland's reformation, their sanguine hopes were suddenly blighted, and the painful conviction was forced upon them, that the time of complete deliverance for the church was not yet come.

They were fully aware, from long and sad experience, that the decision to which they had come would expose them to obloquy and reproach; that must necessarily exclude them from most of the avenues to worldly honour and distinction; and that it might possibly bring upon them a new train of legal penalties. But their fathers, who had passed to their eternal reward, had committed to their custody a sacred deposit of precious truth, in the defence of which thousands of them had laid down their lives; and they could not consent to betray their trust, whatever hazard might arise from their fidelity. The banner for Christ's crown and covenant had waved over the field of Scotland, when the storm of persecution had raged most fiercely, and how could they be justified in dropping it now, when the God of Zion was pleased to command a calm?

The steadfastness of these witnesses was put to a very rigorous trial by the defection of their ministers. For some time the Rev. Messrs. Linning and Boyd had been united with Mr. Shields in dispensing the word and ordinances among them. The two former discovered an eager desire for union with the Revolution church at the earliest opportunity. Even Mr. Shields, who had been fellow-labourer with Renwick, and afterwards his biographer, of whose talents and piety the "Hind let loose" will be a lasting memorial, was carried away by the tide of conformity. He lived to repent of this rash step, when it was too late to

* Solemn League.

recover what he had lost,—his character and peace of mind.* By the apostacy of their ministers, the people were once more left as sheep without a shepherd. In this emergency, their fellowship meetings and general correspondence were diligently maintained. They believed it to be inconsistent to join in partial or occasional fellowship with a church with which they could not join in full communion; and they perceived clearly, that attendance on public ordinances in the places where they respectively resided, must, in a short time, lead to the breaking up of their union, and, in so far as they were concerned, to the suppression of their testimony. Yet they would not violate the order of Christ's house to obtain ministers by any irregular course. When their faith and patience had been tried for a period of sixteen years, their prayers for a faithful minister were answered by the accession of the Rev. John M'Millan from the Established church, in the year 1706.

It was a source of fervent joy and praise to the scattered societies to have the ordinances of divine grace once more dispensed to them by a pastor, whose administration they could own without abandoning any part of their testimony, and without embracing an ecclesiastical fellowship which they justly regarded as exceedingly defective and corrupt. The toils and privations to which Mr. M'Millan cheerfully submitted, often imbittered by calumny and reproach in visiting and feeding a flock so widely scattered, proved him not unworthy to take up the mantle and the ministerial charge, which Cargill and Renwick had left behind. In a short time he was joined by Mr. John M'Neil, a licentiate of the Established church, who, while he continued in the fellowship of that church, contended for the same truths for which Mr. M'Millan had borne testimony, and had passed through the same ordeal of ecclesiastical persecution to which that excellent man was subjected. In 1708, they concurred in laying before the commission of General Assembly a joint protestation and declination, in which they presented an explicit statement of the grounds of their controversy with the Established church. Mr. M'Neil laboured as a preacher with much acceptance until his death. The high veneration which all parties entertained for the established order of Presbyterian government prevented any attempt to obtain ordination for Mr. M'Neil in an irregular way. Neither would they make the least compromise of their principles, in order to gain the co-operation of other ministers, who had been expelled from the Established church for pleading, to a certain extent, the same cause with themselves. Their ardent love to the truth, the testimony of an approving conscience, the manifest tokens of a blessing from on high resting on their labours, supported them amidst all present trials and discouragements.

After the incorporating union with England in 1707, and the restoration of patronage in 1711, had presented fresh instances of the apostacy of the nation, they adopted the resolution of renewing the Covenants, both as a means of confirming the faith of the church, and of giving a public testimony for the cause of Scotland's reformation. After much serious preparation, the solemn work was performed at Auchensach, near to Douglas, in the year 1712.

* He subsequently held the office of chaplain to a regiment which fought in league with the Pope. Having violated his covenant with God and the church, by which he was bound to oppose the power of Antichrist, we soon find him in the army employed to defend the man of sin. He subsequently embarked in the expedition to Darien, and, after having experienced the utmost distress, died unknown and neglected in Jamaica.

When the Rev. Ebenezer Erskine and his associates seceded from the judicatories of the Established church in 1733, Mr. M'Millan and the people under his care conceived strong hopes that the cause for which they had contended would be adopted by the Seceders. The testimonies emitted on both sides against the corruptions of the Established church, seemed very much to harmonize. But it soon appeared that the same harmony did not exist in the views which they entertained, respectively, in regard to the civil government of these nations. It was freely admitted by the Seceders that many grievous defects existed in those civil institutions which were erected at the revolution; that the qualifications required by the Scriptures, and by the Covenants, were not possessed by the civil rulers; and that the complex system in church and state entirely excluded, and was calculated to bury in oblivion, the covenanted reformation of the three kingdoms. Yet they believed it to be their duty to yield allegiance to the government, as the ordinance of God, to offer up stated prayer for it, and to render to it their active support. On the other hand, Mr. M'Millan and his people, being convinced that the conduct of these nations at the revolution involved a breach of their mutual engagements, and of their solemn covenant with God; and perceiving that the support of an Antichristian hierarchy, and of a usurped supremacy over the church, were made essential to the constitution; that the door of admission to the most important offices in the government was open to unprincipled and ungodly men; and that the relation subsisting between church and state gave to such men, when in power, a dangerous ascendancy over the Established churches, could not believe it to be incumbent on them to render to a government which "established iniquity by law" the allegiance which is due to institutions framed in accordance with the inspired volume. A controversy ensued, which, it must be admitted, was managed with some asperity on both sides, and which served to prove that the two parties could not be advantageously united into one communion. It was some consolation to Mr. M'Millan and his people, under this disappointment, that the accession of the Rev. Mr. Nairne to their cause enabled them to obtain a Presbytery. This minister had been a member of the Associate Presbytery; but as his sentiments on the subject of magistracy were not in unison with those of that body, he gave in his reasons of dissent, and withdrew; and having declared his adherence to the cause of the reformation as held by Mr. M'Millan and his people, he was received by them into church fellowship, and concurred with Mr. M'Millan and some ruling elders in constituting a Presbytery at Braehead, in the parish of Cornwath, on the first of August, 1743, under the appellation of the REFORMED PRESBYTERY. This designation they assumed as expressive of their attachment to the reformation cause, and of their desire, through divine aid, to contend for all those scriptural attainments, both in church and state, to which these nations were so solemnly pledged.

A door was now opened for the admission of young men to the ministry; and Alexander Marshall, having passed the usual pieces of trial before the Presbytery, was licensed to preach the gospel on the following year. To the aged father, who, for a period of nearly forty years, had stood almost alone in maintaining this cause, and whose heart must have frequently trembled for the ark of God, it was a delightful spectacle to see the church assuming a regular organization, and enjoying the visible prospect both of permanence and increase. Nor could any

thing be more appropriate, as a means of confirming the faith of the church, and of fortifying the minds of the more youthful labourers, in whose hands the testimony was shortly to be left, than a renewal of the exercise in which this band of witnesses had engaged about thirty-three years before. The solemn work of Covenant-renovation was accordingly once more performed by the church at a place called Crawford-John, in Lanarkshire, in the year 1745.

As this was the last instance in which the public covenants were renewed in the Reformed Presbyterian church, we beg here to offer the following observations:—1st. That covenanting is an occasional duty, to be performed as the circumstances of the church, or of a nation may seem to demand; and that the permanent obligation of the covenants of these lands depends on their moral and scriptural character, rather than their being publicly recognised or renewed. 2d. Yet we believe that where a church or people have been brought under the bond of such engagements, it is a duty warranted by reason and Scripture occasionally to renew them, as the aspects of divine providence may require. 3d. We believe that the defection of a great majority of a church or nation from such covenants does not cancel their obligation; and that the call upon a minority, who adheres to them, to bring them up to remembrance, becomes the more urgent when the public acts of the majority have a tendency to bury them in oblivion. 4th. We approve of the zeal and faithfulness which prompted our fathers to engage in this work at seasonable times, and admit that we are placed under superadded obligations to adhere to these covenants in consequence of their deeds of renovation.

A few years after, the church was enabled to take a step of some importance for extending the knowledge of her principles in the new world. During the persecution, many Presbyterians who were driven from their native country, found an asylum in North America. These exiles, and their descendants, were accustomed, when it was practicable for them, to unite themselves into praying societies, as they were wont to do in their own land, on the footing of reformation principles. In the same year in which the Reformed Presbytery was constituted in Scotland, a number of them, residing in the State of Pennsylvania, held a meeting for the renovation of their covenants. At that time they enjoyed the labours of a minister who seemed to hold reformation principles very firmly, and to propagate them with uncommon zeal.* He proved deficient in steadfastness, however, and the United Societies there were left for many years, as their brethren had been in Scotland, without a public ministry. In the year 1752, the Scottish Presbytery was enabled to comply with their importunate entreaties for help, by sending to them the Rev. Thomas Cuthbertson, who, during a period of twenty years, was the only minister on that continent who displayed a banner for the whole of the Scottish reformation. By the assistance of some brethren who emigrated from Ireland, a Presbytery was at length constituted in the year 1774.† The same causes which retarded the progress of reformation principles in the British Isles operated also in America; yet, in the process of time, the Lord crowned the labours of his servants there with most encouraging success.

* The Rev. Mr. Craighead.

† The first Presbytery consisted of the Rev. Messrs. Cuthbertson, Linn, and Dobbin, with ruling elders.

Practical Essays.

A DANGEROUS MISTAKE.

The mistake to which we refer, is that of taking conviction for conversion, certain impressions of guilt and danger of sin made upon the conscience, for the saving operations of the Spirit. These convictions are important; it is highly desirable and necessary to have settled persuasions of the established connexion between sin and punishment, and, as a natural consequence, to feel uneasiness and alarm, in proportion as we have reason to believe our sins yet unpardoned. Until we see ourselves lost, we shall never truly come to Christ for salvation. Until we feel our malady, and dread its consequences, we shall never have recourse to the Physician, or be willing to comply with his prescription.

We adjure you, therefore, as you value your eternal interests, not to trifle with convictions, or to endeavour to wear off religious concern and uneasiness, by the vanities of life and stupefactions of pleasure. Regard and cherish them as the sacred visitations of heaven, look upon them as mercifully designed to rouse and awaken you from a fatal stupor. They are often the harbingers of mercy. Wherever the Spirit of God is, in reality, he will convince of sin; but conviction is produced in thousands who still remain destitute of saving grace.

That influence of the Spirit, by which a *change of heart is effected*, is essentially different from that distress and alarm which may be resolved into the exercise of mere natural conscience. For a man to be convinced that he is a sinner, and to tremble at the apprehension of wrath to come, is certainly something very distinct from becoming a new creature. Real Christians have not only perceived their danger, but have fled for refuge; have not only been less or more troubled with a sense of guilt, but, in consequence of coming to Christ, have found rest for their souls. On a review of your past life, you perceive innumerable transgressions, it may be, and are perfectly convinced that you have been "walking according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience."

So far as it is well, your apprehensions are just and well founded, and your situation more replete with danger than you have ever conceived it to be.

Do not, however, rest here. Let the views you entertain, excite you the more earnestly to press into the kingdom of God. Let them engage you to a more diligent use of the means of grace; and, above all, let them lead you to fix your hope and trust on the Redeemer, whose blood alone can cleanse you from sin, and whose intercession is able to save "to the uttermost, all that come unto God by him."—(Heb. vii. 25.) Apply to him with humble faith and ardent prayer, and though you may be tempted to cherish doubts of the extent of his power and grace, say with him of old, "Lord, I believe, help thou my unbelief."

Lay aside, as far as possible, every object, till you have reason to believe you have obtained mercy, and are renewed in the spirit of your mind. Address the throne of grace with unceasing importunity, remembering who hath said, "Ask, and ye shall receive; seek, and ye shall find. Him that cometh unto me I will in no wise cast out." In all your addresses to God, make use of the name and intercession of Christ; plead the efficacy of his blood, and the encouragement he hath

afforded sinners, in his gospel, to return to God. Keep a continual watch over your words, thoughts, and actions; keep your heart with all diligence. Guard, with the utmost care, against levity and sloth, two most dangerous snares to the souls of men.

If you ask, how you may know whether you are partakers of the special grace of God; we reply, This will be best ascertained by its fruits. When you feel a fixed hatred of sin, an intense thirst after holiness and perfection, and a delight in the word and ways of God; when you are habitually disposed to dwell on the thoughts of Christ and heaven; when the Saviour appears unspeakably precious, as "the pearl of great price," and you are habitually ready to part with every thing for his sake, you may be certain that you are born of God.

These are the fruits of the Spirit, which sufficiently demonstrate the influence and presence of that blessed Agent. Till you have experienced effects of this kind, you are in a wretched state, though surrounded with all the brightest earthly prospects, because you are estranged from God, and exposed to his eternal wrath and displeasure.—*Robert Hall.*



A FRIGHTENED DISCIPLE.

People do not feel very well when they are frightened. And they do not look very well, either. As for the last item, a case like the one in the caption, is one of the worst cases I know of. Now, a fright is a frightful affair, if there be an object of terror. But when the fright is occasioned by nothing adapted to such a result, there is something pitiful in the weakness of the sufferer, and ludicrous in the development made of himself.

A frightened disciple! But the very best authority has testified that "the righteous are as bold as a lion," and one was once known to say, and I thought most were like him, "I will not fear, though the earth be removed, and the mountains be carried into the midst of the sea." Then the one I saw could not have been near akin to the one just named; indeed, one must look sharp to discover any relationship at all. But, my readers will use their own judgments, when I have given them the case.

1. He was frightened by a *cloud*! The precious privileges of the Sabbath would commence in an hour or two. But that cloud! It did not look good-natured. There was no thunder nor lightning about it. But then there might be water, and *if* there was, and *if* it should let the dwellers below know it by an actual descent of the drops, and he should unluckily happen to be one of the number, how lamentable! He get wet! It was a terrific thought. I have read of an ancient disciple who was "a night and a day in the deep," and a good soaking he must have got by it. And he was not frightened, either. It would take more water than there was in all the ocean to frighten him. But the danger, not very pressing either, of a little sprinkling, did the work for the man I am noticing, and therefore I do not think a man could pitch a biscuit over the moral distance between him and Paul.

2. A *supposition* frightened him. The hour of a prayer-meeting was approaching. It was in his mind to go. But a supposition started up, like a serpent out of the grass. "I may be called on to pray. I do not feel like it. I do not think I could offer a prayer in my present state. My heart does not sympathize in such a business. I believe I will not go." The supposition stalked like a frightful spectre before him. It palsied his purpose, and his seat was vacant at the meeting for prayer. I believe

many have been frightened from such meetings in the same way. I should like to see a group of them give, each in his turn, his views of the passage, "Men ought always to pray, and not to faint."

3. *Hard words* gave our disciple a fright. Wicked men know how to use this species of artillery against faithful saints, and the disciple in my eye had it tried upon him. And I was sad at the result. It made him droop. He was evidently alarmed, for he took some things back, both true and good, which he had said, and shrunk from doing others which the Bible and conscience both urged him to do. I wish he could have had a campaign with Paul. Hard words, like flints upon steel, did but strike out the fire in that good old soldier's soul. They roused him as nettles would a lion; not to give hard words back again, but to love and pray the more for his enemies, and to go the more zealously onward in his Master's cause. If hard words could have frightened Paul, he would have been in fright the most of his Christian life, but I will thank the man that will show me the instance in which they gave him alarm.

4. A proposed charitable collection gave our disciple something of a fright. It was thought that he bore such a relation to one who had sent him word that "it was more blessed to give than receive," and who had set the example of the blessedness of giving, in "that he gave himself for us;" it was thought that the disciple would have felt that such a relation to such a giver would have made charitable giving a very pleasant affair, and that there could have been nothing frightful about it. But it seems that *any* blessedness in giving, to say nothing about *more*, was not a matter he well understood; and the example of his Lord, it was to him but a dimly seen star, and in fact not often in his horizon at all. Hence he was uneasy if a collector or a contribution box was on a pilgrimage in his vicinity. I never heard that he made a bodily escape in terror on any such occasion, but his soul had wings and fled from the object whose claims were presented. And if his soul was as empty as the charity box would be, if all were like him, a very small pair of wings would suffice to carry so small and empty a soul from the regions of benevolence.

I have only one more thing to say about the frightened disciple, and that is, I wondered he was not frightened out of *hope*. Duties, one after another, went overboard in his alarm; and supposing that hope was part and parcel of the same bundle, I expected that would go overboard too.

But scared as he often was, and many a Christian grace as he dropped in his haste, he continued, somehow or other, to hang upon hope. But he might as well let it go. And I mean to tell him, if ever he gets so alarmed as to seek to relieve the ship by casting any duties of religion, he happens to have on board, into the sea, that he had better send hope after them as quickly as possible. Hope has no business out of their company. Let them sink or swim together.—*N. Y. Evangelist.*



BISHOP GEORGE AND THE YOUNG PREACHER.

BY T. S. ARTHUR.

An aged traveller, worn and weary, was gently urging on his tired beast, just as the sun was dropping behind the range of hills that bounds the horizon of that rich and picturesque country in the vicinity of Springfield, Ohio. It was a sultry August evening, and he had journeyed a distance of thirty-five miles since morning, his pulses throb-

bing under the influence of a burning sun. At Fairfield he had been hospitably entertained by one who had recognised the veteran soldier of the cross, and who had ministered to him for his Master's sake of the benefits himself had received from the hand which feedeth the young lions when they lack; and he had travelled on refreshed in spirit. But many a weary mile he had journeyed over since then, and now as the evening shades darkened around, he felt the burden of age and toil heavy upon him, and he desired the pleasant retreat he had pictured to himself when that day's pilgrimage should be accomplished.

It was not long before the old man checked his tired animal at the door of the anxiously looked for haven of rest. A middle-aged woman was at hand, to whom he mildly applied for accommodations for himself and horse.

"I don't know," said she, coldly, after scrutinizing for some time the appearance of the traveller, which was not the most promising, "that we can take you in, old man. You seem tired, however, and I'll see if the minister of the circuit, who is here to-night, will let you lodge with him."

The young circuit preacher soon made his appearance, and consequentially swaggering up to the old man, examined him for some moments inquisitively, then asked a few impertinent questions, and finally, after adjusting his hair half a dozen times, feeling his smoothly shaven chin as often, consented that the stranger should share his bed for the night, and turning upon his heel entered the house.

The traveller, aged and weary as he was, dismounted, and led his faithful animal to the stable, where, with his own hands he rubbed him down, watered him, and gave him food, and then entered the inhospitable mansion, where he had expected so much kindness. A methodist family resided in the house, and as the circuit preacher was to be there that day, great preparations were made to entertain him, and a number of the methodist young ladies of the neighbourhood had been invited, so that quite a party met the eyes of the stranger as he entered, not one of whom took the slightest notice of him, and he wearily sought a vacant chair in the corner, out of direct observation, but where he could note all that was going on. And his anxious eye showed that he was no careless observer of what was transpiring around him.

The young minister played his part with all the frivolity and foolishness of a city beau, and nothing like religion escaped his lips. Now he was chattering and bandying senseless compliments with this young lady, and now engaged in trifling repartee with another, who was anxious to seem interesting in his eyes.

The stranger, after an hour, during which no refreshment had been prepared for him, asked to be shown to his room, to which he retired unnoticed—grieved and shocked at the conduct of the family and the minister. Taking from his saddle-bags a well-worn Bible, he seated himself in the chair, and was soon buried in thought, holy and elevating, and had food to eat which those who passed him by in pity and scorn dreamed not of. Hour after hour passed away, and no one came to invite the old, worn-down traveller to partake of the luxurious supper which was served below.

Toward eleven o'clock the minister came up stairs, and without pause or prayer, hastily threw off his clothes, and got into the very middle of a small bed, which was to be the resting place of the old

man as well as himself. After awhile the aged stranger rose up, and after partly disrobing himself, knelt down, and remained for many minutes in fervent prayer. The earnest breathing out of his soul arrested the attention of the young preacher, who began to feel some few reproofs of conscience for his own neglect of this duty. The old man now rose from his knees, and after slowly undressing himself, got into bed, or rather upon the edge of the bed, for the young preacher had taken possession of the centre, and would not voluntarily move an inch. In this uncomfortable position the stranger lay for some time in silence. At length the younger of the two made a remark, to which the elder replied in a style and manner that arrested his attention. On this he moved over an inch or two, and made more room.

"How far have you come to-day, old gentleman?"—"Thirty-five miles."

"From where?"—"From Springfield."

"Ah, indeed! You must be tired after so long a journey, for one of your age."—"Yes, this poor old body is much worn down by long and constant travel, and I feel that the journey of to-day has exhausted me much." The young minister moved over a little.

"You do not belong to Springfield, then?"—"No. I have no abiding-place."

"How?"—"I have no continuing city. My home is beyond this vale of tears." Another move of the minister.

"How far have you travelled on your present journey?"—"From Philadelphia."

"From Philadelphia! (In evident surprise.) The Methodist General Conference was in session there a short time since. Had it broken up when you left?"—"It adjourned the day before I started."

"Ah, indeed!"—moving still farther over towards the front side of the bed, and allowing the stranger better accommodation. "Had Bishop George left when you came out?"—"Yes; he started at the same time I did; we left in company."

"Indeed?"

Here the circuit preacher relinquished a full half of the bed, and politely requested the stranger to occupy a larger space.

"How did the bishop look? He is getting quite old and feeble, is he not?"—"He carries his age tolerably well. But his labour is a hard one, and he begins to show signs of failing strength."

"He is expected this way in a week or two. How glad I shall be to shake hands with the old veteran of the cross! But you say you left in company with the old man—how far did you come together?"—"We travelled alone for a long distance."

"You travelled alone with the bishop?"—"Yes; we have been intimate for years."

"You intimate with Bishop George?"—"Yes; why not?"

"Bless me! Why did I not know that? But may I be so bold as to inquire your name?"

After a moment's hesitation, the stranger replied—"George."

"George? George? Not Bishop George?"—"They call me Bishop George," meekly replied the old man.

"Why—why—bless me! Bishop George!"—exclaimed the now abashed preacher, springing from the bed, "*You have had no supper!*"—I will instantly call up the family. Why did you not tell us who you were?"

“Stop—stop—my friend,” said the bishop, gravely, “I want no supper here, and should not eat any if it were got for me. If an old man toil-worn and weary, fainting with travelling through all the summer day, was not considered worthy of a meal by this family, who profess to have set up the altar of God in their house, Bishop George surely is not. He is at best but a man, and has no claims beyond those of common humanity.”

A night of severer mortification the young minister had never experienced. The bishop kindly admonished him, and warned him of the great necessity there was of his adorning the doctrines of CHRIST, by following him sincerely and humbly. Gently, but earnestly, he endeavoured to win him back from his wanderings of heart, and direct him to trust more in God and less in his own strength.

In the morning the bishop prayed with him long and fervently before he left the chamber; and was glad to see his heart melted into contrition. Soon after the bishop descended, and was met by the heads of the family with a thousand sincere apologies. He mildly silenced them, and asked to have his horse brought out. The horse was accordingly soon in readiness, and the bishop, taking up his saddle-bags, was preparing to depart.

“But surely, bishop,” urged the distressed matron, “you will not leave us. Wait a few minutes—breakfast is on the table.”

“No, Sister L——, I cannot take breakfast here. You did not consider a poor toil-worn traveller worthy of a meal, and your bishop has no claims but such as humanity urges.”

And thus he departed, leaving the family and minister in confusion and sorrow. He did not act thus from resentment, for such an emotion did not rise in his heart, but he desired to teach them a lesson such as they would not easily forget.

Six months from this time the Ohio Annual Conference met at Cincinnati, and the young minister was to present himself for ordination as a deacon; and Bishop George was to be the presiding bishop.

On the first day of the assembling of the conference our minister's heart sunk within him as he saw the venerable bishop take his seat. So great was the grief and agitation that he was soon obliged to leave the room. That evening, as the bishop was seated alone in his chamber, the Rev. Mr. —— was announced, and he requested to be shown up.

He grasped the young man by the hand with a cordiality which he did not expect, for he had made careful inquiries, and found that since they had met before a great change had been wrought in him. He was now as humble as he was before self-sufficient and worldly-minded. As a father would have received a disobedient but repentant child, so did this good man receive his erring but contrite brother. They mingled their tears together, while the young preacher wept as a child, even upon the bosom of his spiritual father. At that session he was ordained, and he is now one of the most pious and useful ministers in the Ohio Conference.

HOW TO HEAR THE GOSPEL.

Rowland Hill paid a visit to an old friend, a few years before his death, who said to him, “Mr. Hill, it is just *sixty-five* years since I first heard you preach, and I remember your text and a part of your

sermon. You told us that some people were very squeamish about the delivery of different ministers who preached the same gospel. You said, suppose you were attending to hear a will read, where you expected a legacy to be left you, would you employ the time when it was reading, in criticising the manner in which the lawyer read it? No, you would not; you would be giving all ear to hear if any thing was left to you, and how much it was. That is the way I would advise you to hear the gospel." This was excellent advice, well worth remembering *sixty-five* years. Multitudes, because they have not learned the lesson taught by Rowland Hill, lose much of the benefit and enjoyment they might derive from hearing the gospel preached.

ORIGIN OF LESS CONSEQUENCE THAN DESTINY.

When Philip Henry sought the hand of the only daughter and heiress of Mr. Matthews in marriage, an objection was made by her father, who admitted that he was a gentleman, a scholar and an excellent preacher; but he was a stranger, and "*they did not even know where he came from.*" "True," said the daughter, who had well weighed the excellent qualities and graces of the stranger, "but I know *where he is going*, and I should like to go with him;" and they walked life's pilgrimage together. How different would be the world's estimate of men if they were judged less by their origin, and more by their destiny.

A LESSON FROM CAFFRELAND.

There is in Caffreland a little society of about thirty or forty Christians, who are very poor—very poor indeed. A great part of them are widows, who are obliged to work hard to get bread to eat. The way in which they earn their food, is by picking up fire-wood and carrying it a long, long way to sell it in a town, and for this they do not get much. When the time came of the missionary society's jubilee, the minister in this place looked round on his poor people, and said to himself, "I will not talk to them about the jubilee, they are too poor to give any thing." But it happened that he went soon after to preach at Graham's town, on purpose to make a collection for the jubilee there. It came to the ears of his people, and one of them said, "Why don't you speak to *us*, and ask *us* to do something?" "It is," he said, "because I really don't think you can raise more money than you do already. I wish you would *feel* more and *pray* more, but I cannot ask you to give money." The man replied, "Perhaps the Lord will put it into our hearts to give money too." The minister was so much struck with the man's zeal, that he called the little band of Christians together, and told them about the jubilee, still scarcely expecting any money, for he could not tell where it should come from. But when the heart is moved, the hand *will not* be still. They brought him no less a sum than fourteen pounds. One of the poor widows came, with how much do you think in her hand? Fifteen shillings! The missionary was unwilling to take it from her. She said, "You must take it, the Lord hath done much for me." By and by she brought another five shillings. "My heart will not be still," she said, "till I have made up the pound." To one of the native teachers the minister said,

‘You cannot do more than you do now.’ He answered, “I must try to do more. Two words overcome me; one is, ‘Ye are redeemed, not with corruptible things as silver and gold, but with the precious blood of Christ!’ What blood is so precious as the blood of Christ? and this is what God hath redeemed us with. I must, therefore, try to do more. The other word is, ‘What is a man profited if he shall gain the whole world, and lose his own soul?’ I see that the soul is indeed precious, therefore I must try to do more.”

Oh! for the heart of these poor Caffres! My children, if your hearts were as full of feeling as theirs—as full of love to Christ and of love to souls,—not one of *your* little hands would be standing still.

London Mis. Rep.



Anti-Slavery.

NEGRO IMPROVABILITY.

An article on the subject of Ethnography, the science of races of men, which appears in the ‘Edinburgh Review’ for October, will be perused with no small satisfaction by persons taking an interest in the progress of human intelligence, and the present condition of the coloured races. The doctrines which the reviewer establishes from a variety of evidence, are to this effect—that notwithstanding the extraordinary diversity of cranial formation, and colour of skin among mankind, all are of one species or family; and that the diversities which strike us as so remarkable, are a result of circumstances. Taking the Caucasian, or white races, as the most perfect type, physically and mentally, it is made out satisfactorily that tribes may be gradually cultivated up to this standard, or depressed below it. It seems, however, from the evidence adduced, that races may be much more rapidly degraded than elevated. Misusage of all kinds, bad food, inclemency of climate, severe bodily labour, will soon brutify, so to speak, the human being; and this fact is indeed obvious from common observation. The raising of the species from a lower to a higher standard, is a work comparatively tardy; yet the elevation is certain, provided the influences are employed. In this latter department of the subject one reads with pleasure of the improbability of the negro races; and we see, as in a vista, not only the gradual change of their features, but the actual abatement of colour in their skins. Negroism appears to be a result of centuries of exposure to a tropical clime, along with degradation of habits. Alter these habits for the better, submit the negro through several generations, to the usual modifying influences of civilization, and there seems no reason to doubt that at least comparative whiteness of skin would be the consequence. Referring the reader to the article in question for a luminous treatment of this curious subject, we may extract the following passages, bearing on negro transformation:—

“The negro type is one which is not unfrequently cited as an example of the permanence of the physical characters of races. The existing Ethiopian physiognomy is said to agree precisely with the representations transmitted to us from the remotest periods, in those marvellous pictures, whose preservation in the tombs and temples of Egypt, has revealed to us so much of the inner life of one of the most anciently-civilized nations of the world; and this physiognomy, it is further maintained, continues at present identically the same from

parent to child, even where the transportation of a negro population to temperate climates and civilized associates (as in the United States) has entirely changed the external conditions of their existence. Now, it is perfectly true that the negro races which have made no advance in civilization, retain the prognathous [projecting jaw] character, even in temperate regions; and this is precisely what we should expect. But it is not true, when they have made any progress in civilization, that they remain equally unaltered. The most elevated forms of skull among the African nations are found in those which have emerged, in a greater or less degree, from their original barbarism. This has chiefly taken place through the influence of the Mahommedan religion, which prevails extensively among the people of the central and eastern part of Africa.

“In regard to the transplanted negroes, it is obvious that the time which has elapsed since their removal is as yet too short to expect any considerable alteration of cranial configuration. Many of the negroes now living in the West Indian islands are natives of Africa, and a large proportion of the negro population both there and in the United States, are removed by no more than one or two descents from their African ancestors. But according to the concurrent testimony of disinterested observers, both in the West Indies and in the United States, an approximation in the negro physiognomy to the European model is progressively taking place, in instances in which, although there has been no intermixture of European blood, the influence of a higher civilization has been powerfully exercised for a very lengthened period. The case of negroes employed as domestic servants is particularly noticed. Dr. Hancock, of Guiana, even asserts that it is frequently not at all difficult to distinguish a negro of pure blood belonging to the Dutch portion of the colony, from another belonging to the English settlements, by the correspondence between the features and the expressions of each, and those which are characteristic of their respective masters. This alteration, too, is not confined to a change of form in the skull, or to the diminution of the projection of the upper jaw; but it is seen also in the general figure, and in the form of the soft parts, as the lips and nose. And Mr. Lyell was assured, during his recent tour in America, by numerous medical men residing in the slave states, that a gradual approximation was taking place, in the configuration of the head and body of the negroes, to the European model, each successive generation exhibiting an improvement in these respects. The change was most apparent in such as are brought into closest and most habitual relation with the whites (as by domestic servitude,) *without any actual intermixture of races*—a fact which the difference of complexion in the offspring would at once betray.”

With respect to the black colour, “we are accustomed,” continues the reviewer, “to say that colour is only skin-deep;” but, in point of fact, it is *not even skin-deep*; for it does not reach the true skin, being entirely confined to the epidermis or scarf-skin. It was formerly supposed that between the true skin and scarf-skin there lay a proper colouring layer, to which the term *rete mucosum* was given: and it was imagined that this layer was greatly developed in the dark-skinned races, but nearly wanting in those of fair complexion. This account of it, however, when submitted to the test of microscopic inquiry, has been found to be totally incorrect. The *rete mucosum* has been dis-

covered to be nothing but the latest layer of epidermis, the inner surface of which is continually being renewed as the exterior is worn away, just like the bark of a tree. There is no distinct colouring layer, it appears, either in the fair or the dark-skinned races; the peculiar hue of the latter depending upon the presence of colouring matter in the cells of the epidermis itself. Now that this colouring matter may be generated, even in the fairest skins, under the influence of light and warmth, we have a familiar proof in the summer freckle, which is nothing else than a *local* production of that which in some races is *general*. Persons who have been much exposed to the direct rays of the sun become "tanned" or "sunburnt" in like manner, owing to the formation of colouring particles in the cells of the epidermis, which are usually almost colourless.'

To have established, by rigorous microscopic inquiry, that the colour in the negro races is not inherently natural in the system, but casual, as if a result of sun-burning in consecutive generations, is a fact of great importance. We hope that investigations on the increase and abatement of colour in the human subject will continue to engage the attention of the learned. Meanwhile, it is gratifying to know that what has been ascertained is vindicatory of negro improvability as regards either mental or physical qualities.



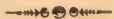
A NEGRO IN CAMBRIDGE UNIVERSITY.—Several years ago, a coloured man named Alexander Crummel, was refused admission to the Episcopal Theological Seminary in New York, except on conditions which he considered degrading, and would not accept. We are happy to learn, from an Episcopal paper, that he is capped and gowned in the University at Cambridge. He went to England to get funds in aid of his church, and some benevolent person or persons have put him in his present position, to enable him to better qualify himself for the work of the ministry.



EFFECTS OF SLAVERY.—We find the following paragraph going the rounds:—

The New York Journal of Commerce says that the sale of the 500,000 acres in the State of Mississippi, donated to the State for the purposes of internal improvements, which was to have taken place on January 1st, at Jacksonville, has turned out a complete failure. Only a little over two hundred acres were bid in at a minimum price of \$6 per acre.

This is a case in point to show the effect of slavery upon a State. These were choice lands, and in a free State would have gone off like hot cakes; but slavery paralyzes every thing like progress. Arkansas, a year or two since, offered some fine lands for nothing to any one who would settle upon them, but the offer has not been accepted to any extent. Even gratuities will not induce men to settle in a slave State.—*Washington Patriot*.



From the American Missionary.

GIVING THE BIBLE TO SLAVES.

Rev. J. G. Fee has sent the second monthly report of the colporteur who is engaged in the effort to supply slaves of Kentucky with the Bible. Our estimation of the importance of this work is continually

increasing. From the eagerness of such as can read, to obtain the Bible, and the revelation of the difficulties under which they learned, we are led to believe that the number of readers among them will be, at least, doubled every year for many years to come. But the supplying the slaves with the Bible is by no means the whole of Mr. Gillaspie's work. We are assured that he does not pass by any family unvisited, or fail to supply any slave belonging to them, that can read, with the Bible. After conversing with them about their personal piety, the next question to the whites is, what are you doing for the oppressed? Upon Christians he urges the duty of bearing a consistent and uniform testimony against slave-holding, even to the extent of withdrawing from church fellowship with them. The extract given below, confined mostly to his anti-slavery labours, will show with what effect this is done. The rebuff, mentioned under date of Jan. 25, is the only considerable one of which he makes mention.

We have little doubt that if men of the right stamp could be found, a colporteur could be placed in almost every county in Kentucky, who could, besides the ordinary duties assigned to colporteurs in other societies, give the Bible to every slave able to read it, and apply the gospel in almost every slave-holding family, to the overthrow of the whole system of slavery.

"Jan. 4.—Visited a large family, the parents in which were pious. One child was pious, the only one out of fourteen who could read. Education aids religion. In another family found a brother and sister at home. The sister was very pious, truly devoted to God. She said her prayer to God was that the oppressed might go free. * * *

"Jan. 7.—A slave from a neighbouring plantation came to get a Bible. He was one of fifteen or twenty on the same farm, was a preacher in the Methodist church, and had been preaching five years, yet had never had a Bible. He could read, and had learned to read in a very singular way, singular at least to persons where schools and teachers are abundant. A slave woman on the plantation had been taught the letters of the alphabet by a little white child. This slave woman taught Bush, the black man—the preacher—his letters. He then got a piece of a hymn book, and having committed some of the hymns to memory by hearing others sing, he applied the letters and saw what ones composed certain words, and in this way learned to read. When the Bible was presented, he was one of the most grateful souls you ever saw. It was to him, apparently, more valuable than the wealth of the world. I asked him to come in and pray with my family; he did so, making one of the best of prayers. * * * I have found three other slaves in this county who have learned to read in the same manner. Almost all coloured people, at least those here, are fond of singing; consequently they make efforts to learn hymns; and having learned some, they apply themselves diligently to obtain more.

"Jan. 24.—At night, after visiting several families during the day, I went to a prayer meeting. I found there one slave, a Christian, who could read, but had no Bible. I gave him one, for which he was very thankful.

"Jan. 29.—We (Mr. Fee and Mr. Gillaspie,) started for home, and visited some families by the way. One of these was composed of two old coloured people who had been slaves. When tottering upon the brink of the grave, they were freed. They had cleared for themselves

a few small patches of ground, and had a comfortable and neat cabin. They were Christians, but had no Bible. I gave them one."

The improbability of the slaves being supplied with the Bible, except by a special effort directed to this particular object, may be inferred from some of the facts mentioned in Mr. Gillaspie's report. Some of those whom he supplied had long been able to read, and hearing of his work, came considerable distances to obtain a Bible. One of these had by some means become the possessor of a hymn book, which he kept twenty years, but could get no Bible until one was given him by Mr. G.

The county in which Mr. G. is now labouring, has been very destitute of religious instruction. There are about four Sabbath schools in the county; three of these have little more than a nominal existence, and have no library connected with them.

The Sabbath.

We presume it is generally known, and by every Christian must be deeply regretted, that the journey of General Taylor, to Washington, was marked by repeated violations of the sanctity of the Sabbath. We are glad to find that a faithful reproof has been addressed to him, which we trust may reach the heart, and tend to prevent similar violations of the divine law and infractions on the good order of the community.

[BY REQUEST.]

From the Western Christian Advocate.

GENERAL TAYLOR AND THE SABBATH.

REV. DR. SIMPSON—DEAR BROTHER,—Having, after much solicitation, concluded to place the following letter in your hands for publication, I deem it due myself, and the subject of the communication, to preface it by a few brief observations.

It is generally known that I am engaged, under the direction of the "Western Sabbath Union," in the work of promoting the better observance of the Lord's day. To this work I have brought an honest and deep conviction of its importance, as well as a determination to meet with respectful but decided rebuke every species and every form of Sabbath profanation, no matter by whom it is perpetrated, or upon what occasion it might be manifested. While thus employed, the instances animadverted upon in the following letter rose up before me. The President elect was on his way to the capitol of our country to take upon himself, in legal form, the highest and most solemn responsibilities which man can assign his fellow man. In his course, he made no distinction between the Sabbath of the Lord, and the days which may be legitimately employed for travel and public festivity. He permitted himself to be borne to cities on the holy Sabbath, when he well knew that his coming on that day would be utterly subversive of all the ends and purposes to which it had been consecrated; thus giving all the moral effect of his high example to the strengthening and perpetuation of an evil, against which all the vital Christianity of this nation is firmly arrayed.

Under these circumstances, the question was, shall this example go unrebuked! Shall we permit in General Taylor that which a thousand voices would solemnly rebuke, if perpetrated by one in a less elevated station! With me the path of duty was plain. The elevation of Gen. Taylor to the highest office in the gift of the people *has not* released him from a common responsibility. And knowing, as I did, with all

the force of a painful and humiliating conviction, that those who surrounded his person, and conducted the pageants by which his passage through the country was distinguished, would be much more likely to flatter than reprove, I could not, I dared not, leave a solemn duty to *the chance* of being performed by men who would be vastly more zealous to show our President in the crowded ball-room or theatre, than to fortify his tottering morality by the faithfulness of respectful Christian admonition.

Impressed with these convictions, I penned the following letter, which I have good reason to know reached its destination, and performed its mission; with what effect eternity only will reveal.

That the communication will meet with but little favour with many, I am prepared to admit; but that it will commend itself to all who rightly estimate the invaluable advantages of a pure national morality, I am fully confident. With their approbation added to the testimony of a good conscience, I seek no other reward. I would, on all occasions, treat with respectful deference our nation's Chief Magistrate, not only because I honour him as a brave and worthy man, but especially because I acknowledge the higher obligation arising from the precept, "Thou shalt not speak evil of the ruler of thy people." I need scarcely add, that the communication was not written for publication; and I submit it only in deference to the respected opinions of others.

Yours, truly,

W. KENNY,

Agent of the West. Sab. Union.

Cincinnati, Feb. 22d, 1849.

TO MAJOR GENERAL Z. TAYLOR, PRESIDENT ELECT OF THE UNITED STATES.

DEAR SIR,—While receiving the proffered congratulations of your fellow-citizens who unitedly tender you their expressions of high regard, I regret deeply the existence of a great moral necessity by which I am impelled to address you.

The class of people, whom I represent, is composed of those who sincerely rejoiced in your elevation to the position you now occupy, and who have contributed, by the exercise of the rights of free citizens, to the placing of you in that position.

They are a class, too, who would greatly delight to join their fellow-citizens in every proper expression of their gratification at the result of a political struggle, which has made you the Chief Magistrate of this great nation.

They are a class, moreover, that are not found among those who beset and annoy your path with applications for Executive favour, or the honours and emoluments of office. We wish to see you the *free* President of a *free* people, seeking the common welfare, by the exercise of a wise but *free* discretion in all the appointments within your gift.

But we must, as Christian men, as Christian ministers—believing that national morality is the only security to national honour and prosperity—we must be permitted respectfully, but most decidedly, to enter our *solemn protest* against such *desecration of the Christian Sabbath*, as was involved in your reception by the citizens of New Albany and Louisville..

Your progress thus far toward the seat of government has been marked by a very great disregard of those high moral sentiments which we had

hoped would govern your personal and official conduct, as the President of a Christian nation. You are making your way to the chair of state over the prostrate Sabbath, leaving behind you as the inevitable result, a public sentiment more determinedly and recklessly corrupt by the influence of your example. Thousands have crowded your path, to seek, in the light of your smile, the means of sustenance for mercenary hopes; thousands more have gathered about you to indulge the outpourings of a pure patriotism; while *all* seem to have forgotten, in the joy of your coming, that there is ONE higher than kings or presidents, who will not give his glory to another, and whose laws may not be trampled upon by any with impunity. In the midst of these rejoicings, and while you were receiving these testimonies of general respect, surrounded by the imposing array of military and civic pageantry, *remember*, dear sir, that this incense has been *offered* to you, and has been *accepted by* you, on that day which the God of nations has set apart for his own honour, and appropriated to the uses and ends of that Christianity, without which a nation's glory must fade into dishonour, and a nation's strength languish into imbecility.

And think not for one moment, respected sir, that *they are less your friends* who have the honesty to remind you of these things. Your present position is much more likely to attract flattery than respectful admonition. But, be assured, there are those who cherish for you too profound a regard to permit them to be wanting in even the most delicate and difficult offices of true friendship, and who still cling to the hope that they may be permitted to follow the President elect to the chair of state, with all their fond and long-cherished anticipations, that he would be the worthy ruler of a nation claiming to be Christian.

What now are we to hope for? May we expect that hereafter our Chief Magistrate will repair the injury and outrage inflicted upon thousands of Christian citizens? Or, *must* we conclude that he has leagued himself with the workings of iniquity, and pledged the whole force of his high example to a Sabbathless irreligion, more fatal to our country's interests than invading armies, or the devouring pestilence? An answer to these questions will be sought in your future conduct.

We seek from you no countenance to sect or party in religion, as such; we invoke from you no *official* interference. We seek only the pure example of the *man*. Elevated to the responsible position you are about to occupy, we wish to see you come to the work of administering our government, giving evidence of a *felt* and *acknowledged* responsibility to the ALMIGHTY RULER OF THE UNIVERSE; thus giving to the people over whom the government is administered, an example of ready submission to legitimate authority.

You have been called, by the suffrages of a free people, from the toil and peril of a field bravely won; and we had the right to suppose that the man whose heroism had never faltered in former peril—in the day when national prowess was staked in the contest—we had the right to suppose that he still would be the hero, when our country's morals was the prize of victory. But we have been doomed to a bitter humiliating disappointment. General Taylor HAS SURRENDERED. We have seen the man whose voice had waked the tempest of battle, and the lifting up of whose arm had stilled its raging—we have seen this man turning away from the proffered security, the impregnable fortress of high moral principle, smiling his approval and speaking his thanks to the conductors

of a pageant, subversive alike of public order and Christian morality. We have seen, what it gives us pain to record, a hitherto invincible general, now President elect of these United States, when the day of moral conflict came, surrender at discretion, and march in the triumphal procession of his captors *over a prostrate Sabbath*.

And now, dear sir, if your ear has become too familiar with flattery to heed the unstudied language of honest and respectful admonition; if the artificial perfume of popular incense has so deadened your moral sense as that you can perceive no evil arising from such an example; then remember, I pray you, that you go to but a brief triumph at our nation's capitol, where you are soon to assume the responsibilities of an administration, which separated by your own acts from the sympathies and support of a *Christian* people, is destined to be a curse to the nation, and, therefore, a disgrace to the nation's Chief Magistrate.

You have apparently taken ground against Christianity and good morals, and in so doing, you have given strength and confidence to every form of error and irreligion which antagonizes with a nation's highest interest. It is for this reason that I obtrude myself upon your attention. Humble as I am, I claim to vindicate the cause and honour of *ONE*, to whom even Presidents are responsible. Thousands of your fellow citizens throughout the country are united in a common effort to rescue our Sabbath from desecration; and we have been met in our course by your conduct and your example. We may not silently submit. We acknowledge the full force of our obligations to honour the ruler of our nation; but we must meet and discharge these obligations in a way consistent with the claims which a *higher* Ruler imposes.

In the name, then, of every Christian in this nation—in the name of our common Christianity—in the name of an outraged Sabbath—in the name and in the behalf of every friend of a pure national morality—and in the name of Him, without whose blessing your administration can be neither honourable to yourself nor a blessing to the nation, I invoke from you such a future example as will restore the faltering confidence of your best friends, and leave to the future historian the pleasing task of recording the unsullied virtues of our President, and the uninterrupted prosperity of his administration.

In conclusion, I throw myself, without apology, upon your known candour and magnanimity, for the liberty I have taken in this communication. Take it to your retirement, and, after reading, cast it not hastily from you. It suggests nothing in principle or practice, which, if adopted by you, can stain your honour or tarnish your name. On the contrary, it may be suggestive of such principles of future conduct as will be to you of incalculable value.

Praying that the blessings of Heaven may be richly vouchsafed to you in all the arduous and solemn responsibilities of your administration, I subscribe myself, honoured sir, most truly and respectfully, yours,

Cincinnati, Feb. 16, 1849.

W. KENNY.

The Family Circle.

SCOLDING.

A great deal of injury is done to children by their parents scolding. Many children have been nearly or quite ruined by it, and often driven from home, to become vagabonds and wanderers, by scolding. It sours your temper, provided it is sweet, which is a question; if you

scold, the more you will have to scold, and because you have become crosser and your children likewise. Scolding alienates the hearts of your children. Depend upon it, they cannot love you as well after berating them, as they did before. You may approach them with firmness and decision, you may punish them with severity adequate to the nature of their offences, and they will feel the justice of your conduct and love you notwithstanding all. But they hate scolding. It stirs up bad blood, while it discloses your weakness and lowers you in their estimation. Especially at night, when they are about to retire, their hearts should be melted and moulded with voices of kindness that they may go to their slumbers with thoughts of love stealing around their souls, and whispering peace.—*N. Y. Evangelist.*

THE WIFE.

It is astonishing to see how well a man may live on a small income, who has a handy and industrious wife. Some men live and make a far better appearance on six or eight dollars a week than others do on fifteen or eighteen dollars. The man does his part well; but the wife is good for nothing. She will even upbraid her husband for not living in as good style as her neighbour, while the fault is entirely her own. His neighbour has a neat, capable and industrious wife, and that makes the difference. His wife, on the other hand, is a whirlpool into which a great many silver cups might be thrown, and the appearance of the waters would remain unchanged. No Nicholas, the diver, is there to restore the wasted treasure. It is only an insult for such a woman to talk to her husband about her love and devotion.

PARENTS.

Keep your children beside you, in the same slip or pew. Boys left to themselves, play in church, we perceive—behave disorderly, whisper, laugh, move about, disturb the quiet of others. This is wrong, very wrong; God's house is profaned.

A few Sabbaths ago, we saw some two or three quite large girls, big enough to be ladies, whispering, and laughing, in time of worship. O what a burning shame and disgrace! It is bad enough in all truth, for boys to disgrace themselves in the house of God: but, for females to do it, is shocking in the extreme! Parent, is this daughter yours? Keep her at home, till she is taught better manners.

The Sabbath School.

INDIFFERENCE TO SABBATH SCHOOLS.

"I PRAY thee have me excused," is the language of too many of the professed followers of Christ, forgetting the solemn covenant they have entered into, to consecrate themselves to the service of God, they form the habit of saying, at the call of every duty, however easy to be performed, "I pray thee have me excused." My heart has been pained at the thought that so many are verily guilty in the sight of God, for indulging in such awful apathy in the cause of the Sabbath school. It is one of the most delightful employments that a Christian can be engaged in, and nothing but uncontrollable providences should ever hinder a child of God from this blessed work.

There are many, very many, who stay away and refuse to lend their aid, as teachers or scholars; they will allow any thing for an excuse. One young lady has left a class of interesting little girls, with whom she had met, with their smiling faces. They had listened, in breathless silence, as she told the story of Jesus, and pointed them to Calvary; the Spirit had begun to make impressions upon their tender hearts, and, as it began to germinate, a withering blast came over it—their teacher left. The class came a few Sabbaths, and found not their teacher; as soon as the morning service was ended, she hastened home; they look sorrowfully at each other, and ask, Can she love us? At length, justified by her absence, they leave. The class is broken up, and the interest goes with it. Is the teacher not responsible for all this? Who will say, if she had been found faithful, that all these dear youth would not have been gathered into the fold? Teacher, God has a controversy with you!

Another don't like the confinement, and has no time to study, and has prayed to be excused. He had a regular class, that he had instructed for a long time; they were very constant and attentive, but soon, those young men that had respected the Sabbath school, become careless and inconstant, and their minds less susceptible. They finally leave the school and religious restraints—become hardened and impenitent, and die unconverted!

It is impossible for a Sabbath school to flourish, without a deep-felt interest, a willingness to spend and be spent for its advancement. We should be devoted to our work, ever feeling our great responsibility, and never absent ourselves without such reasons as would avail with God. We shall never regret any labour or sacrifice we make, when we take a retrospective view of our lives in the light of eternity. For we are rapidly hastening to the judgment, where we must give an account of our stewardship to God.

Religious Intelligence.

MEXICO.—An exchange paper says, that some of the soundest statesmen in the republic are taking sides in behalf of religious freedom. Among them is Pena y Pena, the late acting President, and, beyond all question, the ablest statesman in Mexico. Otero, also a prominent member of Herrera's cabinet, is pressing the subject on the people with signal ability. Rosa, the Mexican Minister at Washington, arrays himself among the advocates of religious reform. The leading press in the Capital, the Monitor, has declared itself strongly in favour of toleration. Its influence is very great, and its arguments cannot pass unheeded. Even Herrera, who has long sustained the clergy, and been a favourite of theirs, is exerting his power in behalf of the religious emancipation of his countrymen.

HUNGARY.—The portion of the population which is protestant, is about three millions, nearly one million of which are Lutherans, and the remainder Reformed. They were for a long time, and most violently, persecuted by the Austrian dynasty. They even attempted openly to expel them from the country. The consummation of this iniquity was prevented, by the kind providence of God. But the perseverance of the persecutors, and the cruelty of the means which they employed, were such that these churches, which included nearly the entire population of the country, were reduced to but one-third of their number, or even less. After this long baptism of blood, they were exposed to a danger, which, in a still more serious manner, threatened their existence, through the influences of indifference, rationalism, and semi-infidelity. But lately, a decisive change has become manifest among them, and a reaction in the direction of the truth has commenced.

In this state of things, a public salary to be paid by the State, was, about six months ago, offered to the Protestant Churches of Hungary. The two General Synods of

those churches met, some months since, to deliberate on the proposal of government. This proposal was unrestricted by any condition on the part of the government. The Synods were requested to examine it, and inform government on what terms they would receive the aid which was offered them. Many feared that the Synods would hasten to gripe this money, come what would. The greatest portion of the clergy, who are to the number of three thousand pastors in the Reformed Church alone, live in great poverty. *Unanimously*, and without needing to go formally into a vote, it was resolved to refuse, whatever the consequence might be, union of any sort whatsoever with a Popish government. "Christ," said these faithful confessors, "furnished us with what was temporally needful for us during long centuries of persecution: he will not forsake us now. As to the government, kind, no doubt, but Popish, which at present offers us gold, instead of steel; *Timeo Danaos, et dona ferentes*, ('I dread the Greeks, e'en when they bring us gifts.')" Sooner or later, as the price of the favour which it offers us, it will be sure to intermeddle with the internal government of our Church. We cannot, like Esau, "sell our birthright for a mess of pottage."

The Synods of the two Churches at first assembled separately, that each, apart, might prepare its answer to government. But they thought it would be advantageous to have a general meeting afterward, that, if possible, the two answers might be made to correspond. Met for the first time for centuries past, with what astonishment and joy they discovered, that their views coincided to such a degree, even in the minutest details, that the plan drawn up by one Synod, might have served as the organ of the other! The answer of the Reformed Church being better written and more complete than the other, was adopted in behalf of both churches, on the motion of a Lutheran pastor, and was presented to government as a common answer.

A governmental measure, which had reference to schools, met with the same fate. Government proposed to establish *national schools*, in which the secular instruction would be separated from the religious, the latter being left in the hands of the clergy of the two denominations. It was resolved that the churches would have nothing to do with these schools, and that they would maintain the superintendence which they have heretofore exercised over the youth, until the period of their entrance into the University.

It was, moreover, resolved, that in case government should establish Chairs of Protestant Theology in the University, the Churches would in no shape recognise them, unless the appointment of the Professors should be assigned to them unconditionally.

This is a fine example of *spiritual independence*, which ought to admonish *us*, the members of a Church salaried by the State, not to maintain that union, except so far as this independence is respected. Such also is my opinion.—*French Cor. N. Y. Obs.*

THE GOSPEL IN AUSTRIA.—This country, which a few months ago was utterly impervious to the gospel in any shape, is now, in the providence of God, wide open for the admission of the truth. The word of God has now free course, and is glorified; and Christian missionaries are permitted unmolested to proclaim the unsearchable riches of Christ in the very streets of Vienna, the capital. The friends of the gospel are in danger of committing a serious mistake in present circumstances. They seem to take it very much for granted that these wide and effectual doors are to continue open for an indefinite period, and that they may enter at their leisure. A more thoughtful view of the still unsettled state of the nations generally would suggest a different and wiser policy. We have lately seen a letter from a Protestant minister in France, in which he says: "I should be very happy if the liberty that I mentioned our having obtained was likely to be permanent. Unhappily, things are beginning to change already, so that we do well to redeem the time, for the days are truly evil. As yet I have only heard of indications in some remote localities, but that has always been the way in the beginning; and in this country every thing is on so precarious a footing that we never know what is likely to take place to-morrow." Perhaps there is even less, certainly no greater, security for the continuance of the present favourable posture of affairs in Germany than in France; and we trust the earnest appeal of the Edinburgh Bible Society will be promptly, as well as liberally, responded to.

A new constitution has been lately granted by the emperor—the following is a summary of its provisions:

Individual liberty is secured; the press is not allowed to be put under censorship; the right of petitioning, and the right of assembling and forming associations belongs to every body; the private domicile is inviolable, and the police are bound to liberate or produce before a judge, in forty-eight hours, persons whom they have apprehended.

The complete equality and toleration of all religions, the independence of every church and sect in the management of its own property and affairs, the extension of education to all languages, and its prosecution as a government work, are specially secured. The Imperial Diet is to consist of two houses, whose constitution approaches nearer to that of the American Senate and House of Representatives than the legislative assembly of any other State. The members of the Lower House are to be chosen by direct suffrage, among the population at large, the qualifications for a vote being the payment of annual taxes, from one to two pounds. The Diet must be convoked every year; and, in case of its dissolution, only three months must elapse before the convocation of another.

The Jews.

JEWS IN THE UNITED STATES.—The recent revolutions in Europe are already largely swelling the number of Jewish emigrants to this country. And a new spirit of interest and effort in behalf of Judaism is manifesting itself in various quarters. Schools for the education of Jewish youth are multiplying and taking an elevated stand. Synagogues are being founded in all the large towns. One was dedicated to the "God of Israel" in Philadelphia, on the 29th of March, and another, in Louisville, Kentucky, on the 30th. In Cincinnati, a few years since, one hundred pounds of passover cakes supplied all the Jews of that city during the passover season; now upwards of 20,000 pounds are necessary. On the 11th of June next, a general convention of delegates from all the Jewish congregations in the United States, is to meet in New York, to deliberate upon the best methods of promoting the cause and interests of Judaism in this land.—*Chr. Inst.*

"In the City of Berlin, Prussia, out of a population of 8,000 Israelites, 1,000 have embraced the gospel of Jesus. During the year 1825, 100 conversions took place in this city.

Independently of these, we find from the year 1827 to the year 1842, 1,888 Russian Jews have received the gospel.*

It is still more remarkable, that during the year 1847, 2,147 of the same country received Christian baptism. There is no considerable town in Germany, in which some baptized Jews may not be found; and in Poland, during fifteen years, fifteen at an average have been baptized annually."

According to the London Quarterly Review, the Jews have played a distinguished part in all the revolutions of the German states. At least one-third, if not the half of the public journals in Germany have been for a long time conducted by Jewish editors. In Austria the most forward amongst the extreme democrats have been Jews. Dr. Jellinek, for instance, who was executed with Dr. Bekker on the 23d of November, at Vienna, and whose journal had been an organ of the Red party since the month of March last, appears to have been a Jew, born on the frontiers of Moravia and Hungary. The names of Börne and Heine,† both of whom died refugees at Paris, and both occupied a prominent position in the most advanced section of revolutionary writers, are doubtless familiar to many of our readers. Both of these daring adventurers were Jews. In Austria, the Jews have of late played so prominent a part in revolutionary politics, that out of ten leading men, six or eight will be found to belong to that nation. In Prussia, likewise, the most violent journals are in the hands of the Jews, whose leader in the chamber at Berlin is Jacobi, a member of the extreme left.

Foreign Missions.

NOTES OF A VOYAGE TO INDIA.

[Continued from Page 123.]

I must here introduce you to our captain, officers and crew. Captain Chapman is an excellent practical navigator, skilful in working his ship,

* Jewish Intelligencer of 1842.

† This Hebrew was, or affected to be, in point of religious opinion, a heathen of the ancient Greek school.

remarkably accurate in his calculations, and prudent in determining his course of conduct. In his intercourse with his officers and men, he is kind and conciliating. He is much respected by them all. To our party his manner has been unobtrusive and rather reserved. His conduct most respectful, and his desire to accommodate us and contribute to our comfort has caused him to forfeit many personal indulgences which, under other circumstances, he would have enjoyed. His books, charts, &c., were always at our service, if we wished to consult them, and any information we desired freely given. We must ever retain a grateful remembrance of his kindness, and have only to regret that we are unable to make an adequate return for such favours. Our first officer, Mr. Cross, is also a man of enlarged experience, extensive knowledge and steady habits. He understands the duties of his station, and is unremitting in his attention to their performance. To his kindness we are likewise deeply indebted. The second officer is a young man, but very competent to fill his station, and likely to rise in his profession. His conduct towards us deserves like commendation. The whole of our ship's company consists of fourteen men, exclusive of the Captain and officers, cook and steward. Of these eight are American, two English, three German, and one Norwegian (the carpenter.) The cook and steward are both coloured. I can safely say of all, that, as seamen, they are unsurpassed for activity, promptitude and diligence in their respective departments. Some are the sons of wealthy parents, who choose to submit to the toils of the sailor that they may attain that knowledge which will qualify them for subsequent command. From all we have received most unlooked-for respect; and we trust our intercourse with them will yet be felt, in their after lives, to have been for good and not evil. Such are our companions on this voyage.

You may likewise wish to know something of the ship in which our lot has been cast. To describe her properly, I ought to call to my assistance the first officer, whose inexhaustible vocabulary of panegyric on her perfections would scarcely do more than realize my opinion of her merits. That she is a "crack vessel," "proper tight" in every part, "chock-full of copper bolts," with a "neat trim," and a fast sailer, would not be enough. She has nearly every thing that could be desired to make her a "first-rate" merchantman. She holds a high rank, indeed, among the class of vessels just mentioned. She is Mr. Mackie's favourite vessel, built under his own superintendence. She is a beautiful model, constructed with a view to fast sailing, yet of sufficient capacity to contain a large cargo. Her register is five hundred tons. Our cabin, as you know, is a neat little place, a perfect square, ten feet six inches in extent. Our state-rooms are, it is true, sufficiently limited, six feet in length, by five feet six inches in breadth. Our accommodations are, however, in every way satisfactory; few missionaries have been so highly favoured in leaving your shores for India. We recognise the hand of God as signally displayed in the manner in which we have been provided for. I can bear my testimony thus far to the truth, that "Those who are in the habit of observing the particular dispensations of Divine Providence will always have a providence to observe." "Make me to understand the way of thy precepts; so shall I talk of thy wondrous works."—Psalm cxix. 27.

Thus manned and equipped, we commenced our voyage. For the first twenty days, our "course" was south-easterly, with light winds

and, with little exception, delightful weather. During this time we had little variety, save the sight of a few vessels, one of which, on the 17th of August, came so near that we were in hope of sending some letters by her; but in vain: she kept on her course, and our letters were consigned to our desks. I amused myself sometimes by taking up and examining the gulf weed which floats here in large quantities. It is found as far east as 50° long. I suppose it is detached from the shores of some of the West India Islands. It marks the course of the Gulf stream, and is not without its interest in the history of the world. It was owing to the sight of it that Columbus was enabled to persuade his mutinous crews to continue their voyage to the Western world. On the 13th in lat. $35^{\circ} 20'$ and long. $44^{\circ} 50'$, we had an opportunity of beholding a beautiful exhibition of that curious phenomenon the water-spout. Before this we had seen some small specimens, but on this afternoon they were numerous and larger. One in particular, on the "lee quarter," appeared not over a mile distant, and much the largest that I ever saw. It appeared to encircle a space of many rods in diameter, and, from the agitated appearance of the adjacent water, must have attracted with incredible velocity all that came within its influence. It gradually tapered towards the point where the cloud appeared to meet the waters, drawn by it into a conical shape, till at last in the centre it seemed no thicker than a two inch-rope; it then separated, the waters assuming their wonted appearance, and the cloud, like a ravenous monster surcharged by its own rapacity, retired to its more kindred region. It did not, in my estimation, long retain its booty,—as a heavy shower from the adjoining cloud fully indicated. Whatever may be the cause of this interesting freak of nature, it is certain there appeared the agitation as of a strong wind, though all around was comparatively calm. This might, it is true, have been caused by very rapid evaporation, produced by an undue excess of electrical action. We may mark results, but it is difficult to fathom their causes. What we do know are merely "parts of God's ways, but how little a portion is heard of him!"

The first breach of the weather, and consequent sea-sickness, we experienced in lat. $24^{\circ} 10'$ and long. $36^{\circ} 45'$, on the 20th August. It continued during the 21st, and laid us all up, with the exception of Mr. C. and the children. Our sickness was not of long duration, and amounted, at the worst, to little more than would be experienced after a dose of tartar emetic. From the 20th to the 23d the winds continued baffling, and the weather rather unpleasant, when we took the N. East trade in lat. $20^{\circ} 45'$. This was rather remarkable, as the regular trades are said to reach as far as 30° on each side of the equator. In the summer season, however, the N. East trade is little to be depended on. We passed about three hundred miles from the Cape de Verd Islands, and losing the trade in lat. 12° , met with westerly winds, which carried us as far east as long. $18^{\circ} 50'$ in the lat. of $5^{\circ} 40'$ north, within two hundred miles of the Grain Coast of Africa. We entered the south-east trade on September 4th in about lat. 4° north. Although at this point it blew a stiff gale from S. S. W., it gradually became more favourable as we proceeded south, till standing south-west. We crossed the equator on the night of the 6th in long. 27° . This is a point in the progress of voyagers to which they look forward with great interest, especially those who, for the first time, approach it. This arises from the expected visit of old Neptune, who claims all as his children who approach his dominions,

and requires all new-comers to undergo the ceremony of initiation into the brotherhood. I know not how the practice originated or by whom, whether it was instituted by Bartholomew Diaz or by some of his more fortunate successors, it is certain that it is still observed in most English ships to some extent, and even in some American. Some of our sailors had undergone the process. Our officers and men, however, had either too little veneration for an ancient foolish custom, or too much wisdom to commemorate it, for we were allowed to pass without a sight of the princely monarch. In nine days from the time of taking the S. E. trade we had reached its termination in lat. 20° south and long. 31° west. We passed about seventy miles westward of the islands of Trinidad, and were but a short distance from the coast of Brazil. The chief variety during this period was the large shoals of flying fish, winging their short-lived flight from the vessel's path. It was very exhilarating, too, to experience such an agreeable change in the rapidity of our progress. We now commenced an easterly course with variable south-westerly winds, and on the first of October arrived in long. 16° east and lat. $35^{\circ} 24'$ south. Here we met with a dead calm which marred our progress for several days.

[To be continued.]

SOUTH AFRICAN FRENCH MISSION.—The Evangelical Christians of France have been for some years prosecuting the missionary work in south Africa. Under date of May 10th, 1848, one of the missionaries writes from Beersheba:—

I should like to tell you something of what I have seen on my journey hither. The first of the French missionary stations we reached, was Bethuli. The people are of the Batlape tribe—I was struck with the neat and tidy appearance of the village. There is a neat chapel in it capable of containing from six hundred to seven hundred people. There are no benches in it yet, but each one brings his stool or chair, and, taking their seats in the most orderly manner, they listen to the words of life. With few exceptions, they wear the European dress. The next place was Carmel, which is a new station, and is intended as a seminary for training native youths as schoolmasters and teachers, or catechists. We next came to Beersheba. It is under the care of Mr. Rolland, and is situated near the Caledon river with the mission house at the base of a high mountain, and the people living in houses grouped in small hamlets on the top and sides. About twelve years ago, Mr. Rolland took up his abode here with fifteen people, and now their number is about two thousand. They are making great progress both in temporal and spiritual affairs. Many of them possess large herds of cattle, and cultivate a considerable portion of the ground. About two weeks ago, I was present at the baptism of thirty adults, ten men and twenty women—and on Sabbath afternoon, I had the privilege of commemorating the dying love of our Saviour, with nearly five hundred of my sable brethren and sisters in the Lord. A great many of these had only a few years ago been cannibals, more ferocious than the lion which roams the forest, disdaining the flesh of an ox or sheep, and choosing starvation, almost, rather than eat any thing else than human flesh. These are now numbered among the meekest of Christ's followers, sitting at the feet of Jesus, feeding by faith on the broken body and shed blood of our divine Redeemer.

The missionary spirit is also strikingly displayed. One old woman, the first convert in this place, has prayer meetings in her house, and on Sabbath night assembles the women who live near her and questions them on what they have heard during the day, and explains what they do not understand. One young lad who assisted Mr. Rolland in the school, was asked if he was willing to go and help in the printing office. He at once replied with energy, "Yes, in the work of the Lord, I am ready to do any thing."

RECENT INTELLIGENCE FROM INDIA.

The last steamer brought numerous communications from the missionary brethren. We are glad to be able to state that they have advanced rapidly on their journey into the interior, and that they have had good health. Mr. Woodside's family has been increased by the birth of a daughter. The same steamer has brought us information of the safe arrival in Liverpool of our beloved and esteemed Treasurer, Mr. George H. Stuart.

Patna, January 27, 1849.

Rev. and very Dear Brother,—In a few hours after I had despatched my letter to you, on the 7th December, I had the pleasure of receiving your very interesting communication of the 26th September. With what feelings of delight did we open those welcome messengers of friendship that had followed us “overland,” and which brought the first intelligence, after our arrival in India, of beloved ones from whom we had parted, probably to meet no more on earth. Every sentence they contained was full of interest. Every allusion to the past, called up afresh the scenes through which we had passed, and which can never be forgotten. No, dear brother, we can never forget the pleasures of the hour in which we met with you and other dear friends, and of the sacred seasons we spent in your company, in social meetings and public ordinances; and, above all, we never can forget the solemnities of the parting scenes in Philadelphia, New York, Boston, and on board the Dolphin. If the overflowings of Christian friendship and affection can yield such pleasant fruit on earth, what must be its sweetness in heaven, where it will be refined and heightened beyond our present conceptions? If the little heaven upon earth, which we are permitted to enjoy during so brief a season, is capable of diffusing so much joy in hearts knit together in Christian love, what will that *fulness* of joy be in hearts fully sanctified and expanded, in the place where happiness will be “as large as our wishes, and as lasting as eternity?” I thank the Lord that I was permitted to see once more in the face of such dear friends, with whom I had formerly taken counsel, and to form an intimate personal acquaintance with many more in different parts of Christendom. For the many tokens of Christian friendship that were shown me by all, and, above all, for the deep interest so generally manifested in the great cause that it was my privilege to present before them, I wish to return my warmest thanks. Personally I feel myself unworthy of all the respect that was shown me, and I feel humbled in being able so inadequately to express my sense of such favours as have been heaped upon me. To all the teachers and pupils in your interesting sabbath-schools, as well as to the members of the missionary society and of the congregation under your care, I must ever feel myself to be laid under the greatest obligations, and to be most ardently attached. O that I could come up fully to the point of Christian devotedness and missionary usefulness that they may all reasonably expect from me. While in view of the arduous and important work of a missionary to the heathen, and of the responsibilities under which I have been laid, I might well exclaim, “Who is sufficient for these things?”—yet I feel that I am in the path of duty, and that as it is not by might, nor by power, but by the Spirit of the Lord, that the work is to be effected, he can, for his own glory, and

that all human boasting may be excluded, employ a weak, despised, worthless, and what the world may call a foolish instrumentality, to effect his purposes of grace among the blind idolaters of this land. I have never regretted what I have done, and, I hope, I will never grow weary in the work of missions. Let our dear Christian friends continue, as I know they have done heretofore, to remember us in their prayers, and then I feel confident that our labours and their benevolence and prayers "will not be in vain in the Lord." And as the time is very limited in which all that we can ever do in this cause must be done, let us do what we can with all our might. What would "the great cloud of witnesses" who surround us, and who have, through grace, obtained the prize of their high calling, give for the opportunities which we now enjoy of advancing the kingdom of Christ, through whose blood they have been redeemed, and sanctified, and glorified in heaven? Angels who have never experienced such expressions of redeeming love, delight to execute Heaven's high behests, and to look into the scheme of grace as it is revealed in the gospel. How much more should men, who have been redeemed from wrath and sin, and made *heirs* of God and *joint heirs* with Christ, and who hope to enjoy eternal happiness in heaven, be willing to consecrate themselves to the service of God among the heathen, when it hath pleased him to appoint them as his *ambassadors* to reconcile sinners to himself, and to preach among the Gentiles the unsearchable riches of Christ. O that the Christian world were all sensible of the important trust committed to them for the heathen, and the exalted honour and unspeakable privilege it is to be *co-workers* with Christ in advancing the kingdom of grace throughout the world. Surely it is time to work now, when such immense portions of the heathen world—so long under the dominion of the prince of darkness—so long barred against the gospel—are now wide open and inviting the heralds of the cross to go in and possess the land. Surely it is time to sow the seed, when the ground has been prepared by the pioneers who have been labouring, and when the materials are all ready, and every prospect of an abundant harvest. Surely it is time for Christians to listen, when the Macedonian cry is heard on every breeze, and from all quarters of the world,—a cry for help, which is only an echo of the wail of hundreds of millions sinking down to death without God and without hope. We do trust that many are now awake to these subjects, that many of the young people in the sabbath-schools are learning their duty, and that very soon many will be found to run to and fro in the earth with the messages of the gospel, and that the world will soon be converted to God. The signs of the times are very ominous. It is astonishing what events have taken place during 1848. The potsherds of the earth have been dashing themselves against each other; and the Pope, with all his pretended infallibility, in the habiliments of a postillion, has been compelled to fly from Rome. Will the wounds of the beast be healed? Will the kings and potentates of the earth give their power to the beast, and place him again on the seven hills? Time will reveal. But we fear this will be the case, and that the witnesses must yet be slain. It will be well for protestants of the right stamp to buckle on their armour, and try their principles so that they may be ready for the struggle. Surely we live at an important period in the history of the world.

My letter to our mutual and dear friend, Mr. Stuart, posted nearly a month ago at Berhanpore, would tell of some of our difficulties in making arrangements at Calcutta, getting our boats started, &c. We have been going on comfortably and speedily since, and all our party are enjoying excellent health. The weather is delightful, and as cool at this season as we could wish. We hope to reach Allahabad about the middle of February. Then we shall have made more than half the river voyage. We trust that we shall arrive at our homes about the middle of April. We see much in the idolatry of the people as we pass along from day to day, to excite sympathy in our hearts for their miserable condition. We sometimes find opportunities of addressing them and placing tracts in their hands, but it is painful to pass them by with no one to instruct them more fully in the way of life. When will there be missionaries in sufficient numbers for the wants of this land?

We have been glad to hear of the pleasant meeting of Synod, and hope that much good will result to our branch of Zion. We doubt not but Jacob will arise, though he be small. You will please let us know when your next meeting is to take place, that we may send a report from the Saharanpur presbytery. We have been delighted to hear that Dr. W.'s health has been restored. May he be spared many years yet to go in and out before his people. Please present our unabated and most affectionate regards to all Christian friends. Amongst other Christian friends I wish to be *particularly* remembered to the Rev. Messrs. Cooper, Dales and Bower. As ever, very dear brother, yours in the bonds of Christian love,

J. R. CAMPBELL.

Ecclesiastical Proceedings.

UNION CONVENTION.

According to adjournment, in October last, the Convention of delegates from several branches of the Presbyterian church in the United States, held its second meeting on the 10th ult., in the city of New York. Delegates appeared from the Associate, the Reformed Presbyterian, the Associate Reformed Synods of New York, the West, and the South, the General Assembly Presbyterian, and the Reformed Dutch, churches. Rev. Dr. Pressly, of Allegheny, Pa., presided, and, after a very free interchange of sentiment and feeling, on the first day, the Rev. Drs. Pressly, of the Associate Reformed Church, Phillips, of the General Assembly Presbyterian, Strong, of the Reformed Dutch, McLeod, of the Reformed Presbyterian, and Rev. J. P. Miller, of the Associate, were appointed a committee to report matter for the action of the Convention. The committee gave attention to their work, and presented a report, which was freely discussed in all its points, and, at length, adopted. Appended to it were the following resolutions:

Whereas the church of Jesus Christ constitutes one body, of which He is the Divine Head, and, consequently, should be so organized as to exhibit to the view of the world the appearance, as well as the reality of unity, and, whereas, the present divided condition of the church is, in appearance, at least, inconsistent, therefore,

Resolved, 1. That it is the imperative duty of the followers of Christ to aim at bringing about a union of all the different portions of the household of faith, upon a scriptural basis.

Resolved, 2. That, in the judgment of this Convention, it is not only desirable but practicable to effect a closer union than that which now exists between the bodies which are here represented, whereby they might more successfully accomplish the great design for which the church was established.

And, whereas, the views of the great system of evangelical truth, as exhibited in the standards of these different churches, namely, in the Westminster Confession of Faith and Catechisms, the Articles of the Synod of Dordrecht, and in the Heidelberg Catechism, are substantially the same, therefore,

Resolved, 3. That it is the duty of these churches to cultivate towards each other the spirit of fraternal affection, to exercise Christian forbearance, and to co-operate in all scriptural efforts to promote the common Christianity.

Resolved, 4. That, in the judgment of this Convention, while the singing of God's praise is an interesting part of religious worship, and while, for the present, it is left to the different churches to employ whichever of the authorized versions now in use may be most acceptable to them, the sacred songs contained in the book of Psalms are every way suitable and proper for that purpose, and any intimation that they breathe a spirit inconsistent with the gospel is to be regarded as a reflection upon their Divine Author.

Resolved, 5. That, where it is practicable, without any surrender of principle, an interchange of ministerial services be recommended, and that the different churches pay respect to each others' acts of discipline and sustain each other in all scriptural efforts to promote the good order, and to preserve the purity of the church.

Resolved, 6. That, in the prosecution of the work of Missions, it is desirable that these different churches should act in concert, the missionaries being accountable in the exercise of their ministry to the particular body with which they are ecclesiastically connected.

Resolved, 7. That for the promotion of a better understanding and more intimate intercourse between these different churches, it is desirable that a Correspondence be maintained, either by letter or by delegation, as may be judged most expedient.

Resolved, 8. That these resolutions be recommended to the consideration of the different churches represented in this Convention, that they may report their judgment in the premises, and appoint delegates to a future Convention, to be held in the city of Albany, N. Y., on the first day of November next, at 11 o'clock, A. M.

All which is respectfully submitted.

JOHN T. PRESSLY, Chairman.

For the Banner of the Covenant.

THE SEMINARY.

The sessions of the Theological Seminary have closed for the season, with the usual exercises. According to the requirements of the constitution the board of Superintendents met on the 4th of April, and occupied nearly three days in the required examinations. Eight public discourses were delivered in the Eleventh street Church, and made the subject of full and free criticism by the Superintendents. The exercises were all of a very superior character, and evinced great labour.

and skill on the part of the Professors in directing the course of study, and of mind, scholarship, and perseverance on the part of the pupils. That there is talent of high order in the classes, and that there is good evidence of its being sanctified, was most manifest to all taking an interest in the exhibition. It certainly is a ground of great encouragement to the church that there are so many young men devoting themselves to the service of God in the gospel of his Son; and the school of the prophets, as the source of their instruction and discipline, should receive, as it so fully deserves, the confidence and support of the whole Reformed Presbyterian Church. While we were attending with delight on the examinations in Hebrew, Chaldee, Greek, General Theology, Church History and Government, and collateral subjects, we felt as though we could wish that the whole church, and especially its ministry, were enjoying the same privilege. It is a matter of gratitude to God that he is still sparing the senior Professor in his usual vigour of mind, to open annually before the students his stores of profound and varied learning, and to discipline their minds by the exhibition of his great experience. May this blessing be long continued to the church! We presume the ministers and people of the church generally are hardly aware of the labour and time expended by both the Professors in preparing for and attending to the classes. Lectures carefully elaborated are read several times in each week. These the students are required to make their own, by the memory, aided by the pen, and subsequently to sustain examinations from them. At the appropriate time, also, the students practise public speaking, on a theme previously given, before the Professors and fellow-students. They also read elaborate essays, and recite from the scriptures in the original languages of both testaments. The Professors are discharging their duty. Let the church do hers also. Let the younger part of the ministry, who have themselves drank at the same fountain, feel it to be their privilege to sustain the Seminary by speech and action. And let it not be forgotten at the throne of mercy.

After extended advices from the President and other members of the board of Superintendents, the students were dismissed for the season. They were all advanced to the next higher class, and Mr. James Pearson was recommended for licensure. Mr. Gillespie had already received license a few weeks before from the Philadelphia Presbytery.

A SUPERINTENDENT.

LICENSURE OF MR. DAVID GILLESPIE.—We neglected to mention in our last No. that a meeting of the Philadelphia Presbytery was held in March, at which Mr. David Gillespie, having delivered with approbation the usual pieces of trial, and sustained the customary examination, was licensed to preach the gospel. Mr. Gillespie has since been preaching, with much acceptance, in Kensington congregation, now vacant, from the sickness of its pastor. He has recently returned to Pittsburgh.

New Publications.

Man Saved by the Foolishness of Preaching. An Ordination Sermon. By John Niel McLeod D. D., Pastor of the Reformed Presbyterian Church, N. Y. New York: R. Craighead.

This able and interesting discourse was delivered at the ordination and installation of Rev. R. A. Hill, as pastor of the congregation in Ryegate, Vermont. Taking as his text 1 Cor. i. 21, last clause, the author proceeds to examine "What is that preaching which it is God's pleasure shall be the means of man's salvation," which leads to a very valuable exhibition of the facts, the principles, and the authoritative offer of salvation, as presented in the gospel system. The whole discussion abounds in thoughts of the most important character, expressed in the clear, comprehensive and earnest style which marks all Dr. McLeod's productions. We hope the discourse may have a wide circulation, as it will richly repay perusal.

Banner of the Covenant.

JUNE, 1849.

Romanism.

[From the Protestant Quarterly Review.]

POPERY IN THE UNITED STATES.

BY REV. JOHN N. McLEOD, D. D., NEW YORK.

This article was prepared at the earnest solicitation of the publisher of "Edgar's Variations of Popery," and was intended to appear as an appendix to that work. It was in readiness at the date below, August 1st, 1848, and for adequate reasons was withdrawn from the publisher's hands. It now appears precisely as it was first prepared.

The picture of Romanism which Dr. Edgar presents to the world in his "Variations of Popery," is, in many of its aspects, rough and forbidding. It is, however, a good daguerreotype. If, therefore, there be much in it that is offensive, it is the fault of the original of the picture, and not of the artist, or of the light which he employs as the instrument to engrave it. If the worth of a portrait consists mainly in its resemblance to the original, then does the author of the "Variations" deserve the thanks of the community, for he has shown us in the light of its own revelations, what popery was, and is, and will continue to be, until the predestined period of its downfall shall arrive.

"Bossuet's Exposition," and also his "History of the Variations of the Protestant churches," to which there is immediate reference in the preceding work, were written towards the close of the seventeenth century. And they constitute together one of the most adroit apologies for the papal superstition which are to be found on record. Appearing immediately after the chief triumphs of the reformation, their great design is to smooth down the asperities, and conceal the more forbidding features of the Romish system, and by persuading men that it has been misrepresented by Protestants, win them back to the bosom of mother church. The learned bishop, however, does not confine himself to a defensive armour. He very skilfully, though covertly, attacks the citadel of Protestantism, and endeavours to undermine its foundations.

His assumption is that the existing variety in the forms and statements of Protestantism necessarily involves disagreement and uncertainty as to its fundamental principles, and hence he concludes that the whole is a deception—an undefinable phantom, leading men astray to their ruin. But the assumption is false. Circumstantial variety is perfectly consistent with essential unity, and the universe is full of illustrations of the fact. How varied are the form, size, character, colour, and pursuits of men, of different ages, times, and places, and yet all of every generation possess the essentials of humanity. Humanity deteriorated in perdition, and improved to its heavenly sublimation, is hu-

manity still. And so it is with truth and error. In Protestantism, which is divine truth deduced immediately from the oracles of God, there is an essential unity which remains unaffected by the various forms in which it is expressed and applied, and even by the errors and disorders by which it may sometimes be surrounded. Error, serious and terrible, forms the basis of popery, and amidst all its mutations of form and circumstance, its essence is one. "*Semper et ubique eadem*," always and every where the same, is its own claim, and we are not disposed to deny it. It is perfectly proper, however, that the man of sin should be combated with his own weapons; and turning the tables upon his antagonist, Dr. Edgar has shown, with distinguished ability, that the variations of Romanism are indeed endless, while its fundamental dogmas, proper spirit, and ultimate aims, remain unaffected. If the variety of its creeds divests Protestantism of its claim to be the true religion, as the bishop of Meaux affirms, then "do the variations of popery," on the same principle, demonstrate its anti-christianism. But the whole argument is sophistical, confusing, and deceptive, and the author of the volume before us does not use it to approve it, but simply to show that the boasted unity of popery is after all but a unity in its essentials—that it can vary its forms indefinitely, to suit the existing condition of society, and retain its power, and that its modern adaptations are but new articles of dress, and a new mask assumed to flatter and deceive. Strip them off, and the Antichrist is there.

In these United States we have popery in the garb of free republicans. Still, we remember when it had less of its own proper dress than it has now, that its increased numbers give it more boldness and influence. Under this dress, however, we are persuaded, the old enemy of the true religion and human liberty is to be found, and therefore we rejoice with others in the appearance of the work before us. It is not a mere collection of antiquities, but emphatically a series of "tracts for the times."

The service required from the author of the appendix is a brief exposition of popery as it is in these United States; and the information sought is mainly statistical. It being taken for granted that the Roman Catholic system is truly displayed in the foregoing treatise, in its theological, ecclesiastical, moral, and political aspects; and also that it is the same essentially now and here, as it has always and every where been, the present question is, what is the number and character of its adherents, lay and clerical, and how are these combined and disciplined to act in this community for the maintenance and perpetuation of their faith?

To collect and methodize the statistics of Romanism in the United States, is a work of considerable difficulty. These States are imbedded in a confederation of thirty great political communities, extending over a large surface, and presenting a vast variety of character, manners, language, and condition. The population is constantly changing by movements from one State to another, and by immigration from foreign countries. And neither the state nor federal governments make any provision for the numbering and classification of the people according to their religious profession. In this state of things, each religious denomination is left to collect and publish its own statistics. Each is its own witness, and its testimony is to be received mainly on the ground of its own credibility. The amount of faith to which anti-christianism is en-

titled, is well known to the protestant world. Its statements are undoubtedly to be received with enlightened caution.

The statistics we are now about to give are those published by Roman Catholics themselves, submitted to such corrections as can evidently be made from other sources.

We quote from the "*Metropolitan Catholic Almanac and Laity's Directory* for 1848." It is published annually in the city of Baltimore and is understood to be under the eye of the archbishop himself. In the introductory notice, the editor uses the following language: "This importance (of the almanac,) must increase with the rapid growth of catholicity. This almanac is referred to, not only in America, but throughout Europe, as the exponent of the Catholic church in the United States; and at a future day it will form the most reliable source of information on the same subject."

DIOCESSES OF THE UNITED STATES.

Archdiocese of Baltimore, Md.—Churches 65, chapels 9, other stations 10, clergymen on the mission 49, clergymen otherwise employed 33, ecclesiastical seminaries 3, clerical students 50, literary institutions for young men 4, female religious institutions 6, female academies 7, charitable institutions 27, catholic population, about 100,000.

Diocese of Richmond, Va.—Number of clergymen 10, churches 14, clerical students 6, school for young ladies 1, charitable institutions 2.

Diocese of Charleston, S. C.—Churches 25, churches about to be erected 2, stations 50, clergymen 21, clerical students 3, female religious institutions 2, female academies 2, charitable institutions 6, temperance societies 7, catholic population 7000.

Diocese of Galveston, Texas.—Churches and chapels built 12, churches building 5, clergymen 16, schools 3, academy for young ladies 1.

Diocese of New Orleans, La.—Churches or chapels 49, clergymen on the mission 52, otherwise employed 14, ecclesiastical seminary 1, ecclesiastical students 11, college for young men 1, academies for young ladies 7, free schools 2, charitable institutions 6, pious confraternities 5, benevolent associations 3, temperance society 1.

Diocese of Natchez, Miss.—Clergymen 6, churches 7, stations 14, churches building 2, number of catholics from 6 to 7000.

Diocese of Louisville, Ky.—Churches 40, chapels 10, other stations 75, clergymen 41, ecclesiastical institutions 2, colleges for young men 2, female religious institutions 4, female academies 10, charitable institutions 4, catholic population 30,000.

Diocese of Chicago, Ill.—Churches 60, churches building 8, stations numerous, clergymen on the mission 48, clergymen otherwise employed 2, ecclesiastical seminary 1, university 1, charitable institutions 3, catholic population 50,000.

Diocese of Cincinnati, Ohio.—Churches 50, churches building 6, other stations 10, clergymen on the mission 45, clergymen otherwise employed 5, ecclesiastical seminary 1, clerical students 10, college for young men 1, religious communities 5, female academies 4, religious societies 10, catholic population 50,000.

Diocese of Cleveland, Ohio.—Churches 33, clergymen 16, religious institutions 3, female academies 3, catholic population 30,000.

Diocese of Detroit, Mich.—Churches 28, churches building 7, other stations about 20, clergymen on the mission 27, Indian missions 6, ec-

clesiastical seminary 1, academies for young ladies 2, catholic schools 12, hospital 1, charitable and pious societies 11, catholic pop. 75,000.

Diocess of Philadelphia.—Churches 74, chapels 8, clergymen on the mission 55, clergymen otherwise employed 8, priests ordained within the year 6, ecclesiastical seminary 1, clerical students 25, literary institutions for boys 4, literary institutions for girls 5, charitable institutions 4, catholic population about 120,000.

Diocess of New York.—Clergymen on the mission 71, clergymen otherwise employed 17, ecclesiastical seminary 1, clerical students 22, literary institutions for young men 2, do. ladies 5, institutions under sisters of charity 11.

The editor of the almanac remarks here: "The information received by the editor has not enabled him to give the number of churches and stations in the separate diocesses of New York, Albany, and Buffalo. The number of churches in the three is upwards of 130."

Diocess of Albany, N. Y.—Clergymen 34, charitable institutions 2.

Diocess of Buffalo, N. Y.—Clergymen 18, charitable institution 1, female academy 1, school 1.

Diocess of Milwaukee, Wn.—Churches or chapels built 37, in progress of building 13, missionary stations 42, clergymen 35, theological seminary 1, college 1, religious communities 4, catholic population 40,000.

Archdiocess of St. Louis, Mo.—Churches 51, other stations about 25, clergymen on the mission 54, clergymen otherwise employed 22, ecclesiastical seminaries 3, Indian missions 2, colleges for young men 2, female religious communities 16, academies for young ladies 8, schools 12, charitable institutions 7.

Diocess of Vincennes, Ia.—Churches and chapels 51, clergymen in the ministry 38, clergymen otherwise employed 8, theological seminary 1, ecclesiastical students 17, religious communities 4, literary institutions for young men 2, female academies 8, schools under direction of brothers 5, catholic population about 30,000.

Diocess of Pittsburgh, Pa.—Churches 57, clergymen 41, clerical students 25, religious communities 4, catholic population 35,000.

Diocess of Little Rock, Ark.—Churches 6, churches building 4, stations 10, clergymen on the mission 6, otherwise employed 1, ecclesiastical students 3, seminary for young men 1.

Diocess of Nashville, Tenn.—Churches 6, chapels 3, stations 20, clergymen 7, societies of sacred heart 5, ecclesiastical seminary 1, academy for young men 1, academy for young ladies 1, school for coloured people 1, temperance societies 2, circulating libraries 2, number of catholics about 1,500.

Diocess of Hartford, Ct.—Churches 12, clergymen 10, churches building 3.

Diocess of Dubuque, Iowa.—Churches 13, stations 9, Indian missions 2, clergymen 9, religious academies 3, catholic population 6,500.

Archdiocess of Oregon City, On.—*Diocess of Walla Walla.*—Churches 13, station 1, clergymen 24, academies 3, catholic population nearly 8,000.

Diocess of Mobile, Ala.—Churches 12, churches building 4, stations 30, clergymen 19, ecclesiastical seminary 1, college for young men 1, female academies 4, charitable institutions 7, catholic population 11,000.

Diocess of Boston, Mass.—Churches 52, several churches building, other stations numerous in each state, clergymen on the mission 44,

clergymen otherwise employed 5, catholic college for young men 1, schools numerous, catholic population upwards of 80,000.

On page 273 of the almanac it is added, "From the preceding statements, we find that within the territory of the United States there are 3 archbishops, 24 bishops, 890 priests, and 907 churches; 20 priests have died, whence it follows that during the past year there has been an accession of 76 to the number of priests, and 95 additional churches have been erected or dedicated." And again, on the same page, the whole catholic population is estimated at 1,190,700.

On page 259 we have the following statement: "Grand total of clergymen in the United States 919."

With regard to the foregoing statistics it may be observed, that under an appearance of great precision, there is really much indefiniteness with respect to several of the more important items. Thus, for example, the number of the population in the great dioceses of New York and St. Louis is not given. The same is true of the dioceses of Richmond and Hartford, and of the number in others but a general estimate is presented. The difficulty in arriving at numerical accuracy in regard to a population so scattered and fluctuating, has been already admitted. Still we are convinced that the estimate made by the compilers of the almanac is entirely too low; and we come to this conclusion, *first*, from the disagreement of the Roman Catholic authorities themselves. In an article in the "History of all the religious denominations in the United States," headed "Roman Catholic Church," and written by Professor W. Jos. Walters of Philadelphia, the Roman Catholic population is estimated at, the highest calculation, 1,300,000. This was written in 1843 or 1844. In 1848, four years after, the almanac gives the number 1,190,700. A difference of 109,300 less, and yet undoubtedly the amount of immigration and addition was much larger during these years than ever before existed. In 1842, Bishop Rosati, of St. Louis, estimated the number at 1,500,000; and as far back as 1838, Bishop England published the number at 1,200,000. According to the almanac, it is less now than it was ten years ago, and yet the vast increase of "catholicity" is the continual boast of its adherents. It is evident from their own authorities that the number doubles itself in, say, seven years. If we then take the estimates either of the prelates of St. Louis or Charleston as our guide, the number arrived at will be some *three millions* in 1848-9. This is the number of the Roman Catholic population as now usually received by intelligent Protestants. But again, "During the year ending September 30, 1847," says the N. Y. Sun, "239,480 emigrants landed on the shores of the United States. We have conversed with intelligent individuals engaged in the emigration business, and the uniform opinion has been that of all the persons arriving from foreign countries, especially Germany and Ireland, two-thirds are in connexion with the Roman Catholic church." Say but one-half are Romanists, and this would give the number arriving in that year at 119,740. The calamities of Ireland, and the revolutions of the continent of Europe, have greatly swelled the tide of foreign immigration during the current year; and the facts taken in their proper connexions will show that the number above assigned to the papal population here is not an over estimate.

Remarking upon the proceedings of the great provincial council held by order of the Roman Pontiff, in the city of Baltimore, May, 1846,

the editor of the American Protestant says: "This council has taught us that we have not over-estimated the Roman Catholic population in the United States. The council considered the importance of introducing immediately into this country 2,300 more priests than there are at present, that there may be one priest to every thousand souls. They publish for 1846, 762 priests in the United States. Add to these 2,300, and you will have 3,062. Now, according to this, giving to each priest 1000 souls, the Roman Catholic population is *three millions and sixty-two thousand.*"

Recapitulation.—About fifty-eight years since, the first papal see was created by the Pope in these United States, and there are now, in August, 1848—Archdiocesses and diocesses, 30. Churches, 907. Other stations, 562. Ecclesiastical institutions, 22. Male religious institutions, 19. Literary institutions for males, 25. Female religious institutions, 53. Female academies, 74. Charitable institutions, 95. Clerical students, 217. Clergy of various grades, 1000. Whole population, (corrected estimate,) *three millions.*

The "Report of the Commissioner of Patents," an official document published in Washington, gives the whole population of the United States, in 1847, at *twenty millions, seven hundred and forty-six thousand.* Thus it appears, that *Roman Catholics compose about one-seventh of the entire population.* In the above calculations, no reference is had to the vast territories which have recently become the property of the Union, by the ratification of the treaty with conquered Mexico. A large part of the population is known to be Roman Catholic, and, to an extreme, ignorant, superstitious, priest-ridden, and unmanageable. It is indeed true, that the proposed article in the treaty, guarantying special toleration to the papal religion, was stricken from it by the government of the United States before the ratification: but the population is there; and it will add essentially to the burdens of the State, and to the home heathenism, which the church must labour to bring to the truth as it is in Jesus Christ. Whatever prospective advantages may result from the opening up of this vast country to the labour and enterprise of the world, and from the bringing of its population under a better influence as regards knowledge, morality, and religion, the immediate effect of its annexation to our Federal Union will certainly be to increase the power and confidence of Romanism, and the consequent danger to our free institutions. We have not, as yet, before us the means of reliable information on the subject, but there is evidence enough to show that the *thousand*, which we have given as the number of the clergy, will be increased by hundreds, and the *three millions of people*, by many thousands. The New York Observer, of July 22d, 1848, presents to us the following picture, drawn by the pencil of General Houston, at present a Senator in Congress from the State of Texas, and undoubtedly an unprejudiced witness. At the celebration, in Lancaster, of the fourth, General Houston held the following language, as reported by the Lancaster Union:

"He said that one great evil under which they suffered in Texas, before the revolution, was the Catholic priesthood, who were bigoted, intolerant, and cruel; that the circulation of the Bible was prohibited; that there were no newspapers printed in Texas, except one little one called a "thumb paper;" that whenever any one attempted to print or publish one, the priests would catch him and send him over the Rio

Grande in irons, to be tried by their fellow-priests, and perhaps to be burned as a heretic. So intolerant and oppressive was the priest-ridden government of Mexico, that a man was not allowed to plant half a dozen hills of potatoes, unless he obtained the consent of the Alcalde, who was generally a priest."

The power of popery in the United States.—In the mighty establishment which we have thus been presenting, there is *power*—a power of numbers, of organization, of mind, of money, and of mischief incalculable.

Number is power.—This is true, especially in a republican country, where the right of suffrage is almost universal, and the existing administration of the government made at once through the ballot-box. Differing in this, as in many other things, from the other classes of the population, Roman Catholic citizens act in masses, they support their own men, or those whom they think will best subserve their interests. They make the religious control the secular, and are governed by the great principle that a man's religion should direct him in all things. It is said of the Roman Catholic prelate of New York, when a few years since he deemed it proper to speak out on the subject of politics, that he gave to his people, on the eve of a contested election, the following advice: "Your religion is more to you than any thing else, vote for the men that will support your church." Whether the gentleman referred to, used the precise words above quoted, we presume not to say; but we know that his conduct at the period alluded to, spoke this language, and that it expresses a principle of the great community of which he is so prominent an officer. Romanism is as much a perversion of the right and the true, as a compound of the false and the wrong; and relieving the sentiment, above expressed, from its papal perversions, we would commend it to all protestants as a scriptural rule of action. A man's religion (and let him take care that it is the true religion,) should direct him in all things—in the choice of civil rulers, as well as in matters more properly spiritual. The Bible is designed by its author as the universal rule of human conduct. Let protestant Christians withhold all power from the enemies of their religion, and give civil and political power to those only who will use it for the promotion of a divinely prescribed morality, and the continuance and encouragement of the religion of the Son of God. If the Protestant church, in her various departments, will act upon this principle, and in unison, instead of treating political concerns in the spirit of an infidel indifference, she will best promote the interests of the State, and hold in check the growing power of the papal population, without infringing on any of their civil rights and immunities.

But to return from the digression. By acting upon the principle of supporting those who will support their church, and by moving as much as possible together, in their different localities, Roman Catholics have made the most of their numerical power. They have frequently been able to dictate to the political parties, between whom, in particular places, they may have held the balance of power; they have secured the introduction of many of their own men to official stations, and they have obtained large grants of money for the support of their sectarian institutions.

The present year has witnessed the scene of a Romish Prelate officiating in the hall of the House of Representatives at the seat of govern-

ment. Jesuits and Jesuitism have been publicly commended on the same floor, and the government of the country has, for the first time, appointed a minister to the court of his holiness at Rome. May be it is expected by our sagacious civilians that the Pope is about to turn republican. He will do so, at least for a time, if he finds there is no other way to save his triple crown. While he lives, however, the crown will be there, "though the liberty cap may cover it." Our main purpose here is to show the power that its numbers give to Popery in our country. To the influence which their numbers give to Romanists on the education and religion of the people, we shall advert in other connexions.

The Roman Catholic Church has also the power of efficient organization. The elements of power depend much for their efficiency on arrangement and combination. An army without arrangement, without discipline, and without adequate leaders, would be comparatively powerless, whatever might be its numbers. The three millions of Roman Catholics, under the direction of their thousand priests, form a mighty army in our country, and their organization is thorough and complete. The Government is a despotism. The union of the whole under one visible head, and the interlinking of all together in one chain of responsibility, the first link of which is fastened to the foot of St. Peter's chair, forms an element of power such as appertains to no other organization. The inferior clergy move the people, and the bishops move the inferior clergy, and the bishops are themselves moved by the Pope at Rome, to whom they are bound to render, periodically and in person, an account of their stewardship. The papal establishment is undoubtedly an admirable piece of machinery, well calculated to answer its end, and moving on with comparatively little friction. One will moves the whole. It behooves the community to understand what this imperium in imperio, this government within the government of our country is, and what are its aims and inevitable tendencies.

The papal organization in the midst of us is eminently a *foreign establishment*. The great majority of its clergy are foreigners, with a foreign education and foreign sympathies. It is sustained chiefly by foreign immigration. Its institutions are called by foreign names, and to a very great degree supported from foreign treasuries. And a foreign prince, the Roman Pontiff, is its acknowledged irresponsible head. Thus, for example, North America is one of the provinces of the See of Rome. We republican Americans live in one of the "ultra-marine" provinces of Pope Pius the ninth. Convents, and nunneries, and monastic orders, like those of ancient times, and bearing the old designations, are every where established among us. We have the "Dominican Convent" in Wisconsin, and the "Convent of the Sacred Heart" in St. Louis, and the "Noviciate of the Society of Jesus" in the same locality. "Sisters Pretiosissimi Sanguinis," are found in Ohio, and to the names of many of the clergy the significant initials S. J. (denoting the Jesuit) are appended. All this indicates that Popery is the same organized system here that it is in the despotic governments of the old world, and that it has been in former ages. A retrospect of the pages of its history in the United States will show that it appears under less concealment now than formerly. Far more of its proper nomenclature is in use now than in past years, and its writings, and public appearances, present it in its own proper dress, to a far greater

degree than in past periods of its history. It feels its power. And that power it will exercise. The power of popery is an organized power. It keeps all their parts in their places, and its whole agency in active operation to effect its definite, high, and dangerous aims.

But, again, *the power of popery involves mind in peculiar manifestation*. The intellectual history of popery and protestantism in contrast is before the world. And the main difference between them is, that in popery we see mind in chains,—in protestantism, mind at liberty. The products of both are visible, and in startling comparison. The operation of popery upon the intellect of the masses of men has been to enfeeble it, to keep it in ignorance, to induce it to receive the manufactured opinions of others, instead of the elaborations of its own faculties. To take even its religion from the hands of man, instead of receiving it for itself from God, through the medium of his own blessed revelation. The operation of protestantism, on the other hand, has been to set mind free from the shackles of a false religion, to teach it its personal responsibilities, to educate it for self-management, and to persuade it to choose the true religion for its own present and eternal welfare. The history of intellect under the development of the protestant principle is the history of human improvement. Its grand and crowning triumphs are, however, yet to come, when Christianity shall fill the world, and when every thing in personal character and social institutions shall be regulated by the gospel of the blessed God.

Protestantism laid the foundations of the American republic, and to it we are indebted for any peculiar excellencies of mental development which our country exhibits.

We do not deny that there is mental power in the Roman Catholic church in the United States. But it is evident that very much of that power is wasted in the effort to manage and aggrandize its own sect. Looking upon all protestant denominations as enemies, and having no common Christianity to promote in unison with them, it wraps itself up in the mantle of its own selfishness, and directs all its exertions to the maintenance of its hold upon its own adherents, and the proselytism of others to the faith. Having so much to conceal, like a large share of the diplomacy of the nations, its influence is squandered upon plans of party management, and mere sectarian extension. And thus mind is cramped, belittled and enfeebled. The great effort of the papal hierarchy is, to cast all in the mould of its own exclusiveness.

We presume that, as a general rule, the Roman Catholic population in the United States are more intelligent than that of the foreign countries from which the major part of them have come. But this is to be attributed to the influence of our enlightened institutions. The light is shining around them, and the eye will open to its revelations. We are persuaded, however, that the intelligence of the papal population is far below that of the protestant churches in the same localities. And the reason is evident. The Bible is the text-book of protestant education.

The Almanac for 1848 furnishes a list of sixteen Catholic periodicals. Of these, twelve are weeklies, one a monthly, one a quarterly, and two are annuals. This is certainly a very small number for a population of three millions with a thousand clergymen. The weeklies are little more than newspapers, and the quarterly is edited by a convert from Unitarianism, whose main effort seems to be to bring others to the bosom of mother church, where, after years of wandering, he is now reposing. Of the annuals, one is the Almanac we have so frequently

quoted, and the character of the other may be learned from the title which we recite as it stands. "*Ordo Divini Officii Recitandi, Missæque Celebrandæ, Juxta Rubricas Breviarii ac Missalis Romani.*" The Order of reciting the Divine Office, and of celebrating Mass according to the Rubrics of the Breviary and Roman Missal. Published, about the first of September, by F. Lucas, Jun., Baltimore.

In the United States the press is free, and in its periodical publications we have an index of the mind which is in operation. Here much of its intellectual and moral character appears. The Roman Catholic periodical press may be seen and examined without difficulty. Let an impartial investigation of its character be made, and we think the enlightened verdict will be, that there is no evidence of a higher order of mind in it; and that such mind as it presents is all employed in the effort to maintain and extend the papal religion. And so we may say of the literature of Romanism generally in the United States. There is, no doubt, learning in the papal seminaries, but it is mainly the learning of convents and nunneries; the learning which educates to superstitious submission, and which excludes the immediate direction of the word of God. A large part of the management of the Roman Catholic institutions is undoubtedly in the hands of Jesuit priests, and the enlightened world knows that the great subject of their study is human nature as they find it, that having discovered its peculiarities in the individual case, they may make it, if possible, a bond-servant to Rome.

Protestant education in the United States is either immediately based on the common Christianity, or indirectly and yet powerfully influenced by it. A free Bible directs it. And it may be known by its fruits. Take, for example, the educated mind of the country as it appears in the periodical press of all the anti-papal communions. It is mind free, enlightened and powerful. It is indeed often in error. But it gives reasons for its errors. These reasons may be subjected to investigation, and thus exposed and neutralized, and, ultimately, truth discovered comes out triumphant from the conflict. The Christian press is continually giving to the world profound and practical expositions of the word of God, learned and earnest discussions of Christian doctrine, strong and well applied appeals in favour of individual and social morality, and reasonings upon the condition of the world as illustrating the providence of God, and affecting the freedom and happiness of our own country, and mankind generally. In all this the Protestant clergy have a large share of the labour.

But what, we may ask, are the thousand Roman Catholic priests doing through the press to enlighten the country? Where are the contributions of the papal hierarchy to its religious literature? Where can they be seen treading the higher walks of sanctified learning for the benefit, temporal and eternal, of our vast and rapidly increasing population? We are aware that, of late years, the papal priesthood are more frequently than formerly taking the pulpit and giving their productions in defence of their system to the world, through the newspaper reporters. An occasional religious romance, presenting something of the poetry of Romanism, and a smart tract like "*Kirwan unmasked,*" are now and then appearing, but these are demanded by the necessities of the case, and are evidently mainly intended to prevent the sheep from wandering from the fold. They do not affect our position, which is, that Romanism, as such, has very little literary charac-

er in the United States, and that what it has, is not contributed to the common stock, but is thoroughly subservient to its own sectarianism. If ignorance be the mother of devotion, it is better for men that they remain uninformed. If the United States are an intellectual, educated and religious community, they are so irrespectively of Roman Catholic mission.

[To be continued.]

Psalmody.

DR. WATTS' PREFACE.

We have been requested, by a venerable and much esteemed elder, to republish Dr. Watts' Preface to his Book of Psalms. Many of our readers may have seen it before, but it will probably be new to most of them. It cannot fail to excite surprise and severe reprobation, to find such language as Dr. Watts employs used in regard to the writings of men who spoke as they were moved by the Holy Ghost, and certainly it is passing strange that a work composed on such principles should receive the approbation of so many Christians. We have reason to hope that this subject will soon command more attention than heretofore, and we trust that the time will soon come, when the followers of the Redeemer will no longer forsake the living waters of an inspired psalmody, for the broken cisterns of human inventions.

While we sing the praises of our God in his church, we are employed in that part of worship which, above all others, is the nearest akin to heaven; and it is a pity that this, of all others, should be performed the worst upon earth. The Gospel brings us nearer to the heavenly state than all the former dispensations of God amongst men: and in these last days of the gospel, we are brought almost within sight of the kingdom of our Lord; yet we are very much unacquainted with the songs of the NEW JERUSALEM and unpractised in the work of praise. To see the dull indifference, the negligent and thoughtless air that sits upon the faces of a whole assembly, while the Psalm is on their lips, might tempt even a charitable observer to suspect the fervency of inward religion, and it is much to be feared, that the minds of most of the worshippers are absent or unconcerned. Perhaps the modes of preaching in the best churches still want some degree of reformation; or are the methods of prayer so perfect as to stand in need of no correction or improvement; but, of all our religious solemnities, PSALMODY is the most unhappily managed; that very action, which should elevate us to the most delightful and divine sensation, doth not only flat our devotion, but too often awakens our regret, and touches all the springs of uneasiness within us.

I have been long convinced that one great occasion of this evil arises from the matter and words to which we confine all our songs. Some of them are almost opposite to the spirit of the gospel; many of them foreign to the state of the New Testament, and widely different from the present circumstances of Christians. Hence it comes to pass, that when spiritual affections are excited within us, and our souls are raised a little above this earth in the beginning of a Psalm, we are checked on a sudden in our ascent towards heaven, by some expressions that are most suited to the days of *carnal ordinances*, and fit only to be sung in the *worldly sanctuary*. When we are just entering into an evangelical frame, by some of the glories of the gospel presented in the brightest figures of JUDAISM, yet the very next line, perhaps, which the clerk parcels out unto us, hath something in it so extremely *Jewish* and cloudy, that darkens our sight of God the Saviour. Thus, by keeping too close to DAVID in the house of God, the vail of Moses is thrown over our hearts. While we are kindling into divine love by the meditations of the *loving-kindness of God, and the multitude of his tender mercies*, within a few verses some dreadful curse against men is proposed to our lips:—That *God would add iniquity unto their iniquity, nor let them come into his righteousness, but blot them out of the book of the living*, (Psal. lxi. 26, 27, 28,) which is so contrary to the New Commandment of *loving our enemies*; and even under the Old Testament, is best accounted for, by referring it to the spirit of prophetic vengeance. Some sentences of the PSALMIST, that are expressive of the temper of our own hearts,

and the circumstances of our lives, may compose our spirits to seriousness, and allure us to a sweet retirement within ourselves; but we meet with a following line, which so peculiarly belongs but to one action or hour of the life of *David*, or of *Asaph*, that breaks off our song in the midst; our consciences are affrighted, lest we should speak a falsehood unto God:—Thus the powers of our souls are shocked on a sudden, and our spirits ruffled, before we have time to reflect that this may be sung only as a history of ancient saints; and perhaps, in some instances, the salvo is hardly sufficient neither: besides, it almost always spoils the devotion, by breaking the uniform thread of it: for while our lips and our hearts run on sweetly together, applying the words to our own case, there is something of divine delight in it; but at once we are forced to turn off the application abruptly, and our lips speak nothing but the heart of *David*. Thus our own hearts are, as it were, forbidden the pursuit of the song, and then the harmony and the worship grow dull of mere necessity.

Many ministers, and many private Christians, have long groaned under this inconvenience, and have wished, rather than attempted a reformation. At their importunate and repeated requests, I have for some years past, devoted many hours of leisure to this service.

Far be it from my thoughts to lay aside the book of Psalms in public worship; few can pretend so great a value for them as myself. It is the most artful, most devotional, and divine collection of poesy;—and nothing can be supposed more proper to raise a pious soul to heaven, than some parts of that book; never was a piece of experimental divinity so nobly written, and so justly revered and admired: but it must be acknowledged still, that there are a thousand lines in it which were not made for a church in our days, to assume as its own: there are also many deficiencies of light and glory, which our Lord *JESUS*, and his apostles, have supplied in the writings of the New Testament; and with this advantage I have composed these spiritual songs, which are now presented to the world. Nor is this attempted vain-glorious or presuming; for in respect of clear evangelical knowledge, *The least in the kingdom of heaven is greater than all the Jewish prophets*, Matthew xi. 11.

Now let me give a short account of the following composures.

The greatest part of them are suited to the general state of the Gospel, and the most common affairs of Christians. I hope there will be very few found but which may properly be used in a religious assembly, and not one of them but may well be adapted to some seasons, either of private or public worship. The most frequent tempers and changes of our spirit, and conditions of our life, are here copied, and the breathings of our piety expressed according to the variety of our passions, our love, our fear, our hope, our desire, our sorrow, our wonder, and our joy, as they are refined into devotion, and act under the influence and conduct of the blessed Spirit; all conversing with God the Father by the new and living way of access to the throne, even the person and mediation of our Lord *JESUS CHRIST*. To him, also, even to the *Lamb that was slain, and now lives*, I have addressed many a song; for thus doth the Holy Scriptures instruct and teach us to worship, in the various short patterns of Christian *Psalmody* described in the *Revelation*. I have avoided the more obscure and controverted points of Christianity, that we might all obey the direction of the Word of God, and *sing his praises with understanding*.—Psal. xlvii. 6. The contentions and distinguishing words of sects and parties are secluded, that whole assemblies might assist at the harmony, and different churches join in the same worship without offence.

If any expressions occur to the reader, that savour of an opinion different from his own, yet he may observe, these are generally such as are capable of an extensive sense, and may be used with a charitable latitude. I think it is most agreeable, that what is provided for public singing, should give to sincere consciences a little disturbance as possible. However, where any displeasing word is found, which that leads the worship may substitute a better, for (blessed be God) we are not confined to the words of any man in our public solemnities.

The whole book is written in four sorts of metre, and fitted to the most common tunes. I have seldom permitted a stop in the middle of a line, and seldom left the end of a line without one, to comport a little with the unhappy mixture of reading and singing, which cannot presently be reformed. The metaphors are generally sunk to the level of vulgar capacities. I have aimed at ease of numbers and smoothness of sound, and endeavoured to make the sense plain and obvious. If the verse appears so gentle and flowing as to incur the censure of feebleness, I may honestly

affirm that sometimes it cost me labour to make it so. Some of the beauties of poetry are neglected, and some wilfully defaced, I have thrown out the lines that were too sonorous, and have given an allay to the verse, lest a more exalted turn of thought or language should darken or disturb the devotion of the weakest souls. But hence it comes to pass, that I have been forced to lay aside many hymns after they were finished, and utterly exclude them from this volume, because of the bolder figures of speech that crowded themselves into the verse, and a more unconfined variety of number, which I could not easily restrain.

These, with many other divine and moral composures, are now printed in a second edition of the poems entitled *Horæ Lyricæ*; for, as in that book I have endeavoured to please and profit the politer part of mankind, without offending the plainer sort of Christians, so in this it has been my labour to promote the pious entertainment of souls truly serious, even of the meanest capacity, and at the same time (if possible) not to give disgust to persons of richer sense, and nicer education; and I hope, in the present volume, this end will appear to be pursued with much greater happiness than in the first impression of it, though the world assures me the former has not much reason to complain.

The whole is divided into three books.

In the *first* I have borrowed the sense and much of the form of the song, from some particular portions of Scripture, and have paraphrased most of the doxologies of the New Testament that contain any thing in them peculiarly evangelical; and many parts of the Old Testament, also, that have a reference to the times of the *Messiah*. In these I expect to be often censured for a too religious observance of the words of Scripture, whereby the verse is weakened and debased according to the judgment of the critics. But as my whole design was to aid the devotion of Christians, so more especially in this part: and I am satisfied I shall hereby attain two ends, viz.—assist the worship of all serious minds, to whom the expressions of Scripture are very dear and delightful, and gratify the taste and inclination of those who think nothing must be sung unto God but the translations of his word. Yet you will always find in this paraphrase dark expressions enlightened, and the *Levitical* ceremonies and *Hebrew* forms of speech changed into the worship of the gospel, and explained in the language of our time and nation; and what would not bear an alteration, is omitted and laid aside. After this manner should I rejoice to see a good part of the book of *PSALMS* fitted for the use of our churches, and *DAVID* converted into a Christian:—But because I cannot persuade others to attempt this glorious work, I have suffered myself to be persuaded to begin, and have, through divine goodness, already proceeded half way through.

The *second part* consists of hymns, whose form is mere human composure; but I hope the sense and materials will always appear divine. I might have brought some text or other, and applied it to the margin of every verse, if this method had been as useful as easy. If there be any poems in the book that are capable of giving delight to persons of a more refined taste and polite education, perhaps they may be found in this part; but except they lay aside the humour of criticism, and enter into a devout frame, every ode here already despairs of pleasing. I confess myself to have been too often tempted away from the more spiritual designs I proposed, by some gay and flowery expressions that gratified the fancy; the bright images too often prevailed above the fire of divine affection; and the light exceeded the heat. Yet, I hope, in many of them, the reader will find, that devotion dictated the song, and the head and hand are nothing but secretaries to the heart. Nor is the magnificence or boldness of the figures comparable to that divine license which is found in the eighteenth and sixty-eighth Psalms, several chapters of Job, and other poetical parts of scripture. And in this respect I may hope to escape the reproof of those who pay a sacred reverence to the Holy Bible.

I have prepared the *third part* only for the celebration of the Lord's Supper, that, in imitation of our blessed Saviour, we might sing an hymn after we have partaken of the bread and wine. Here you will find some paraphrases of Scripture, and some other compositions. There are above an hundred hymns in the two former parts, that may very properly be used in the ordinance, and sometimes, perhaps, appear more suitable than any of these last. But there are expressions generally used in these which confine them only to the table of the Lord; and therefore, I have distinguished and set them by themselves.

If the Lord, who inhabits the praises of *Israel*, shall refuse to smile upon this attempt for the reformation of psalmody amongst the churches, yet I humbly hope, that the blessed Spirit will make these composures useful to private Christians;

and if they may but attain the honour of being esteemed pious meditations, to assist the devout and retired soul in the exercises of love, faith, and joy, it will be a valuable compensation of my labours. My heart shall rejoice at the notice of it, and my God shall receive the glory. This was my hope and view in the first publication; and it is now my duty to acknowledge to him with thankfulness how useful he has made these compositions already to the comfort and edification of societies and of private persons. And upon the same grounds I have a better prospect, and a bigger hope of much more service to the church, by the large improvements in this edition, if the Lord, who dwells in Zion, shall favour it with his continual blessing.

NOTE.—In all the longer hymns, and in some of the shorter, there are several stanzas included in crotchets, thus, []; which stanzas may be left out in singing without disturbing the sense. Those parts are also included in such crotchets which contain words too poetical for meaner understandings, or too particular for whole congregations to sing. But after all, it is best, in public psalmody, for the minister to choose the particular parts and verses of the psalm and hymn that is to be sung, rather than leave it to the judgment or casual determination of him that leads the tune.

NOTE.—Since the sixth edition of this book, the Author has finished what he had so long promised, viz. The Psalms of David, imitated in the language of the New Testament; which the world seems to have received with approbation, by the sale of some thousands in a year's time. It is presumed, that the book, in conjunction with this may appear to be such a sufficient provision for psalmody, as to answer most occasions of the Christian's life:—and, if an author's own opinion may be taken, he esteems it the greatest work that he has ever published, or ever hopes to do, for the use of the churches.

March 3d, 1720.

Practical Essays.

CHRISTIAN LIBERALITY.

We have received from a friend, the copy of a sermon “by the Rev Alexander P. Goudy, Strabane,” published at Derry, Ireland, on Ps. li. 18, “Do good in thy good pleasure unto Zion, build thou the walls of Jerusalem.” Among many other excellent remarks contained in this sermon, we would transfer the following, and earnestly solicit for them the attention of our readers.—Ed.

* * * * * Christian liberality may be said to be both the effect and the cause of the increase of religion in a church. This may appear a palpable paradox—nevertheless, it is an instructive fact. The announcement of such a proposition may seem like reasoning in a circle; but it points to a beautiful and beneficent arrangement of the Most High. It is, on the one hand, true, that God's grace can alone originate genuine Christian generosity—it is as much a Divine gift as faith or hope, and when imparted, one may exclaim with Paul, “Thanks be unto God for his unspeakable gift.” Yet it is also true, that when given and exercised, it not only, like the poor widow's miraculous oil, increases in the pouring out, but operates with a reflex beneficial influence on the individual and church exerting it; its “quality is not strained—it droppeth like the gentle dew from heaven—it is twice blessed; it blesseth him that takes and him that gives;” the clouds of mercy, exhaled from the “hill of Zion,” fall back on it in refreshing and fertilizing “showers of blessing.” We have this principle indicated in many striking passages of the word. “I will bless him that blesseth thee.” “He that soweth bountifully shall reap also bountifully.” They that “water others shall themselves also be watered” of God. “The liberal soul deviseth liberal things, and by liberal things shall he stand.” That is, growing Christian munificence is an effect of Divine grace, and an instrumental cause of increasing it.

It is to be lamented that the churches of Christ have so little reflected on, or sought to test and realize this principle. In viewing their comparative advances on the path of liberality, we are not prepared to admit the truth of the assertion which some have made, that, in proportion to the purity of a church in doctrine, government and worship, has been hitherto its niggardliness in contributing to the cause of truth. Certainly, if this were so, it would be the very reverse of what we

would be entitled to expect. In illustrating this position, it has been affirmed, and that with a confident appeal to statistics, that Hindooism is more liberal than popery, popery than prelacy, and prelacy than presbytery. Without pronouncing any opinion on this point, and while far from admitting the truth of the theory in question, one thing is certain, that presbyterianism, at least in this country, is still miserably behind in its offerings to the Divine treasury. It is a striking fact that a Hindoo family, of highest rank, gives thirty per cent. of its income to (so called) religious purposes. What family in presbyterian Ulster, ay, or in presbyterian Christendom, does as much? The poor blinded devotee on the plains of India, gives more, immensely more, to uphold a cruel and debasing superstition, than the enlightened British Christian to evince his gratitude for his privileges, and carry forward the ark of the living God! What a startling and humiliating contrast! We profess that we know God and love God; but in works, do we not seem to deny him? It is recorded of a venerable old minister, that once, when pleading, at a public meeting, the cause of a deeply interesting charity, he, at the close of his address, sent round a subscription paper, heading it with his own, thus pithily announced—"I sympathize five pounds." This was a practical test by which he would have the sincerity of his own feeling estimated, and which he would have all to apply. It is easy, brethren, to profess emotion, whether of love to man or zeal for God, but how do we prove it—what practical shape does it assume? If we were to apply some such test to the members of the Christian church—to the presbyterians of Ireland, what response would have to be given? If we were to say to them, at what do you value your principles and your privileges? At what do you value the light amid which you live—the ordinances of which you partake—the manifold and distinguishing advantages which you have so long enjoyed? At what do you value the glory of God? the honour of Christ—the salvation of millions of immortal perishing souls? What, brethren, would be the answer? Would it not—must it not—be from the great mass of our people, we value all these at the rate of a few pence every year? How many are there who could say that they value them, at the utmost, at any thing more than a few shillings? Nay, are there not congregations in the General Assembly who practically declare, year after year, that they value them at nothing at all—that in the whole science of arithmetic there is no formula so fractional as not to be an exaggerated exponent of their feeling! And yet, in many of these congregations, there are large numbers of respectable individuals who are quite ready to affirm, and that most solemnly, that "they are not their own, but bought with a price," and that "the love of Christ constraineth them to live, not unto themselves, but unto him that died for them and rose again." What a spectacle is this before God, and angels, and men! Verily, brethren, if there be one scene on earth which more than another attracts and fixes the indignation of God—which may be supposed to move the very devils themselves to scorn and laughter, it must be that in which a number of men and women, associated together as a church, engage, over the symbols of redemption, to devote themselves, and all that is theirs, to the service of their Lord, and then, immediately after, refuse to give one farthing, or more than a few farthings, to advance his glory, and "save" innumerable "souls from death!"

We believe it to be a literal truth that has been affirmed, regarding the great mass of modern Christians, that where they give a shilling to God, they give a pound to the devil. And even when some are led to give pounds to religious objects, how seldom do they reflect that these are in themselves no absolute proof of Christian liberality. We have spoken of it as a self-denying grace. Without this characteristic it is wholly spurious. We read in the New Testament, that on that memorable occasion, when the rich men were casting their gifts into the treasury, Jesus testified of the poor widow, who cast in her "mite," that "she gave more than they all." For they cast in of their abundance, but hers was a sacrifice—literally "all that she had." Where are they now who would be found to copy her generosity? We have read an anecdote of an opulent worldly-minded professor, who wrote to a Christian friend to ask the name of the secretary of a certain missionary institution, "as he wished to contribute to it his mite." His friend furnished him with the desired information, but added—he hoped he was not going to act so rashly as to impoverish himself, by making over to the mission in question, *his entire property*. We may form some idea of the man's astonishment, when thus reminded of the true meaning and application of the quoted Scripture. And equally amazed would many be now if they reflected on the meaning of the words they misinterpret, when they speak of giving their "mites" to benevolent

purposes. They understand by this, the fragments and fractions of their income—the shreds and patches of their expenditure—the crumbs that fall from their table—the droppings from that ample cistern, which, fed by the perennial streams of Providence, is kept full to overflowing for the supply of a selfish prodigality. They should amend their phraseology. They should not libel the generous and noble-minded widow, whose memory is enshrined in the pages of the New Testament, by insinuating that the example she has set the church is accepted and imitated by them.

Liberality, brethren, let us never forget, is determined entirely by the circumstances in which, and the persons by whom, it is exercised. The gift of a penny may be a munificent act—the donation of a pound may be the grudging contribution of a church. The struggling mechanic, who gives his shilling, or the poor pious labourer, who gives his sixpence, to a mission of the church, may be infinitely more liberal in the sight of God than the wealthy merchant, or independent farmer, who hands over, to the same object, his five, or ten, or twenty, or even fifty pounds. In the former case there is a sacrifice—in the latter there is none. The former has little to spare—the latter has more than heart can wish. The one feels that in bestowing his little, his earnings will be sensibly impaired—the other knows that if he trebled his benefaction, he would not have a luxury or comfort the less. How few are there who take this view of the matter—who consider that the scriptural ratio of giving is “according as God hath prospered them,” and that there is literally no liberality at all in giving to God that which costs us nothing!

If, my friends, the liberality of the Irish Presbyterians were of a self-sacrificing kind, our missionary income would soon be fifty or a hundred times its present amount, and the coffers of the church would immediately overflow. That it is not so, is owing, no doubt, to the prevailing deadness and formalism of our people; but very much also, I suspect, to the conduct of many of our ministers. A popular, but somewhat homely, orator of the general assembly has said, that “many of our ministers, when a collection day is coming round, seem to consider it their principal duty to stand sentry over their hearers’ pockets.” And unquestionably there is too much ground for the sarcasm. There is an unwarrantable timidity—an infidel delicacy operating with many of the brethren which seals their lips on the subject of money in the pulpit. Swayed by this feeling in their own minds, or absurdly dreading lest their income should be impaired—or meanly deferring to the vile allusions to clerical rapacity, uttered by their scoffing hearers—they are afraid or ashamed to preach on the subject at all; or if they do approach it, they introduce and dwell on it, as if apologetically, “with bated breath and whispering humbleness.” Was this the mode, let us ask, in which prophets and apostles treated it? No, brethren, they kept not back any part of the “whole counsel of God.” They knew that “if they pleased men, they should not be the servants of Christ.” Listen to the prophet Malachi, how he denounces the hoarding covetous crew of professors in his day. Personating the great Jehovah, he exclaims—“Will a man rob God? But ye say wherein have we robbed thee? In tithes and in offerings—ye are cursed with a curse—ye have robbed me this whole nation.” And what says the apostle James to the wealthy and hard-hearted worldlings of his day? “Go to, now, ye rich men, weep and howl, your riches are corrupted—your garments are moth-eaten—your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as fire.” There is here a searching and vigorous, and honest style of speaking, and that on a very delicate topic; for nothing is considered so *delicate* with your respectable, well-dressed, well-to-do class of professors, as an appeal to the pocket! We say, let the ministers of the gospel imitate it and adopt it. They cannot go far astray in copying an apostle or a prophet. Let them frequently and faithfully denounce their close-fisted, grasping, collection-chewing hearers. Let them declare, openly, that the wealthy man who gives comparatively but a trifle every year to support the gospel at home, or extend it abroad is neither more nor less than a hypocrite; and though he may lift up his eyes to heaven, is, nevertheless, on the straight road to hell. Let them tell the church that “covetousness is idolatry”—that the drunkard or the fornicator is quite as good a man as the miser—that worshipping mammon is as bad as bowing down before any other false god, and that the robbery of Jehovah is the worst of all robberies. Let them tell the church’s members that their bank notes and their guineas have been given them by God, not to be consumed on their lusts, but to promote his glory and the salvation of souls; and that if not consecrated to this purpose, they will “eat into their flesh as fire,” and be a “swift witness” against them in that great day, when, stripped of their wealth, they will stand trembling before him who gave it, to render “an account of their stewardship.”

Brethren, we believe that such testifying as this, on the part of Christ's ambassadors, backed by an equally faithful and impartial discipline, would not be without its effect. At all events, we are bold to say, it has not hitherto been extensively tried. Some instrumentality is surely needed, which, by the blessing of Heaven, would bring the church back to a sense of her duty in this matter. One thing is certain—our church will not "prosper or be in health" till a more abounding measure of liberality be poured out upon her. Till some such spirit leaven her, as was evinced, of old, at the erection of the tabernacle, when "Moses had to restrain the people from giving"—as will lead men to inquire, not how little can we give and save appearances, but how much dare we keep back from the cause of God and the salvation of our fellow-men? Let us, as "the Lord's remembrancers," plead with him for the bestowal of this blessing on our church. "Who knows but he will open the windows of heaven and pour us out a blessing, that there shall not be room enough to receive it?" If he hear and answer this prayer of his servants, then will he, emphatically, "do good to Zion," and prepare for "building the walls of Jerusalem."

Lastly, the subject we have been considering, suggests to all of us the serious inquiry, whether, in our several spheres of duty, we are exerting ourselves to procure for "Zion" that "good" which we implore for her from God. The royal prophet of Israel hath left us an example in this. In our text, he prays that God would "do good to Zion." If we look at his language, in the 122d Psalm, we find that he does not content himself with barren prayers, but registers his determination to exert himself for this object—"Because of the house of the Lord our God, *I will seek thy good.*" It is his solemn, his deliberate, his unwavering purpose. As if he said—"I, although a king, invested with royal dignity, occupied and embarrassed with royal cares—I, in the position in which God has placed me, with all the talents he has intrusted to me—with all the means I can use, and all the influence I can command—I, by the help of his grace, will do what in me lies, for the welfare of the 'church of God.'" Let us, brethren, "go and do likewise."

Let it not be said or thought, by any within the hearing of my voice, I can do nothing for this great cause. I am an obscure individual, without wealth, or learning, or power, or influence—I would be inclined to take my part in the advancement of the truth, but what am I, that I should be expected to aid in extending it? Brethren, it is a truth, not more trite than needful to be reiterated, that every individual has some one talent assigned him by the church's head—that the obscurest and poorest Christian on the earth has something "given him to do" to help forward the ark of God. Let him do it. It has been said, with equal force and beauty, that a single grain of sand, projected into space, would exercise a certain disturbing influence on the mightiest orbs that wheel along throughout its vast infinitudes, and would go on exercising it for evermore; and even so, the humblest believer on the earth—the poor artisan, or labourer, or servant—even the very pauper that hangs for subsistence on public charity, may do good to Zion, and assist in building Jerusalem's walls. Those things which we call insignificant, are not insignificant in the estimate of God. The slightest word that a Christian speaks—the most trifling act that a Christian performs—the prayer of faith that a Christian breathes—the "cup of cold water" that a Christian gives—with each and all of these are connected moral consequences that ramify throughout the universe, and reach forward into eternity. "Who hath despised the day of small things?" "For God hath chosen the weak things of the world to confound the mighty, and base things of the world, and things which are despised; yea, and things which are not, to bring to naught things which are, that no flesh should glory in his presence."

Let us then, brethren, "trust in the Lord, and do good;" let us "do good unto all men, especially unto 'Zion,' the household of faith." For, let us think, if we do nothing, or next to nothing, for the church, what is to become of our prayers in her behalf? How multitudinous and reiterated have these been! Throughout our whole lifetime—day after day, week after week, year after year—every morning and evening that we have bent our knees in the secret closet, or around the family altar—every Sabbath that we have mingled in the intercessions of the "great congregation"—we have been pleading with the God of Jacob, that he would "arise and have mercy upon Zion." Where are all these manifold and seemingly devout and oft-repeated supplications? They are not dissipated into empty space. They are not hanging in the surrounding atmosphere. They are not annihilated. No, brethren, they have ascended to heaven. They have "entered into the ears of the Lord God of Sabaoth." Not one of them is forgotten before God." They will be reproduced by him in that "great day," when he will bring every work into judgment, and every secret thing, whether it have been good, or whether it have been evil." And if, during this life,

we have been doing nothing, and giving nothing, and sacrificing nothing, for Zion's cause, how shall we appear in that day before the "great white throne?" How shall we face the Judge? How shall we confront *our own prayers*? They will stare us in the face. They will cover us with confusion. They will be "swift witnesses" to our hypocrisy. And the frowning Saviour, upbraiding us with our base inconsistency, will challenge us to respond to this solemn question resounding in our ears—"Why called ye me Lord, Lord, and did not the things which I commanded?" Let us "consider this," brethren, if we "forget God," and forget the claims of his church, lest, at last, "he tear us in pieces, and there be none to deliver." Let us realize our obligations—let us redeem our pledges—let us justify our prayers. To all of us, the great King and Head of the church is now addressing these warning words—"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works; and then will I profess unto them, I never knew you, depart from me all ye that work iniquity." "Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him to a wise man that built his house upon a rock, and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not, for it was founded upon a rock: and every one that heareth these sayings of mine, and doeth them not, I will liken to a foolish man that built his house upon the sand, and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell, and great was the fall of it."



A TIME TO DANCE.

A ball having occurred in the parish of a worthy minister, at a season of peculiar seriousness among the youth of his pastoral charge, and many of them, from conscientious motives, having declined to attend, their absence was attributed (erroneously) to the influence and interference of their pastor, who, in consequence, received the following anonymous note:

"**SIR:** *Obey the voice of the Holy Scripture. Take the following for your text, and contradict it. Show in what consists the evil of that innocent amusement of dancing. Eccles. iii. 4, "A time to weep, and a time to laugh: a time to mourn, and a time to dance."* A TRUE CHRISTIAN, BUT NO HYPOCRITE.

The minister immediately wrote the following reply, which, as the note was anonymous and without address, remained in his own possession for some time when he communicated it to the public, thinking it might meet the eye and correct the opinions of the writer of the note, and others:

My Dear Sir: Your request that I would preach from Eccles. iii. 4, I cannot comply with at present, since there are some Christian duties more important than dancing; which a part of my people seem disposed to neglect. Whenever I perceive, however, that the duty of dancing is too much neglected, I shall not fail to raise a warning voice against so dangerous an omission. In the mean time, there are certain difficulties in the text which you commend to my notice, the solution of which I should receive with gratitude from a "true Christian."

My first difficulty respects the *time* for dancing; for, although the text declares that there is a time to dance, yet when that time is, it does not determine. Now on this point I wish to ascertain exactly, before I preach upon the subject, for it would be as criminal, I conclude, to dance at the wrong time, as to neglect to dance at the right time. I have been able to satisfy myself, in some particulars, when it is not "a time to dance." We shall agree, I presume, that on the Sabbath-day, or at a funeral, or during the prevalence of a pestilence, or the rocking of an earthquake, or the roaring of a thunder-storm, it would be no time to dance. If we were condemned to die, and were waiting in prison the day of execution, this would be no time for dancing; and if our feet stood on a slippery place beside a precipice, we should not dare to dance.

But suppose the very day to be ascertained; is the whole day, or only a part, to be devoted to this amusement? And if a part of the day only, then which part is "the time to dance?" From the notoriously pernicious effects of "*night meetings*," in all ages, both upon morals and health, no one will pretend that the *evening* is the "time to dance;" and perhaps it may not be immaterial which portion of the daylight is devoted to that innocent amusement. But allowing the *time* to

be ascertained, there is still an obscurity in the text. Is it a *command* to dance, or only a *permission*? Or is it merely a declaration of the fact, that, as men are constituted, there is a time when all the events alluded to in the text do, in the providence of God, come to pass? If the text be a command, is it of universal obligation; and must "old men, and maidens, young men and children," dance obedience? If a permission, does it not imply a permission also to refrain from dancing, if any are disposed? Or, if the text be merely a declaration that there is a time when men do dance, as there is a time when they die, then I might as well be requested to take the first eight verses of the chapter, and show in what consists the evil of those innocent practices of hating, and making war, and killing men, for which, it seems from the text, there is "a time," as well as for dancing.

There is still another difficulty in the text, which just now occurs to me. What *kind* of dancing does the text intend? for it is certainly a matter of no small consequence to a "true Christian," to dance in a scriptural manner, as well as at the scriptural time.

Now, to avoid mistakes on a point of such importance, I have consulted every passage in the Bible which speaks of dancing; the most important of which permit me to submit to your inspection.

Exod. xv. 20. "And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her, with timbrels and with dances." This was on account of the overthrow of the Egyptians in the Red Sea.

Judges xi. 34. The daughter of Jephthah "came out to meet him with timbrels and with dances." This was also on account of a victory over the enemies of Israel.

Judges xxi. 21. The yearly feast in Shiloh was a feast unto the Lord, in which the daughters of Shiloh went forth in dances. This was done as an act of religious worship.

2 Sam. vi. 14 and 20. "And David danced before the Lord with all his might." But the irreligious Michal "came out to meet David, and said, How glorious was the king of Israel to-day, who uncovered himself to-day in the eyes of the handmaids of his servants, as one of the vain fellows uncovereth himself!" Dancing, it seems, was a sacred rite, and was usually performed by women. At that day, it was perverted from its use by none but "vain fellows," destitute of shame. David vindicates himself from her irony, by saying, "It was before the Lord;" admitting, that had not this been the case, her rebuke had been merited.

1 Sam. xviii. 6. On account of the victory of Saul and David over the Philistines, "the women came out of all the cities of Israel singing and dancing."

Psalms cxlix. 3. "Let them praise his name in the dance." Psalm xxx. 11. "Thou hast turned for me my mourning into dancing." The deliverance here spoken of was a recovery from sickness; and the dancing an expression of religious gratitude and joy.

Exod. xxii. 19. "As soon as he came nigh unto the camp, he saw the calf and dancing." From this it appears that dancing was a part also of idol worship.

Jer. xxxi. 4. "Oh Virgin of Israel, thou shalt again be adorned with thy tabrets, and go forth in the dances of them that make merry." This passage predicts the return from captivity, and the restoration of the Divine favour, with the consequent expression of religious joy.

Matt. xi. 17. "We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented." That is, neither the judgments nor the mercies of God produced any effect upon this incorrigible generation. They neither mourn when called to mourning by his providence, nor rejoice with the usual tokens of religious joy, when his mercies demand their gratitude.

Luke xv. 25. "Now his elder son was in the field; and as he came, and drew nigh unto the house, he heard music and dancing." The return of the prodigal was a joyful event, for which the grateful father, according to the usages of the Jewish Church and the exhortation of the Psalmist, "praised the Lord in the dance."

Eccles. iii. 4. "A time to mourn, and a time to dance." Since the Jewish Church knew nothing of dancing, except as a religious ceremony, or as an expression of gratitude and praise, the text is a declaration that the providence of God sometimes demands mourning, and sometimes gladness and gratitude.

Matt. xiv. 6. "But when Herod's birth-day was kept, the daughter of Herodias danced before them, and pleased Herod." In this case dancing was perverted from its original object, to purposes of vanity and ostentation.

Job xxi. 7. "Wherefore do the wicked live, become old, yea, are mighty in

power?" Verses 11, 13, 14, 15. "They send forth their little ones like a flock, and their children dance. They spend their days in wealth, and in a moment go down to the grave. Therefore they say unto God, Depart from us, for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him: and what profit shall we have, if we pray unto him?" Their wealth and dancing are assigned as the reason of their saying unto God, "Depart from us," and of their not desiring the knowledge of his ways, and not delighting to serve him or pray to him.

From the preceding quotations, it will sufficiently appear, 1. That dancing was a religious act, both of the true and also of idol worship. 2. That it was practised exclusively on joyful occasions, such as national festivals or great victories. 3. That it was performed by maidens only. 4. That it was performed usually in the day time, in the open air, in high-ways, fields, or groves. 5. That men who perverted dancing from a sacred use to purposes of amusement were deemed infamous. 6. That no instances of dancing are found upon record in the Bible, in which the two sexes united in the exercise, either as an act of worship or amusement. 7. That there is no instance upon record, of social dancing for amusement, except that of the "vain fellows," devoid of shame; of the irreligious families described by Job, which produced increased impiety, and ended in destruction; and of Herodias, which terminated in the rash vow of Herod, and the murder of John the Baptist.

WHO OUGHT TO BE PUNISHED, THE DEVIL OR MAN?—The late Rev. John Thomas, one of the missionary brethren of Serampore, was one day, after addressing a crowd of the natives on the banks of the Ganges, accosted by a Brahmin, as follows: "Sir, don't you say that the devil tempts men to sin?" "Yes," answered Mr. Thomas, "Then," said the Brahmin, "certainly the fault is the devil's; the devil, therefore, and not man ought to suffer the punishment?" While the countenances of many of the natives discovered their approbation of the Brahmin's inference, Mr. Thomas, observing a boat, with several men on board, descending the river, with that facility of instructive retort for which he was distinguished, replied, "Brahmin, do you see yonder boat?" "Yes." "Suppose I were to send some of my friends to destroy every person on board, and bring me all that is valuable in the boat; who ought to suffer punishment? I for instructing them, or *they* for doing this wicked act?" "Why," answered the Brahmin, with emotion, "you ought *all* to be put to death together." "Ay, Brahmin," replied Mr. T., "and if you and the devil sin together, the devil and you will be punished together."

FRANKNESS.—Be frank with the world. Frankness is the child of honesty and courage. Say just what you mean to do on every occasion; and take care that you mean to do what is right. If a friend asks a favour, you should grant it, if it is reasonable; if not, tell him plainly why you cannot. You will wrong him and yourself by equivocation of any kind. Never do a wrong thing to make a friend, nor to keep one; the man who requires you to do so is dearly purchased at such a sacrifice. Deal kindly, but firmly with all men; you will find it the policy which wears best. Above all, do not appear to others what you are not. If you have any fault to find with any one, tell him, not others, of what you complain. There is no more dangerous experiment than that of undertaking to be one thing to a man's face, another behind his back. We should live, act, and speak out of doors, as the phrase is, and say and do what we are willing should be known and read by men. It is not only best as a matter of principle, but as a matter of policy.

ADVANTAGE OF LAW.—A young man who studied law in Connecticut, became acquainted with the following facts, which are very remarkable, though not so very singular:

A farmer cut down a tree which stood so near the boundary line of his farm that it was doubtful whether it belonged to him or his neighbour. The neighbour, however, claimed the tree, and prosecuted the man who cut it, for damages. The case was committed from court to court. Time was wasted, temper soured, and temper lost; but the case was finally gained by the prosecutor. The last my friend knew of the transaction was, the man who "gained the cause" came to the lawyer's office to execute a deed of his whole farm which he had been compelled to sell to pay the costs! Then, houseless and homeless, he could thrust his hand into his pocket and triumphantly exclaim, "I've beat him!"

Obituary.

Died suddenly, at his residence, in the neighbourhood of Bloomington, Ind., James Blair, (aged sixty years.) Mr. Blair came originally from South Carolina, and was extensively and favourably known to the members of our communion in that state and Tennessee, where he resided for a number of years, and in the west generally, as an honest man, a useful citizen, and exemplary Christian. For about twenty-five years he held the office of ruling elder, and was among the first who took an active part in establishing the church in Bloomington. He was devotedly attached to the religion of his fathers, and to the institutions of the house of God.

On the day preceding Mr. Blair's decease, he was at church, and in the enjoyment of ordinary health; about four o'clock of the following morning he was taken ill, and in about an hour, before the physician could reach him, and his children, residing at but a short distance from his house, could be collected around him, he was numbered with the dead. Though thus suddenly called away from his family and friends, we know that his thoughts had been directed to such an event; he had some presentiment that his death was not far distant, and we feel confident that his preparation was not put off till the last moment.

By this afflicting dispensation of God's providence, his family has lost an affectionate father,—the community, an honest, intelligent, and useful citizen—and the church, a zealous and exemplary officer—one whose loss it will not be easy to replace.

[For the Banner of the Covenant.]

TRIBUTE OF RESPECT.

At a meeting of the students of Miami university, held April 9th, 1849, in the Erodolphian Hall, of which ANDREW W. ROGERS was chairman, and JOHN W. LINDLEY, secretary, the following preamble and resolutions were unanimously adopted:—

Whereas, in the mysterious providence of God, our beloved fellow student, JAMES RENWICK M'MILLAN, has been removed from us by death, therefore,

Resolved, 1. That in the decease of Mr. M'MILLAN, we recognise the loss of one whose studious habits, mental endowments, modest deportment and unpretending piety, furnished many pledges of future usefulness to the world and the church.

2. That in consideration of his qualities as a friend, a scholar, and a gentleman, we will ever cherish a high regard for his name and character.

3. That we sympathize with his bereaved friends in their irreparable loss of one so much beloved and respected by all who knew him.

4. That a copy of these resolutions be sent his father, the REV. G. M'MILLAN, and the Banner of the Covenant, Presbyterian of the West, and Xenia Torch Light, for publication.

J. M. M. WILSON, }
ROBERT MORRISON, } Committee.
GEORGE CRANE, }

To the preceding testimonial of affectionate remembrance, which we have reason to believe well merited, we feel constrained to add an expression of our own sincere sympathies with the afflicted family and bereaved relatives and friends. Painful indeed is the dispensation by which their fond hopes have been withered, their cherished expectations disappointed. But it was the LORD who gave, and he has only recalled his own. Our departed friend is not lost, he has only gone before. He has been called, we have reason to believe, to a position of greater usefulness than earth could possibly furnish, and while those who remain below must buffet with trials and temptations, he has entered upon scenes of unmixed enjoyment. "Blessed are the dead that die in the LORD."

"Thou art gone to the grave, but we will not deplore thee,
Though sorrow and darkness encompass the tomb,
The Saviour has passed through its portals before thee,
And the lamp of his love was thy guide through the gloom.

"Thou art gone to the grave! We no longer behold thee,
Nor tread the rough paths of the world by thy side,
But the wide arms of mercy are spread to enfold thee,
And sinners may hope since the Sinless hath died."

Miscellaneous.

AMERICAN POLITICS AND MORAL LAW.

It is remarkable that the moral sense of the country is so dulled, in reference to every thing that can be called politics; moral distinctions are so far subordinated to the power of party discipline, that almost no effect is produced by the agitation on one side, or the just reprobation it meets on the other. A most melancholy and frightful evidence of the extent to which American politics have become separated from the law of God and the control of moral principle!

We are guilty, as a nation, of the most glaring wrongs, and if there be a just God, we have reason to tremble for His judgments. We are ceasing, as a nation, to have any conscience about public matters. Even good men and Christians, which is most deplorable of all, are suffering an allegiance to party rule, which effectually demolishes their personality under the claims of principle, learning quietly to approve, and passively to follow in whatsoever path their party leads. The fear of God is perishing. The impulse of political adventure bears down other and better impulses. Numbers and force are the instruments, success the test, of all public measures; and the amazing interests of our country, if we do not retrace our steps, are soon to be at the mercy of irresponsible will, instigated by a rapacity for office and power, which no constitutions or bonds of order can restrain.

The neglect of the pulpit to assert the dominion of moral principle over what we do as citizens, has hastened and aggravated the evil I complain of. The false notion has taken possession extensively of the public mind, and received the practical assent, too generally, of the ministers of religion themselves, that they must not meddle with politics. Nothing is made of the obvious distinction between the moral principles of politics, and those questions of election and of state policy which are to be decided by no moral tests. It is the solemn duty of the ministers of religion to make their people feel the presence of God's law every where, and especially here, where so many of the dearest interests of life—nay, the interests of virtue and religion, are themselves at stake. This is the manner of the Bible. There is no one subject on which it is more full and abundant, than it is in reference to the moral duty of rulers and citizens. Command, reproof, warning, denunciation—every instrument is applied to keep them under a sense of obligation to God. Some of the ministers of religion, I am afraid, want the courage to discharge their whole duty in this matter. Their position between two fiery and impetuous torrents of party feeling, is often one, I know, of great weakness, and they need to consider, when they put on their armour, whether they can meet alone one that cometh against them with twenty thousand. But it cannot be necessary that the duties of the ministry in this field should be totally neglected, as they have been in many places hitherto; or if it be, we may well despair of our country.

Party discipline is so strong and peremptory among us, that moral considerations and restraints are overborne by it. Men are always irresponsible when they act in masses. Conscience belongs to the individual, and when all individuality is lost, conscience is lost too. I do not complain that we have parties. It may be difficult to devise any scheme by which it could be avoided. But, in the name of God and all that is sacred, I protest against the doctrine that every man shall be what his party appoints, and justify what his party does. It is the worst form of papacy ever invented. And how dreadfully evident is it that the party discipline of our country, irresponsible as it is, and must be, sweeps like a maelstrom around the personality of our people, engulfing men and churches in its dismal vortex! Few men have the nerve to resist it. Their scruples are overruled, they are convinced against their reason, the spirit of the multitude expels the Spirit of God—it is their

duty—their party is most assuredly to be the salvation of the country—the voices of the multitude and the chief priests prevail, and Christ is crucified!

The preponderant influence of Slavery, in the institutions of our country, is a powerful cause of the result we are deploring. With a population inferior to that of the Free States, and rapidly decreasing, it is yet demonstrable that Slavery has hitherto borne rule in the nation. I saw, but a few days ago, a table of the Presidents and all the chief officers of State in our country, since the adoption of the Constitution, showing that, in the highest grades of office, at least five-sixths of the incumbents have been from the slaveholding States! I laid the record down with feelings of indignation, shame, and grief, that I cannot find words to express—indignation that the lordship of Slavery has asserted so effectually the lordship of office—shame that we have suffered it to be so—grief at the discovery that Slavery is the characteristic and dominant power of our country. It was no relief to remember that Virginia, the breeder of slaves, a distinction at once cruel and infamous, has also been the chief breeder of Presidents—as little, that the national capital has been, and still is, the great slave market of the nation—as little, nay less, that northern leaders have there conspired, for so many years, to stifle the prayer of freedom in the halls consecrated to equal rights and human liberty. O, my country! hang thy head and blush over this desecrated name!—a name which thou hast emblazoned before mankind, but hast made a fiction at home, in thy republican slavedom!

Slavery being thus predominant in the politics of our country, they have grown as irresponsible, as destitute of conscience, and remote from the fear of God, as slavery would require. The moral deterioration of which I have complained here at the north, has been visibly due, in no small degree, to the assimilating power of a southern influence. Slavery, as such, has no principle—it loosens all the evil passions of human nature. Its law is human will. The style of southern politics has accordingly been signalized by irresponsibility from the first. And the south has been steadily travelling northward, bringing its license with it, expelling the ancient time when merit reigned among us, and making us familiar with the lawless spirit of political adventure and rapacity. Our evil communications have corrupted our good manners; till now, the separation of politics from the fear of God and the constraints of moral obligation, is become national in our people.

Rev. Dr. Bushnell.



NEWSPAPERS.

The first printed newspaper was published in England, in 1588, called "The English Mercury, imprinted by her Majesty's printer." This paper was not regularly published.

In 1624, the "Public Intelligencer and London Gazette" was established. Soon afterwards various papers had "their entrances and their exits," in London, among which were "The Scots' Dove," "The Parliament Kite," "The Secret Owl," &c.

"The Spectator" was the first purely literary periodical. It appeared in 1711. This publication, as is known, owes its immortality to Addison. "The Tattler," conducted by Sir Richard Steele, though published a short time previous, was not exclusively literary.

The first French newspaper was established at Paris, in 1631, by Ronandot, a physician.

The first "Literary Journal and Review" ever published, was "The Journal des Savans," commenced in 1565, in France.

There are now published in France seven hundred and fifty journals, of which three hundred and ten are political.

The first American paper was the "Boston News Letter," which appeared on the 24th of April, 1704, by James Campbell. In 1719, "The Boston Gazette" was started.

The third American newspaper was the "American Weekly Mercury," which appeared in Philadelphia, on the 22d of December, 1719.

The fourth American newspaper was the "New England Courant," established at Boston, August 17, 1721, by James Franklin, elder brother to him who rendered the name illustrious.

The oldest living paper in America is the New Hampshire Gazette. It was the first paper printed in New Hampshire, and was established by Daniel Fowle, at Portsmouth, in August, 1756. It was originally printed on half a sheet of foolscap quarto, as were all the papers of that day; but was soon enlarged to half a sheet crown folio, and sometimes appeared on a whole sheet of crown. It is now in its 93d year, and is a well conducted paper of goodly dimensions.

The oldest living newspaper in England is the Lincoln Mercury, first published in 1695. The oldest in London is the St. James' Chronicle, of 1761. The oldest paper in Scotland is the Edinburgh Evening Courant, of 1705. The oldest in Ireland, the Belfast News Letter, of 1787.

THE PERIODICAL PRESS.

In 1720 there were only seven newspapers, (the only periodicals at that time,) published on the American continent. In 1838, however, it was ascertained through the Post Office department at Washington, that in the United States alone, the number of newspapers, magazines, reviews, and other periodicals regularly published, was 1555, including 38 journals in German, 4 in French, 6 in French and English, and 1 in Spanish. New York had the largest number, (274) Pennsylvania the next, (253) Delaware had the smallest, (2) and Iowa next, (3.) Upon these publications there was scarcely any restriction, and their circulation was universal, presenting an appropriate occasion for the Christian's heart's desire and prayer that their influence may be sanctified and blessed.

This state of things presents a striking contrast with that abroad. In Great Britain, every sheet of every public journal is charged by the Government two cents for a royal stamp; every pound of paper upon which the journal is printed is taxed six cents; for every advertisement, and for every time it is inserted, a tax of from thirty to fifty cents is exacted; and the proprietor of every public journal must give good security in \$1000 that he will publish nothing libellous, slanderous, or seditious, and record his name officially with the authorities before he issues the first number. In France there has been a ceaseless war against the press during Louis Philippe's time. In his last seventeen years, 1,129 prosecutions were directed in his name against the public journals—57 were obliged to suspend publication on account of the penalty imposed—the writers were sentenced to 3,141 years of imprisonment, and the journals to a fine of 7,110,500 francs.

ARE THE PLANETS INHABITED?

Are the planets inhabited? is a question which naturally presents itself to the human mind, and for a solution of which we as naturally look to the science of astronomy. But when the immense distance which separates us from even

the nearest of the planets is remembered, it can scarcely be matter of surprise, when the telescope affords no direct evidence of the question, whether the planets, like the earth, are inhabited globes. Yet though it gives no direct answer to the inquiry, modern astronomy has collected together a mass of facts, connected by the positions and motions, the physical character and conditions, and the parts played in the solar system by the several globes of which the solar system is composed, which form a vast body of analogy, leading the intelligent mind to the conclusion that the planets are worlds, fulfilling in the economy of the universe, the same functions, created by the same divine hand, for the same moral purpose, and with the same destinies as the earth. Thus, for example we find that those orbs, like our own, roll in regulated periods round the sun: that they have nights and days, and successions of seasons, that they are provided with atmospheres, supporting clouds and agitated by winds: and thus also, their climates and seasons are modified by evaporation, and that showers refresh their surfaces. For we know that wherever the existence of clouds is made manifest, there water must exist; there evaporation must go on; there electricity, with its train of phenomena, must reign: there rain must fall: there hail and snow must descend.

Notwithstanding the dense atmosphere and thick clouds with which Venus and Mercury are constantly enveloped, the telescope has exhibited to us great irregularities on their surfaces: and thus proves the existence of mountains and valleys. But it is upon the planet Mars, which approaches nearest to the earth, that the greatest advances have been made in this department of inquiry. Under favourable circumstances, its disc is seen to be mapped out by a varied outline, some portions being less reflective of light than others, just as water would be less reflective than land. Baer and Meadler, two Prussian astronomers, have devoted many years' labour to the examination of Mars, and the result has put us in possession of a map of the geography of that planet, almost as exact and defined as that which we possess of our own; in fact, the geological outlines of land and water have been made apparent upon it. But a still more extraordinary fact, in relation to this planet, remains to be considered. Among the shaded markings which have been noted by the telescope upon its disc, a remarkable region of brilliant white light, standing out in bold relief, has been observed surrounding the visible pole. This highly illuminated spot is to be seen most plainly when it emerges from the long nights of the winter seasons; but when it has passed slowly beneath the heat of the solar beams, it is found to have gradually contracted its dimensions; and, at last, before it has plunged into light on the opposite side, to have entirely disappeared. But the opposite pole, then coming into similar relations, is found to be furnished with a like luminous spot, which, in its turn, dissolves, as it becomes heated by the summer sun. Now, these facts prove to us incontestably, that the very geographical regions of Mars are *fac similes* of our own. In its long polar winters, the snows accumulate in the desolation of its high northern and southern latitudes, until they become visible to us, in consequence of their reflective properties: that these are slowly melted as the sun's rays gather power in the advancing season, until they cease to be appreciable to terrestrial eyes. The fact is a most striking one in reference to the present question.

If the moon has proved to us, incontrovertibly, that one of the celestial luminaries is a solid sphere, carved into elevations and depressions analogous to those familiar to us, as the mountains and valleys of the terrestrial surfaces, Mars teaches us as emphatically that another among them is a world filled with its rains, and snows, and clouds, and seasons suited to the purposes and wants of organic life, which is intimately dependent upon such adaptations for its being.—*Westminster Review*.

Domestic Missions.

REPORT OF A DOMESTIC MISSIONARY.

By a rule adopted at the last meeting of Synod, Domestic Missionaries were directed, "in addition to their reports to the Presbyteries with which, from time to time, they may be connected, to furnish regular reports to the Board of Missions, from which such statements as are of general interest may be selected for publication." The design of this regulation is simply to let the churches know more definitely the condition of the Domestic Missionary field, accessible to our efforts, and the progress made in attending to it. We hope that proper attention will be given to this subject, as it is certainly to be expected that the interest which will be felt in sustaining Domestic Missions, must correspond with the amount of information which may be furnished in regard to them. In the mean time, we are glad to submit the following report from one of our licentiates, in whose usefulness we most heartily rejoice.

TO THE BOARD OF MISSIONS OF THE R. P. CHURCH.

Cincinnati, April 9, 1849.

According to the instructions of Synod, I passed the month of November within the bounds of the Pittsburgh Presbytery. Owing, I suppose, to the appointment having been unexpected, and no meeting of Presbytery having been held after it was made, no arrangements appeared to have been formed for my coming. Except, therefore, one Sabbath that I spent very pleasantly in "Union Church," a branch of Mr. Guthrie's congregation, I was chiefly occupied in supplying pulpits in the city. I then entered the bounds of the Ohio Presbytery. December, I passed among a few of our people near Utica, Licking County, Ohio. They are a pious, intelligent people, and eminently kind and friendly. Their number is yet but few: they are gradually growing, however, and they intend soon to erect a church. In conjunction with another small organization some sixty miles north of them in Logan County, a pastorate might be permanently settled. For a time, perhaps, they would require assistance, either from the Presbytery or from the funds of the Missionary Board; but after a time, I am fully persuaded, they could easily sustain themselves, and at last, perhaps, form two substantial congregations.

Since that time, with a few interruptions, I have been occupied in Cincinnati. From one cause or another, this church has never prospered; and though the few people that form it are earnest, intelligent Covenanters, they are so few that they have almost become disheartened. Things, however, look somewhat brighter than they did, and if regular supplies of preaching be afforded, I trust that our cause may yet gain a hold in this place.

I spent two Sabbaths in February in the congregation at Garrison Creek, Fayette County, Indiana. Dr. Herron has since accepted a call from that people, and proposes to-morrow to start for that place to settle. I also spent two Sabbaths of March in or near Xenia. The congregation there has divided; the part in town finding it difficult or impossible to worship in a church at a distance of six miles—and Rev. H. McMillan remains with those in the country. The town branch is small: larger, however, than many vacancies I have seen, and the members of which it is composed are generally such as would form an excellent foundation for a church. They understand our principles, and are attached to our church from conviction. So far as I have seen our church there, its appearance is very encouraging. And one observation I will be permitted to make, that vacancies have been left too much to support themselves. Many excellent opportunities of usefulness have thus been lost. And a general hope is entertained in this part of the church, that an organized Home Missionary Society will extend, under the advice of Presbytery, such aid in their cases as shall be useful and advisable.

Religious Intelligence.

From "The Banner of Ulster."

SOIREE TO REV. JOHN NEVIN.

On the 28th of March, a soiree was given to the Rev. John Nevin, in the Dervock school-room, as an expression of Christian sympathy and encouragement, prior to his departure for the United States of America. About one hundred and fifty of the great and the good of the town and neighbourhood sat down to tea, which was got up in the most comfortable and elegant manner, by the ladies. The Rev. Wm. Munnis presided; and in his opening address, he made some happy and beautiful allusions to the moral and religious character of the Rev. John Nevin, which called forth the marked approval of the meeting.

A deputation from the General Committee of Financial Schemes of the Eastern Reformed Presbyterian Church read an Address to Mr. Nevin, and presented him with a number of appropriate books and a purse of gold. On each book the following inscription was printed:—

"Presented to the Rev. John Nevin, Carnaff, Dervock, accompanied with a purse of gold, at a public soiree, given to him on Wednesday evening, the 28th of March, 1849, by the 'General Committee of the Sustentation Fund and Juvenile Missionary Associations of the Eastern Reformed Presbyterian Church, Ireland,' on the occasion of his emigration to the United States of America, as a token of their esteem and admiration for his private and social worth—his amiable and benevolent disposition—his mental independence and moral courage—his ministerial character and usefulness—his co-operation in the moral and benevolent institutions of the day; and for his successful agency in promoting the Financial Schemes of our Church."

The Rev. JOHN NEVIN read a reply to the address, both of which will be found in our advertising columns. Nothing could exceed the attention and sympathy of the meeting during this part of the proceedings.

The following gentlemen stated the principles and urged the claims of the accompanying subjects:—The Rev. Robert Nevin, on "A common fund the most efficient mode of supporting and extending the Redeemer's kingdom;" the Rev. Mr. Thompson, on "The Evangelical Alliance;" the Rev. J. A. Chancellor, on "The missionary character of the Church;" Mr. William Hopkins, on "Sabbath school instruction, and its influence on the Church;" the Rev. Mr. Bellas, on "Total abstinence from all intoxicating drinks, the friend of all our literary, patriotic, benevolent, moral, and religious institutions, and the enemy of none;" the Rev. Jacob Alexander, on "Juvenile missionary associations, their effects in training and calling into active and zealous co-operation the youth of the church, for the accomplishment of the prophecy when 'the earth shall be full of the knowledge of the Lord.'"

Mr. ROBERT CAMAC, who took a very active part in the preliminary proceedings of this soiree, and in its successful management, moved, in a very appropriate manner, "the grateful acknowledgment of the committee and the meeting to the ladies, for their presence such a severe evening, and for their co-operation in providing such comfortable tea in such an elegant manner."

The Rev. F. Dobbs, Derrykeighan Glebe, was then called to the chair, and the Rev. J. Nevin, in a very complimentary manner, moved, "That the cordial thanks of the meeting be given to the Rev. Mr. Munnis, for his kindness and Christian sympathy on the occasion, and for his dignified conduct in presiding over the meeting."

The Rev. Mr. DOBBS concluded the proceedings by expressing, in a most kind and Christian spirit, his esteem for Mr. Nevin's private and public worth, and his sympathy with the objects of the meeting, and pronounced the benediction.

As Mr. Nevin intended sailing the following morning, nearly an hour was spent by his personal friends in bidding him farewell.

ADDRESS TO THE REV. JOHN NEVIN, CARNAFF, DEROCK.

REV. AND DEAR SIR,—We, the General Committee of the Financial Schemes of the Eastern Reformed Presbyterian Church, being aware that your engagement with the Synod at its last meeting—to remain six months longer in this country and re-visit the congregations under its care, so as to complete the organization of our plans for raising funds for the support and extension of the Gospel has closed; and having heard of your determination to carry into immediate effect your original design when you left Li-

verpool, to emigrate to the United States of America—could not allow so important and eventful a circumstance to you and to us to take place, without affording a public opportunity such as the present to your numerous friends, admirers, and fellow-labourers, to express to you some measure of our esteem, and present you with a token of gratitude.

In leaving your native land, it must be to you a source of gratitude to the Giver of all good, as it is of honour and pleasure to us, that your private character is without a stain—your whole life has been a course of moral purity.

Your social and moral dispositions have been characterized by kindness and benevolence. Your public character has been distinguished for mental independence and moral courage: no difficulties, however great, have been sufficient to turn you aside from the path that duty and conscience pointed out: you have been the uncompromising friend of civil and religious liberty.

Your official character, as a minister of the gospel, has been peculiar for zeal, faithfulness, and devotedness. By you the glad tidings of great joy have been preached to the poor; through you, the ministerial character has been dignified, and the gospel glorified—"a living epistle, known and read of all men."

Your connexion with the Evangelical Alliance shows how anxious you have been to cement still closer the bonds of holy brotherhood that exist among all them that love the Lord Jesus Christ in sincerity and truth.

You have proved yourself the untiring friend and advocate of Sabbath school instruction and the temperance reformation.

These rare and enviable qualities of mind, and these works of faith and labours of love, have endeared you to all the friends of humanity, and have caused you to be esteemed and admired by all the great and the good who have the honour and pleasure of your acquaintance.

But it is your conduct as the Agent of the Financial Schemes of the Eastern Reformed Presbyterian Church, that we wish specially to mark on this occasion. Through these plans the following important principles have been brought prominently forward, clearly taught, and strongly enforced, and, to a considerable extent, practically carried out:—

1st. That the ordinance of supporting the gospel is of the same divine origin, and of the same moral obligation as the Sabbath day, or the Lord's supper; and that with no other scriptural duty are the divine promises more fully connected than with the observance of this ordinance. "Even so hath the Lord (Jesus) ordained, that they which preach the gospel should live of the gospel." 1 Cor. ix. 14. "I have all and abound; I am full, having received of Epaphroditus the things which were sent from you, an odour of a SWEET SMELL, A SACRIFICE ACCEPTABLE, WELL PLEASING to God," for which "my God SHALL SUPPLY ALL YOUR NEED, ACCORDING TO HIS RICHES AND GLORY BY CHRIST JESUS." Phil. iv. 18, 19.

2d. That the payment of the ministry of the people from a common fund, is a scriptural means of supporting the gospel. This position is established by the unity of the church, her example in times of primitive purity, and the duty of the strong to support the weak. See Acts ii. 44, 45, and iv. 32, 34; 2 Cor. viii. 14. Those churches, in modern times, which have adopted this plan, have been blessed with most success in their efforts to extend the Redeemer's kingdom.

3d. That as all the members of the church have a *personal* interest in her prosperity, it is of indescribable importance that all should be *personally* engaged in supporting the gospel; and that, therefore *each* member of the church should contribute *something*, however trifling in amount. Mark xii. 43, 44.

4th. That all should give as God may prosper them. Deut. xvi. 17; 2 Cor. viii. 12.

5th. That the amount contributed should be given with a *willing* mind. 2 Cor. ix. 7.

6th. That *each* should do his duty *steadily*, SYSTEMATICALLY, and PRAYERFULLY, and that if *all* would do what they *could*, and what they *ought*, the result would be great, beyond the most sanguine expectations. "Therefore, my beloved brethren, be ye STEADFAST, UNMOVEABLE, ALWAYS ABUNDING in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." 1 Cor. v. 8.

Through your agency juvenile missionary associations have also been organized in all our congregations—so that it may, in some measure, be said that each female in our little section of the church, "hath done what she could," and of the youth generally, that, "out of the mouth of babes and sucklings hast thou ordained strength."

You will be gratified and cheered from the knowledge of the fact, that though the members of our church, in common with the inhabitants of this our native land, have had for the last three years, to contend with famine, pestilence, and death, and a

complete revolution in the monetary affairs of the country, yet our financial plans of supporting and extending the gospel are in as prosperous a state as at any time since their organization; and an idea may be formed of this prosperity, when it is stated that the average salary of our ministers has been raised from £55 to £80 per annum.

In these and similar schemes, we see the progressive character of the Christian and the Christian church, and which, under the Divine blessing, will prepare the way and introduce her into the light, liberty, love and liberality of her millennium glory, when the earth shall be full of the knowledge of the Lord.

Our painful feelings at parting with you are very much relieved by the consideration that you are going to one of the finest countries in the world, the inhabitants of which have made unparalleled sacrifices for civil and religious liberty. They stand in the front rank for their benevolent and religious institutions, and for their efforts to support and extend the Redeemer's kingdom at home and abroad. That section of the church with which you will be connected there, in proportion to her numbers, is second to none for every thing that is great, liberal, benevolent, and good, in carrying out the objects of the great Head of the church. Knowing that your principles and actions are in complete harmony with her members, we anticipate for you a cordial and fraternal reception, and we look upon you as designed, in the providence of God, as another connecting link that will bind still closer in the bonds of holy brotherhood, the fellowship between them and us that has hitherto existed.

As an expression of our esteem, and admiration of your private and social worth, your amiable and benevolent dispositions; your mental independence and moral courage; your ministerial character and usefulness; your co-operation in the moral and benevolent institutions of the day; and for your successful agency in promoting the Financial Schemes of the Eastern Reformed Presbyterian Church, with which you are connected—we beg that you will accept of these books, and of this purse of gold, accompanied with the sincere desire and prayer, that your voyage across the Atlantic may be safe and prosperous—that your labours in your adopted country may be acceptable and successful, and that when the chief Shepherd shall appear, “you may receive a crown of glory that fadeth not away.” Signed by order,

JOHN McVICAR, Belfast.

JOSIAS ALEXANDER, Londonderry.

JAMES CLARKE, and } Ballymoney.

HUGH SMALL,

Dervock, 28th March, 1849.

REPLY.

GENTLEMEN,—I cordially thank you, and the friends who have united with you in this expression of kindness, for these very substantial proofs of your regard. The intrinsic value of these presents is worthy of the liberal character of the donors, but it far exceeds any merit to which I can lay claim. That value is also doubly enhanced by the quarter from which these gifts spontaneously come. Had this excellent Commentary, and this purse of gold, come as tokens of royal favour, from the sovereign of England, I would not have considered the honour so great as that now conferred upon me, nor should I have felt such an exquisite gratification as I now feel in receiving these testimonials of Christian friendship at your hands. And why? Because, next to the approbation of God and of conscience, I value the approbation of the wise and the good. To stand high in the estimation of friends whom I love as brothers, among whom I have lived, and with whom, for some time, I have laboured in the same cause, and whose moral worth, enlightened zeal, and self-denying services in every generous and benevolent enterprise, have justly established their praise in all the churches, is to me an honour truly enviable, and a gratification which, I assure you, gentlemen, will not prove transient.

Gentlemen, the address to which I have been just listening has produced two opposite effects in my mind—humility and ambition—humility, under a deep consciousness of my unworthiness, feeling, as I do, how far short I come of the excellence you have ascribed to me; and ambition—I trust a holy ambition—inspiring me with resolution to endeavour to approximate this excellence as nearly as possible. The too partial manner in which you speak of my claims upon your gratitude and your regard would lead me to charge you with flattery, did I not know you to be incapable of saying what you do not believe. I can find an apology for the strength of your language in the excess of your favouritism; but even this thought deepens the humbling conviction of my shortcomings, and strengthens my ambitious desires to deserve the character you have given me.

You call me a friend of civil and religious liberty. Gentlemen, I accept of the compliment. I have no faith in the *divine right* of sovereigns, lay or ecclesiastical. I cannot submit to the sentiment that the *few* have by birth a right to lord it over the *many*, nor to the maxim that *might* constitutes *right*. On the other hand, I cannot approve of employing violent means to redress political wrongs, because I believe in the truth of my Saviour's declaration—"All they that take the sword shall perish with the sword,"—and because I believe the weapons that "are not carnal, but mighty through God," to be immensely more effectual for permanent good. I rejoice, therefore, in the progress of the *peace* movement, one object of which is to settle national disputes by arbitration instead of war; for I can discover in it the principle which, when properly understood and generally applied, will work out the introduction of that predicted period when "nation shall not lift up sword against nation, neither shall they learn war any more." But while I greatly lament that blood has been shed, and more is likely to be shed, in securing civil and religious liberty, I do confess my sympathies are entirely on the side of the people of Europe, who are now manfully struggling to throw off the yoke of ecclesiastical and political oppression. I rejoice in the revolutions which have occurred, or which are in progress, because I see in the political convulsions of European nations, in the tottering of thrones, and in the overthrow of dynasties, satisfactory evidence of an approaching emancipation to the human mind, so long enslaved by superstition and despotism. Even already has it burst its adamantine chains, and asserted its rights to political liberty and religious freedom.

Prophecy, too, when compared with providence, encourages my hope and strengthens my conviction that the Lord is thus preparing a *highway* for the chariot of the gospel to reach the utmost ends of the earth, and to carry with it to all nations that liberty wherewith Christ makes his people free.

I rejoice, gentlemen, in my connexion with the Evangelical Alliance, to which you have kindly alluded. I approve of that truly catholic organization, because I consider it based on noble principles, and calculated to produce noble effects. In proof of this, I need only refer to the evangelical character of its doctrinal "basis," and to one fundamental element in its constitution—namely, that no compromise of principle is either expected or demanded from members, nor any curtailment of liberty required in the use of pen or tongue, when employed under the influence of brotherly kindness, in maintaining and extending peculiar views. And I am happy to think that I have been connected with a church which has from the first cordially sympathized with this Christian movement, and which could furnish such representatives at the meetings of the Alliance as the Rev. Dr. Henry, of Letterkenny, and the late Rev. Dr. Paul, whose loss to the church militant has been so universally felt.

The labours of this association, I have no doubt, will contribute to the removal of much sectarian prejudice and pride, and to the diffusion and manifestation of brotherly love among Christians of all denominations. Already, indeed, has this influence of its spirit been felt in uniting some orthodox parties that had too long stood asunder, and in producing among others a closer approximation. As a specimen of the fruits it is likely to yield, I may appeal to our Sabbath evening meetings in this very house, where persons of all the sects which this neighbourhood supplies, assemble to worship the same God and Saviour, and to hear the same gospel from ministers of different names and creeds, presenting thus to the world an attractive picture of "Christian union." My belief is, that the Evangelical Alliance is one means, in the hand of the Church's Head, to accomplish that cheering prediction of His Spirit,—“Thy watchmen shall lift up the voice, with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion.”

As the subject of Sabbath school education and temperance, to which you refer, are, at this meeting, to be discussed by gentlemen able to do them ample justice, I will satisfy myself with simply expressing my conviction, that both these movements are owned by God, and that both are auxiliary to the general well-being of society, the spread of the gospel, and the advancement of the millennial glory of the church; and also my hope, that the friends of these causes in Ireland, and elsewhere, will not cease their exertions till they shall have been crowned with universal and triumphant success.

Of my connexion with the financial schemes of the Eastern Reformed Presbyterian Church, you make honourable mention in your address. I would be doing injustice to others, if I were to appropriate all the honour you ascribe to me in

this matter. I have, indeed, felt a deep interest in the success of the schemes to which you refer, and, in compliance with the church's earnest request, I have hitherto deferred the execution of my purpose to emigrate, that I might labour with you in promoting their successful operation. The scriptural principles which form their basis you have distinctly enumerated, and they clearly show that a common fund for the support of the gospel has its origin not from man, but from God. I have no doubt that my friend, Mr. Nevin, who is to address the meeting on this subject, will be able to show that this plan of gospel support is not only sanctioned by the authority of Divine principles, but that it was exemplified by the church in the apostolic age. The successful working of the system, first by the Methodists, then by the Free Church, and more recently by our own small body, sufficiently recommends it to the favourable consideration of the universal church, and I hope soon to see it more generally adopted.

I do confess, that I feel highly gratified that my name and efforts have been connected with the first attempt to exemplify its efficiency among Irish Presbyterians. But if I have been successful in any degree in recommending its adoption, it is because I have had the hearty co-operation of the enlightened and liberal of my brethren, of whom you, gentlemen, are the fit and honourable representatives. To you, and not to me, belongs the honour of giving, among Presbyterians in Ireland, the *first practical* demonstration of the power of an all-important principle. You have clearly shown in the light of an example worthy of imitation, that the love of Christ is more efficacious in constraining to zeal, exertion, and liberality in the support and extension of the gospel than any measures of coercion, whether ecclesiastical or civil. On a small scale, you have efficiently worked a principle which, when it is generally acted on, will break down powerful barriers to the progress of the gospel, and ultimately carry its glad tidings through the length and breadth of Ireland and of the world; and, at the same time, promote a revival of religion in the church, and be a source of additional joy to her members; for you, gentlemen, can bear witness that, instead of the dissatisfaction generally felt at *compulsory* assessments for ecclesiastical purposes, the conscientious and liberal contributors of *free-will offerings* to your fund have manifested satisfaction and joy proportioned to their liberality. "The people rejoiced, for that they offered *willingly*, because with perfect heart they offered willingly to the Lord."

I feel assured, gentlemen, that I will meet from the American brethren that fraternal reception which you anticipate for me, should a kind Providence carry me safely across the waters of the Atlantic. But though I should be far removed from those with whom I have taken "sweet counsel together, and walked to the house of God in company," I shall never cease to pray for their welfare, and for the prosperity of God's cause in their hands, and in the hands of all evangelical brethren in Ireland; nor shall I neglect to improve any opportunity which may offer of seeking the good of my afflicted but beloved country.

I can find no more appropriate form of expressing my feelings towards you, gentlemen, and those whom you represent, as well as towards this respectable assembly of my friends and acquaintances who have united with you to do me honour, than that which is furnished in the apostle's valedictory address to the Corinthian church—"Finally, brethren, farewell; be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you."

JOHN NEVIN.



Ecclesiastical Proceedings.

ORDINATION AND INSTALLATION OF MR. H. A. M'KELVY.

On the 16th of April last, Mr. Hugh A. M'Kelvy was ordained to the office of the ministry, and installed as pastor of the Reformed Presbyterian Church of Walnut Hill Prairie, Marion County, Illinois, by the Western Presbytery.

The Rev. M. Harshaw preached the sermon, from John xxi. 17, "Feed my sheep." Rev. J. M'Master proposed the usual questions; Rev. S. Wylie offered the ordaining prayer; Rev. J. W. Morrison delivered the charge to the pastor; and Rev. A. M. Stewart the charge to the people.



LICENSURE OF MR. JAMES PEARSON.

At the stated spring meeting of the Reformed Presbytery of Philadelphia, Mr. James Pearson, who had completed his theological course in the Seminary, having delivered with approbation the usual pieces of trial, and sustained a very satisfactory examination in regard to his theological knowledge and personal religion, was licensed to preach the everlasting gospel. We hope his labours may be abundantly blessed, and his own soul refreshed and strengthened by the performance of his duties.

RECENT MEETING OF THE PHILADELPHIA REFORMED PRESBYTERY.

The Philadelphia Presbytery held its stated spring meeting in the beginning of last month, (May,) commencing its sessions on the 1st, and closing them on the 7th. In addition to the licensure of Mr. Pearson, which has already been recorded, several other interesting items of business were transacted. Mr. Robert Patterson and Mr. S. L. Finney were received under the care of Presbytery, as students of theology. Arrangements were made for the purpose of carrying into practical operation the Book of Discipline adopted at the last meeting of Synod. Sessions were directed to send their records to each stated meeting of the Presbytery for examination. A resolution was adopted to request General Synod, at its next meeting, to establish a uniform system of presbyterial visitation. Congregations were directed to take up collections, in whatever way might be thought most expedient, for the publication of the new edition of the Testimony. A communication from the Board of Missions, presenting several suggestions designed to advance the interests of domestic missions, met with unanimous concurrence. The whole meeting was interesting, and the measures adopted, it is trusted, will prove very beneficial to the department of the church under its supervision.

ARRIVAL OF MR. NEVIN.

We have great pleasure in announcing the safe arrival in New York, of the Rev. John Nevin, an account of whose departure from Ireland may be found in the preceding part of this number. Mr. Nevin's good works have gone before him to this country, and will secure to him a hearty welcome. We hope the zeal, energy, and judicious activity for which he has been conspicuous, in his native land, may mark his course in the new field of labour on which he has now entered.

New Publications.

ANDERSON ON SAVING FAITH. 18mo. pp. 186. William S. Young, Philadelphia, 1849. Price 25 cents, half bound; 31 cents, sheep.

This treatise is a reprint of a work written by the Rev. Dr. Anderson, whose praise is in the churches, especially for a valuable and excellent defence of scripture psalmody, in opposition to all imitations and human compositions. His work on Saving Faith contains many precious scripture truths, which will be read by the experienced Christian with pleasure and profit. But it may be doubted whether his definitions and descriptions of the appropriation which certainly belongs to saving faith be the most accurate. He gives the following definition of saving faith: "That it is a real or unfeigned persuasion, wrought in my heart by the Holy Spirit, that in the gospel record or testimony, God gives his Son, Jesus Christ, with his whole salvation, to sinners of mankind indefinitely, and to me a sinner in particular." And is this all that is in saving faith? Is this appropriation? Surely appropriation means an act of the will, receiving and making mine something that I had a right thus to appropriate. The definition certainly asserts the right to receive or appropriate the thing offered, but it goes no farther. There is not a word about receiving. The Westminster divines, we think, were more accurate, when they make "receiving" the first act of saving faith, presupposing all that is expressed by Dr. Anderson's definition, as the gospel offer—the warrant to receive or appropriate. The definition says, "a real or unfeigned persuasion—that God *gives* his Son," &c. Is that any thing more than a hearty belief of the offer? Does it say any thing about complying? Does giving imply receiving? In 2 Sam xxiv. 23, we find to *give* and to *receive* are very different things. "All these things did Araunah as a king *give* unto the king,"—"but David received them not," verse 24. "And the king said unto Araunah, Nay," &c. He would not offer to his God that which cost him nothing.

THE PROVIDENCE OF GOD DISPLAYED in a series of interesting facts. 18mo., pp. 215. Philadelphia, *Presbyterian Board of Publication*, 1849.

This volume contains a large and judicious collection of anecdotes, illustrating the doctrine of an overruling Providence. It is well calculated to instruct and please.

THE LITTLE ITALIAN BOY. By Cousin Mary. 18mo. pp. 36. Philadelphia: *Presbyterian Board of Publication*, 1849.

This little work contains two short but well told sketches, designed to illustrate the character of Romanism. The first is a story of a little Italian boy and his mother; the second is an account of the condition of the Roman Catholics of Ireland, as related by the delegation now in this country, for the purpose of collecting funds to aid in the evangelization of the Roman Catholic districts of Ireland. Both are well written and interesting.

INFANT'S LIBRARY. New Series, No. 12. *American Sunday School Union*.

This is a collection of small publications which are well adapted to the young. The price of each little book is but one cent. Like the other publications of the Union, their tendency is excellent.

Banner of the Covenant.

JULY, 1849.

Romanism.

[From the Protestant Quarterly Review.]

POPERY IN THE UNITED STATES.

BY REV. JOHN N. M'LEOD, D. D., NEW YORK.

[Continued from Page 171.]

Money, too, is power. The Roman Catholic church in the United States wields the power of an ample treasury. And there are two principal sources from which it is supplied. The one is domestic, and the other foreign. We have not the means of determining with accuracy the amount of pecuniary contributions levied from time to time, by the papal authorities on their own population, but it is evidently large. Much more so than the proceeds of any equal number of the protestant churches. Thus to contribute to the support of their church is made a matter of duty, which is directly enforced by the discipline. Every individual enjoying the privileges of the church is required to make payment into the treasury. And then, many of the religious rites are paid for directly in money, while from masses for the dead, the sale of indulgences, and the dying bequests of the faithful, large sums are continually realized. Wherever any considerable number of their people are collected as labourers on the canals, or rail-roads, or other public improvements, the priest is found obtaining his share at the time appointed for the receiving of the wages, and the whole work is so systematized as that none may be permitted to escape from the general taxation.

Thus it is that the most expensive cathedrals and other ecclesiastical buildings are erected and decorated. Colleges and convents, nunneries and asylums, are established and endowed, the priesthood are sustained, and the work of church extension goes on with rapidity. The large amount of money which the Roman Catholic bishops and other clergy have at their disposal, and are continually distributing to mechanics and artisans, and for the purposes of papal education, is undoubtedly one of the great sources of their influence.

But popery also receives large contributions from the foreign treasuries. The United States are a great foreign missionary field, in the cultivation of which the European papists annually expend large sums of money. Thus, for example, in the "Almanac for 1848," already quoted, we have the following statement:—"The association for the propagation of the faith, was commenced in the year 1822, in the city of Lyons, and soon spread not only over Europe, but over the whole catholic world. The members of it contribute two sous a week, about one and a half cents, which are annually distributed among the different missions in various parts of the globe. To encourage this excellent

work for the honour of religion and the good of souls, the Sovereign Pontiffs have conferred upon it many spiritual favours. In 1846, the receipts reached the sum of about seven hundred thousand dollars." From the same source we learn that the amount contributed from this society alone for missions and other purposes in the United States, in the year 1846, was one hundred and twenty-four thousand five hundred and sixty-seven dollars and thirty-five cents. The major part of this large contribution is made to the bishops of the different dioceses to be used, we presume, at their discretion; and among the items are, "For the missions of the Society of Jesus in Wisconsin eleven thousand nine hundred and twenty francs. For mission of Society of Jesus in Rocky Mountains forty-four thousand nine hundred francs."

The total income of the American Bible Society (for 1847,) from all sources, was two hundred and fifty-four thousand three hundred and seventy-seven dollars and eighteen cents, the largest amount ever received in the same period. We know not how many European societies are contributing to the dissemination of anti-christianism in the United States, but here we see the fact that one association contributes, in a single year, nearly one-half as much for that purpose as the whole Union is pleased to furnish to the best of all its benevolent institutions, to give the word of God to the millions of our own country and the world. Verily Romanists are in earnest in the effort to propagate their system. If they are to be effectually counteracted, the Protestant church must awaken to a much larger liberality.

So far as money gives power, the papal church undoubtedly possesses it. Bring all these elements of numbers and organization, of mind and money together, and in due combination, and let them be directed to the accomplishment of one definite and understood object, and their power is mighty. Believing that the Roman Catholic system is what it is described to be in "the Variations;" we say of it further, that it is a *power of incalculable mischief*.

What is popery? All true Protestants will reply, it is Anti-christianism. A grand compound of error, formality and delusion, opposed to the religion of Jesus Christ. Its spirit is exclusive, deceptive, persecuting. Its government a despotism. And its aim universal dominion over the human race, in soul, body and estate. In all this, it is indeed Catholic. The aspect in which this system appears in this country is certainly a "variation" from many of its former appearances in other countries, and in past times. But we are persuaded that the variation is circumstantial only, and compelled by the predominance of protestant liberty, protestant spirituality, and protestant vigilance. In its true spirit, radical character, and ultimate aims, it is essentially now and here what it has ever been.

We are aware that it is the opinion of many, that popery in the United States is not the same that it has been, and still is in other parts of the world. That it is so modified by the influence of our republican institutions as to be greatly changed for the better. That is, that popery here is not popery at all. But of this there would seem to be no satisfactory evidence;—and we present, for this belief, the following reasons. First, This is not claimed for it by its professors generally. They assert that it is the old, unchangeable, and only true religion. They boast of its unity, its catholicity, and its identity with the faith and practice of the rest of the papal world. It is to propagate

their *own popery* here that the foreign treasuries of France, and Austria, and Spain, and Italy, are pouring out their thousands from year to year. And it is for this that the old foreign works of devotion, and defences of Romanism, and stories of miraculous cures, and other "lying wonders" are translated from the French, German, and Italian, and re-issued daily by the American press. In the Almanac for 1848, some hundred and twenty books in Latin and French are advertised for sale as imported from abroad for the use of the faithful and others. And some twenty closely printed pages are occupied with a catalogue of popish publications in the English tongue. Should any one be desirous of possessing the "Theologia Moralis of Liguori," or the "Theologie Dogmatique" by the same author, the "Recueil d'Indulgences," the "Methode, pour Confesser les Enfants," or "Bossuet's Variations," or "Exposition," they are to be had at the Roman Catholic book-stores. We presume, too, that other works which it would be at present impolitic to advertise may also be procured. We do not find Dens' Theology on the list, but as it is still a standing text-book in the foreign seminaries, which send us so many ecclesiastics, it can no doubt be imported from Dublin, where it was recently reprinted. The popery attempted to be introduced into the United States from abroad, is the old popery of the dark ages. It developes itself with deliberation, as the public mind is able to bear it.

But we have a second reason for this opinion. The papal ministry are mostly from the old world. French, German, Irish, Spanish, and Italian priests and nuns are constantly arriving from their respective foreign homes, and they address themselves at once to the education and discipline of their people. "Cœlum non animum mutant qui trans mare currunt:"—they change their sky, but not their mind, who cross the ocean. Imbued with the literature, the superstition, the despotic feelings, and the loose morality of the anti-republican nations from which they come, these foreign ecclesiastics bring with them what they have learned. Their object is to teach others what they have themselves been taught. The popery which they may be expected to inculcate here, is that which they have imbibed in the lands from which they have emigrated. In looking at the comparatively small number of the papal ministers who are natives of the United States, we have been led to judge that it is a part of their fixed policy to have in their ministry as large a number of foreigners as possible. May be the reason is, that they are the most thorough-going Roman Catholics. A church is what its ministry is—high or low, ignorant or enlightened, superstitious or truly devout, influential or powerless. Whatever it may be in appearance, popery among us is in reality what its foreign born and educated teachers are. Neither it, nor they, are at home on American ground.

Our third reason is, that the *members* of the papal church are mostly from the old world. When the Irish Roman Catholic comes to the United States to find a home, he brings with him the religious preferences by which he was distinguished in his native land. He finds here the same religious rites, the same books of instruction, the same character of both priesthood and people, and the same system of religious and social influences to which he had been before subjected. As he believed and practised in his former home, so he believes and practises now. And so it may be said of the immigrants from other popish countries. Some, it is true, are made to feel the modifying influence of the general liberty

of thought and action which prevails around them, and lose, often unconsciously, the subserviency to the priesthood which they had before experienced. Many of the youth, too, fall off from the profession of their fathers, and while they remain nominally connected with the church of Rome, in reality become indifferent to all religion. But the effect of this is prevented from being greatly felt in the body, by the constant additions of stanch men from abroad; and the defection of the few only shows, that the thing from which they decline is the real, unchangeable anti-christianism of which we are speaking.

Our fourth reason for believing that it is old-fashioned popery which we have in the United States, is the habitual and systematic exclusiveness of the papal ministry and people. In their religion, their education, their charities, and, as far as possible, in all other social exercises, they manifest the disposition to act by and for themselves. Viewing the Protestant religion as little better than infidelity, and its professors as the enemies of their own faith, they worship by themselves, and practise all their religious rites alone. They find no common ground of religion on which they can stand and act with protestants, and their entire attitude, religiously, is one of opposition and defiance. Nor is this to be deemed surprising. As yet, Romanists are in the minority in our land. Protestantism is undoubtedly an antagonistical influence, and it is perfectly natural that opposition from without should render them more attached to their own system. The necessary effect of all this however, is to make the members of the papal church hold fast by their own superstition. They cling to the very popery which its enemies denounce and oppose. To modify the doctrine or practice, or to soften the spirit of their religion, would be concession to the foe. The exercises of the Roman Catholic religion, which are practised upon the surface, are by no means all that exist. Go beneath the surface of the visible ceremonial, and the real popery is there. In the convents, and nunneries, and other resorts of the secret brotherhoods and sisterhoods which exist in the midst of us, it is to be found. We know not what may be said and done in the confessionals, and sacred retreats, and secret conclaves of the people and priesthood, but we may venture to affirm that there the "mystery of iniquity" shows itself as it is.

We might exemplify the exclusiveness of popery by referring also to the plans of papal education as developed among us. To educate the whole people, at least in the rudiments of common learning, is a part of our system of government; and for this the States of the confederation generally have amply provided. Heretofore, our established system of instruction have generally embraced the scriptures in the received translation; and they have not excluded those authentic histories of the world, which are necessary to good education, even though they have spoken of the misdeeds of papal Rome. Contact with Protestants is unfavourable to Romanism; and of late years the Romanists have demanded education for themselves. The Roman Catholic prelates of New York, Pennsylvania, and New England, in 1841-2, felt themselves so strong as to require that all histories and other books in use in the schools, unfavourable to popery, should be expurgated or banished entirely. At the grand provincial council, meeting in Baltimore, in 1846, formally condemned the system of common school instruction, as generally practised, as irreligious and infidel. Now, as far as possible, Roman Catholic children are educated in their own schools, and amidst the practice

of their own devotion. It is also a matter of fact, that the domestics serving in Protestant families are prohibited from attending on the family and other social worship. Asylums for orphans and other destitute persons are established and administered in their own way. And to carry out this anti-American exclusiveness to the utmost, it is now deliberately urged upon the Romanists in the city of New York, and elsewhere, to employ none but Roman Catholic physicians in their households. The design of all this appears to be evident: it is to preserve the papal religion without mixture and without modification.

Our object in presenting these facts, is not so much to reason upon their propriety—for the whole seems very natural to Romanists attached to their system; but it is to show that popery in the United States is, in its substance, the same thing that it has been in former ages, and in the despotic governments of the old world: the great counterfeit of Christianity condemned in the word of God, and the world's enslaver for centuries. It is seen as it is, in "Dr. Edgar's Variations." It has not the power to show itself fully, but if it had, it would be seen to be the same great Upas tree, blasting all life that came beneath its branches, as it has been found in other lands and ages.

And now it may be inquired, in conclusion, what is the specific danger to our own republic, from the prevalence of Romanism within it? To this we answer, it is not the danger of ultimate success in obtaining political ascendancy. That this is the aim of the papal hierarchy, we believe. Are they able to effect it? They cannot without an entire revolution in our government. "On the fair lands of our confederacy, Rome has set her eye with the determination to secure them as her own." We believe she will be disappointed; and without referring to other considerations, we rest the opinion on the word of God itself. As we understand the predictions of scripture, referring to this subject, they represent the temporal power of the papacy as confined within specific boundaries. The mystical Babylon has its streets and walls, and where and what they are, may be known by adverting to the condition of the nations, when the "whole world wondered after the beast." They are commensurate with the old Roman empire.* And if the power of the pope, as a temporal prince, is extended elsewhere, it is in the same way that the home government of a country extends its authority over its subjects in foreign lands.

We are aware that in the southern portion of our own continent, Rome has great influence. But there, revolution succeeds revolution, from year to year, and the political government is perpetually changing. Had the pope political power, there would be no change—an immutable despotism would prevail. God overrules the changes, to prevent Antichrist from settling himself on this continent, as a permanent temporal prince. Out of the territory of the "Roman Latin earth," the papacy cannot, we believe, have any permanent political ascendancy. Our own country forms no part of the ancient Roman empire—here the streets of the mystical Babylon do not extend. She has never given her power to the beast, as is said of the "kings of the earth." The declaration of independence dissolved whatever connexion she may have had with the anti-christian world, as colonies of England. And the established policy of her government, under all administrations, is non-interference with European politics, and the permission of no interference with her own.

* Revelation xi. 3—8, xiv. 8—20, xvi. 1—19, &c.

"America," (says Dr. Alexander M'Leod, in his tenth lecture on the prophecies,) "has not been guilty of shedding the blood of the martyrs. She has not persecuted the wandering and benighted sons of Abraham, still beloved for the father's sake, and again to be brought back to the knowledge of the truth. She has not, either by sea or by land, encouraged oppression; or despoiled of his goods, him that was at peace with her. This hitherto happy land has been a place of refuge from the storm which desolates the old world. Long may it retain its character! Let its door of hospitality be open for the reception of the stranger, who sighs for a participation in the blessings of liberty enjoyed by the sons of Columbia. And let the republican banner cover as a mantle, and continue to protect its adopted citizen against the unholy claims, and unblest pretensions, of perpetual allegiance to despotic power. Here, then, it is our conviction, that Antichrist shall not reign. The period of twelve hundred and sixty years, to which his dominion has been limited, draws towards its close. And when the mystical Babylon falls, it is not to be rebuilt in some other portion of the globe, but to rise no more for ever. And suppose we are mistaken as to the import of prophecy. Before popery can triumph here, its votaries must multiply by millions; they must obtain a numerical majority at the polls; they must succeed in extinguishing the lights of liberty, and of the true religion, in the tens of thousands of hearts in which they now burn and shine; and they must drive into infidelity, or utter superstition, the daily increasing millions which compose the Protestant churches, all united in their opposition to Rome. And is the world to lose its memory of what popery is, and has done to oppress and destroy? No! We may become a nation of infidels, if God do not, in mercy, prevent—but a colony of Rome? No, never!! There is not time for such radical changes as all this supposes, amidst the lights of the nineteenth century, before the days of Rome shall be numbered.

And let it be remembered, that the revolutions which we believe are to take place in the old world, where popery will triumph for a season, are for the purpose of preparing the way for the extension of the gospel over all the earth. The breaking down of the old and tottering fabrics of Mohammedan and papal tyranny, is to be immediately followed by the building up of the millennial city. Supposing, then, that popery in its final struggle should be able to revolutionize our government into a papal despotism, it would only be that it might be speedily revolutionized back again into a more thoroughly Christianized republic. We had rather say, that being radically right in its foundations, God will reform, sustain, and save it."

The sentiments expressed in the above quotation were published by us in a discourse delivered before the Protestant Reformation Society, on the 26th of March, 1843. We have been observing the progress of Romanism in our country and the world, since that period, and have been confirmed in the correctness of the opinion by all that has transpired. How amazing are the movements of Divine Providence now going forward in the papal countries of the old world! France, Austria, Italy, and the smaller powers, all convulsed by revolution. The whole fabric of society broken to pieces and scattered in ruin. Popery has not kept those countries from infidelity. It has not taught self-government to those of their inhabitants who practised its own superstition. It has not been able to preserve them from anarchy and blood, when the chain

of its own despotism was snapped asunder, and cast aside by the arm of the popular fury. Popery finds these countries, at the present moment, what it has itself made them.

And now the attempt would appear to be deliberately made, to rule the storm by seeming to yield before it. The papal press in Europe, is calling upon its friends to concede every thing to the popular demand for liberty and universal toleration. The archbishop of Turin deliberately tells the French directory that the Roman Catholic church has always been favourable to the liberty of the people, though from circumstances they did not venture to declare it. Austria has announced that now all religious systems are to be placed on an equal footing; and even the Pope is said to have declared his willingness to lay down his temporal authority.

"Words," said Talleyrand, who was once a Roman Cardinal, "were made to conceal thought." We believe Rome is using them for this purpose now. She is *seeming* to give way, and to be the opposite of what she is in reality, that she may control the troubled elements of society, and once more reign supreme. The scriptures warn us that the Antichrist is the "mystery of iniquity," and that he will rule the nations in "all deceivableness of unrighteousness." Multitudes will be deceived by the papal accommodations to present emergencies, but there are some who know Rome too well for this. The true church has not lost her memory.

But suppose that what popery promises is true. That it is about to become the friend of liberty; to relinquish all secular power, and to be willing to pursue its course along side of other religions without demanding any special privileges, what will be the result? Simply that Antichrist will commit suicide; and may be this is the way in which his life is to end—if God so permits, we bow to His wise disposals. But we will not be surprised, after all, to see popery revived for a season, and resuming its former dominion over the nations of the old world, prior to its final downfall. The countries now in a state of revolution, may be left to years of anarchy, confusion, and bloodshed, before all their infidel experiments of government are tried out, and they are brought to stability and peace on the basis of Bible politics. They deserve punishment for their national sins, and God is righteous. On the principle that despotism is better than anarchy, and a false religion better than none, popery may for a season be restored to power. But its days are numbered; and as the hand-writing announced to Belshazzar, when in the midst of his glory and his triumphs, that the kingdom was taken from him to be given to others; so when Rome is most secure, will her end come upon her. "And after these things, I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen." Revelation xviii. 1, 2.

Persuaded of all this, we will not compliment the Roman Catholic hierarchy by admitting that in any contingency they can make the United States a popish country. Their secular power cannot be transferred from the city of seven hills to the capitol of our republic. Their pope when he is dismissed from the Vatican, cannot come here to reign. They may be aiming for this, but, with God's blessing, the Protestant church will prevent it.

Are we then in no danger from popery? Undoubtedly we are, and

we should not be insensible to it. We are already finding it a great disturbing force in the commonwealth. It is interfering with, and attempting to destroy our established systems of education. It is intermeddling with politics, and demanding special privileges as the price of its lending the aid of its numbers to unprincipled parties. And it is preventing much of the immigrant population from laying aside their foreign partialities, and duly and at once amalgamating with the mass of American citizens. Thus it is preserving in the midst of us, divisive sectional distinctions.

But the chief danger to our country from popery is, in our estimation, found in the fact, that it is a false religion. Viewing man in his relations to God, to eternity, to his fellows, its teachings are unscriptural, superstitious, demoralizing, and unspeakably dangerous to the immortal soul. If the reformed religion, which protestants profess, be the true religion, which we believe, then is popery, which is its opposite, a wretched formalism, opposed to the spirituality of the gospel of Christ. Here, then, we have propagated in the midst of us, a great system of delusion under the name of religion. More than a thousand priests minister at its altars—its power is organized to the utmost—its treasury is ample, and already one-seventh of our entire population bow before it. God has been pleased to plant the true church in this highly favoured land. Her great vocation is to bring the mass of the people under the influence of the gospel—to sanctify the public mind and heart. This is necessary for the prosperity of the State, as well as the salvation of the individual soul; and in this, the church finds in popery a great and skilful opponent. And how is this counteracting influence applied? It is by keeping the people from the word of God; by preventing the church of Christ from sending her ministry to multitudes whose hearts are steeled against the gospel which they preach; and by habitually seeking to persuade the ignorant and careless, that they may as well be without religion altogether, as receive it from any hands but those of the church of Rome. Every where around us, is popery using its influence, and it is often successful, to seduce the daughters of the protestant church into its nunneries and confessionals, and her sons into its membership and its ministry. Its presses sneer at protestantism in all its forms as infidelity, and ridicule the records of its progress in bringing sinners to Jesus Christ, as falsehood and deception.

Let, then, intelligent civilians, as they love their country, seek to understand the character and workings of the papal system, that they may be able to counteract its evil influences on the State. Let the Christian ministry learn from the word of God what Rome is, and what it is aiming to accomplish, that they may warn their youth and others against its errors and delusions. And let all hold fast by the Bible as the palladium of our civil liberties, as well as the very truth most sure, on which Christian faith reposes.

Let the United States be true to their protestant origin, and they will stand upon a rock which cannot be moved when the storm of revolution shall sweep the mystical Babylon from the earth, and these mighty despotisms of another continent, which have so long sustained her, be crumbled into ruin.

New York, August 1st, 1848.

Theological Discussions.

[For the Banner of the Covenant.]

PUBLIC COVENANTING.

LETTER I.

MY DEAR SIR:—It has been remarked that, whilst in some other departments of the church the subject of public, social covenanting has called forth some discussion, Reformed Presbyterians, though frequently designated as Covenanters, have been remarkably silent upon it. Does this silence arise from the fact, that all of them are so fully acquainted with that doctrine as neither to need instruction in it, nor to be in any danger from mistaken views in reference to it? and consequently judge it unbecoming in them to touch a matter in which others are making inquiry, disagreeing, and groping their way as well as they can? Or is it from an indisposition, in appearance even, to treat of a subject controverted among good men? On the motives leading to this silence, which, we doubt not, are pure, neither you nor I are called upon to pass in judgment; and while, in accordance with your wish, I give you an outline of my thoughts in the case, neither of us will give way to the spirit of controversy, nor will we say aught calculated to awaken mere party feeling or angry discussion.

Among the intelligent and consistent members of the great Presbyterian family, this matter is settled by their acknowledged standards, and in the earlier and better days of Presbyterianism, at Geneva, in the Cantons of Switzerland, in France, and in the British Isles, the application of the principles of those standards, on this subject, had an illustrious exemplification. See, on the subject, Confession of Faith, chapters xxi. 5, and xxii. 5, 6, 7, and Larger Catechism, questions 108 and 113. The scriptures referred to in proof, the positions stated in these documents, and the practice of their compilers, clearly enough evince what is their meaning.

In these documents we learn, that “religious oaths and vows” are institutions of religious worship; that “a vow is of like nature with a promissory oath, is to be made voluntarily out of faith and conscience of duty;” and is required of us by the second commandment of the moral law. Larger Cat., 108. And some, understood not to be very cordial toward social covenanting, as generally spoken of, admit, that “If God propose a covenant, it is our duty to accept it, and then God becomes bound to us by his own voluntary engagement.” In a subsequent letter we shall offer some remarks in development of the principle of these statements, and briefly give our own impressions of what Reformed Presbyterians have held and still maintain, in their authorized creed and profession, on the subject of “religious vows and covenants.” A vow, religious covenant, or religious promissory oath, they understand to be the same thing, expressed by different terms. They say, it is an *ordinance* of God, which is to be attended to on special occasions, under the New Testament as well as under the Old, by individuals and societies, by churches and nations. With those vagaries of erratic minds they have no connexion, which go to represent the social, federal deeds of distant times and foreign lands, as binding *politically* or socially either our own great confederacy, or any of the states of this confederacy; and that phraseology which talks of any occasional deed or transaction as being the covenant of grace,

is none of theirs. Moral obligation, they know, is every where the same, though, in its appropriate application, modified by circumstances, of persons, times, and places; and the influence and obligation of high example will every where be felt and confessed by well regulated minds, according to the similarity of circumstances and proximity of relationship marking the condition of the parties concerned.

Like you, we cannot profoundly respect that historical lore which permits any man to represent the religious covenants of the sixteenth century in Great Britain as giving a sanction to a vicious relation of church and state, like the odious union of the Erastian establishments of the British empire at this day; or like those of Henry VIII., Elizabeth, James, &c., before their time. And if the historical knowledge be more correct, still less can we admire that candour that could allow of such a misrepresentation. Every one acquainted with the matter knows, that those covenants—the national one of Scotland, and that one generally called the *Solemn League*—were both formed expressly to free the church from such a union, and to maintain her spiritual independence from the profane encroachments of the civil power, and to prevent such a corrupt alliance with a tyrannical throne. It, too, as is well known, was under the influence of the principles of those covenants that the Presbyterians of that age gave the clearest, most comprehensive and decided declaration ever given of the spiritual independence of the church, excluding the state from all agency in the settlement of her *faith, worship and order*, and from all intermeddling with her administrations. This was done with a fulness and emphasis unknown in any previous age, from that of the apostles. They knew what they were declaring and doing. Twenty-eight years of ruthless persecution, and Scotland's twenty thousand witnesses, who suffered as martyrs, told that they were in earnest. That was the age in which were drawn, and the men of those covenants were the men who drew, the lines of demarkation between the constitutions and administrations of church and state, with a precision unknown to many previous generations; and to them we of this age are indebted for the clearness of our knowledge of the subject.

It is true, however, that the Presbyterians of that day, while explaining and defending the truth on the distinction between church and state, admitted what every man of sense then knew, and now knows to be matter of fact; that is, that in no land can church and state exist, at the same time, without a mutual recognition of each others' being, and without a recognised relation between them. Their aim was, as you are well apprized, to settle that relation on the basis of moral principle, so as to secure the appropriate independence and rights of each. A relation, and not a very limited one, while neither tyrannical nor corrupting, as is that of England, is found to exist between them in our own comparatively free and happy land; and little do those good men who join in the senseless cry of the unthinking mob, or in the more designing exhibitions of a restive infidelity against all relationship between religion and the state, consider the results of their conduct. When the destruction of that relation is accomplished, infidelity, with its anarchy and its terrors will reign triumphant over the desolations of religion, social order, and human rights.

I am not able, my dear sir, to inform you who are meant in the declaration referred to, by the "we all." The averment referred to

is, "The Covenants, National and Solemn League, did imply a union of church and state, which we all discard." The relation of church and state implied in those covenants, we well know, was neither such a union as existed under the reign of the Tudors or the Stuarts; nor such as that now under the house of Hanover. And it is presumed no reflecting Christian is averse to such a recognition of relationship between those great departments of society as is based on sound moral principle, securing the independence and rights of each—as, to a great extent, we find to be the case in the United States; and which, in every Christian land, must be found, unless unhappily the church should withhold her moral influence from promoting the good order of the state, in the sustentation of the principles of sound morality; and the state say, "We will withhold all protection and encouragement from every thing that is peculiarly Christian, or of Bible revelation." Such grounds no good Christian, no enlightened citizen, will take.

The creeds of orthodox Presbyterianism, in all its departments, recognise such relationship as that which it is said "we all discard." In this assertion, we are not unapprized of occasional, transient, momentary and ill-digested sayings, not well-considered resolves, that may have been uttered by one, or more, or all of them. These, however, are like the hasty and ill-advised pulpit exhibitions, too often heard, to be sure, but which upon reflection, must and will yield to the principles of the creed, the *permanent* document. The mistaken interpretation of the Bible text, though seriously and earnestly given at the time, will be corrected by a fuller and sounder consideration. The text is permanent; that is, a standing article of the church's creed; not so the hasty, transient exposition. So it is with rash and ill-advised avowals and resolves of Synods—they have no place in the *stereotyped* creed of the church, and to that creed, if it be sound in the truth, they will, in time, give place.

In illustration of the unity of the creed of Presbyterianism on the subject before us, we may refer to the stated, permanent, records of its authorized standards. The supreme authority of the revealed word of God, is the first of its articles. This has a controlling influence over all the others. A legitimate relation between church and state, such as the *principle* of the British covenants referred to, sanctioned, it fully admits. You know that the attainments of the reformation, as embodied in the standards of that period, are fully embraced by those who adhere to them, without alteration; and those who have modified, altered, or expunged some portions, still retain the radical principle of the relation now spoken of. Surely such union of church and state as was sanctioned by the covenants mentioned cannot be consistently "discarded" by those who in their creed affirm, that "it is lawful for Christians to accept and execute the office of a magistrate, when called thereunto, in the management whereof they ought especially to *maintain piety*, justice, and peace, according to the *wholesome laws* of each commonwealth." And again, "As the gospel revelation lays indispensable obligations upon all classes of people who are favoured with it, *magistrates, as such*, are bound to execute their respective offices in a *subserviency* thereto, administering government on *Christian principles*."—"Hence, magistrates, *as such*, in a Christian country, are bound to *promote the Christian religion*, as the most valuable interest of their subjects;" of course, by all such means as are compe-

tent to their office. And yet farther, their solemnly authorized prayer is thus expressed: "We pray that the church may be *countenanced* and *maintained* by the civil magistrate." The Presbyterian covenants of the Reformation age, implied no union of church and state which these affirmations do not sanction; and the expression of the relation in the former is not more strongly made than in the latter; and especially when we connect with these the avowal still made by all, that the second commandment requires "the disapproving, detesting, opposing all false worship; and, according to each one's *place and calling*, removing it, and all monuments of idolatry;" quoting, as authority for the affirmation, Deut. vii. 5, Isa. xxx. 22.

The whole of this looks so like—yea, so strongly implies, a very extensive relation between church and state, that those who believe the statements of their creed, cannot well be understood as "discarding" that which the covenants referred to recognised. It is true, however, that in all of these averments of covenants and creeds, there is no homologation of the profane *Erastianism* of the principles of either the earlier or present establishments of the British empire, or any such in any other land.

It is, however, a truth, as you, my dear sir, well know, that a close union between an apostate and corrupt church and an immoral state has, for ages, cursed our guilty world; and it is equally true, that between a *pure church* and an *immoral state* there neither can nor ought to be, either an intimate or extended relationship. The present factious, unnatural, and unhappy condition of the church, and the very *low moral character*, generally, of those who, in the state, find their way to the seats of authority, as well as bad constitutions, unite in saying—nay, in urging that church and state stand aloof from each other. It is indeed, the state of humanity being what it at present is, a special blessing to our country that the connexion of church and state with us, is no more intimate. Were it otherwise, matters with both would be much worse than they are. And yet, in our country, there is a *moral conservatism* which, when put in requisition, is adequate to secure a better state of things. *The kingdoms of this world shall be the kingdoms of our God and of his Christ.*

To not a few well disposed men the subject seems to appear somewhat thus: The state of society is bad, it has been so for ages, and it is likely to be permanent. They make compromises, or unwittingly enter into insnaring alliances with what is evil, and then either become the apologists, or deem it advisable to use a very *prudent* silence, or a very *discreet* caution in speaking of it. They seem to pass unheeded the facts, that God had forewarned his people of a long period of prevailing evil; had likewise assured them of a long period of the triumph of righteousness; and had also indicated to them, very clearly, their duty, in order to the actual introduction of that better state. A divine and infallible assurance is given that the church shall be visibly and organically *one*; and that the empire of the nations of the earth shall be given to the people of the saints of the Most High, and then that all dominion shall serve and obey Him. Zech. xiv. 9, Dan. vii. 27. When that time comes, as come it certainly will, the moral condition of society, in church and state, will be greatly elevated above what it now is; and, while distinct in their constitutions, officers, functionaries, and administrations, Zion and the commonwealth, as co-ordinate in-

stitutions of heaven for the good of man, in his social state, will exhibit many points of relationship for which, at present, they are not prepared. But why should any of the people of God, even now, talk and plan, and act as though our world was destined for ever to be subject to the misrule of the prince of darkness? The fathers of the reformation thought not thus. They may have lived before their time—at least before the times of the realization of the objects of their faith and hope. They, nevertheless, did well to propose the extension of the empire of truth, righteousness and peace over the nations of the world; and to effect this, they were perfectly apprized that as divided action is feeble, so united endeavours are powerful. For this they sought amongst those who were the agents in this work, in faith, worship and order, “the nearest conjunction and uniformity.” The very thing which an apostle proposes as an all-important end of the gift of the ministry to the church—“the perfecting of the saints,”—bringing them “all into the unity of the faith, and of the knowledge of the Son of God,—no more to be tossed to and fro with every wind of doctrine, by the cunning craft” of deceivers. Eph. iv. 11—16. This was one distinguishing aim of those much abused covenants. You, indeed, may well express surprise at the modern sneers against the proposed “uniformity” of our reforming ancestors. What! Sneer at a uniformity which God has promised, of which God’s people are capable, which his revealed truth is an adequate means of effecting, which the ministry is commanded to seek, and which God will give. “I will give them *one heart* and *one way*, that they may fear me for ever, for the good of them and their children after them.” Jer. xxxii. 39. You, my dear sir, need not to be told that the several attainments in the church, of the old men, the young men, and the babes in grace, will furnish variety enough to call forth inquiry and to excite to action, the motives will never be few; yet in no respect inconsistent with the “conjunction and uniformity” of which we now speak. There can be great variety without any contrariety.

That with some novel discoveries on the subject of “vows or covenants,” you should neither be “much edified nor greatly perplexed,” is what I should have supposed. It is said, “every covenant with God implies a vow, but every vow does not imply a covenant.” Personal or social covenanting may be a duty, but it is “not a divine ordinance.” “They may be bound in vow to God; but God is not a bounden party in covenant with them.” “Where is the command to present to the Most High a covenant bond?” Trifling like this may amuse or perplex the unthinking; but every evangelical believer, of ordinary mental acquisitions, will at once see through it. Whatever is a duty, he knows is so because God requires it; and with every command of duty, God connects his promise of grace. Without regard to the divine command requiring the duty, and to the promise furnishing the strength to perform it, no Christian will vow to God. The deist may; but the Christian consistently cannot, and will not. When, however, he does dutifully vow to God, in view of the divine command and promise, God then holds himself as pledged by his promise to the party vowing. The perfection of the divine law covers every possible case of human duty, and the promise is commensurate with the requisitions of the law, on the believer. When God then commands and promises, and the Christian believes and vows, both parties

are bound in covenant. *Art thou a master in Israel and knowest not these things?* Is it not matter of pity that party feeling should be allowed to lead respectable men into self-contradiction—contradiction to their creed,—the creed—the settled faith of respectable evangelical churches?

But, my dear sir, deeply conscious of our own liability to mistake, neither of us feel disposed to deal harshly with others, who, like ourselves, give proof of the weakness of our common nature. In the language of a distinguished writer, we can unite in saying, "Few men, if any, have ever realized even their own hopes and visions of the Christian life; and while the world is progressing to that state in which we look for the kingdom of peace to be universally established, we must be content with the struggles of humanity after that high standard which Christianity has placed before us, and rest upon the hope that it may at length be transferred from a mere vision to a living realization." And, again, in full accordance with this, "He whose religious life is grounded upon the consciousness of the redemption of the world, and consequently of *himself*, through Jesus Christ, and who exhibits the reality of this life by resignation to the will of God, joyous freedom in serving him, and the expansive spirit of love—this man, be his minor peculiarities what they may, we venture to denominate—a *Christian*." And, in the language of the same author, we may add, that, practically, through the agency of such, in the living fellowship of the church, "Every doctrine of Christianity has to be made replete with moral significance; every precept to be spiritualized in its meaning, and become universal in its applications; every feature of human society to be moulded by Christian truth; and the whole edifice of human society to be built up in conformity to that system which is righteousness, justice, truth, and love." *Philos. of Religion*, pp. 120, 126, 233.

These aims of moral grandeur, social covenanting is calculated to subserve. In a coming sheet, it is intended to submit a few remarks farther upon the subject. Mean time, my dear friend, I am, very truly, yours,

To D. M——, Esq.

June 1st, 1849.

Practical Essays.

[For the Banner of the Covenant.]

DOES IT FIT ME?

Does not the *manner* in which we do a thing exert considerable influence on our own feelings, as well as on the minds of observers? And can we look on any thing as solemn and important which we are in the habit of doing carelessly and lightly, or can we believe that others do when we see them perform it in this manner? Our own experience and observation say, No.

If the apostle commands that all things should be done "decently and in order," is it not especially becoming that religious ceremonies should be thus performed? Some professed Christians have become so habituated to the neglect of these things, that we would in charity believe they are not really conscious of their improprieties, and only need to have their attention called to them, that they may correct them.

Here we will only mention some improprieties connected with the public worship of God; and may every reader ask himself the question, "*Is it I?*" Is it I who come in late, after the exercises have commenced—perhaps while the congregation is engaged in *prayer*, and interrupt the devotions of my fellow-Christians? Is it I, who, while the minister is leading in prayer, gaze around, scrutinizing the dress and appearance of those about me, thus not only *permitting*, but also *inviting* external things to withdraw attention from the solemn exercise in which I profess to be engaged? "Is it I," who, in an undue haste to get away from the house of God, cannot wait till the congregation is dismissed; but during the pronouncing of the benediction hurry on my overcoat, seize my hat, and lay away my books? What is gained by this indecent hurry? "Is it I," who cannot stand up until the prayer is concluded, but sit down so soon as it is evident only a few words of it remain? "Is it I," who, on entering or leaving the house of God, crack the joke with my friends, tell the anecdote, or indulge in other conduct unbecoming the day, the place, and the persons present?

May these personal inquiries produce more effect on those who may read and ask them, than did the "Is it I" of Judas Iscariot at the last supper.

B.

SELF-DEVOTEDNESS.—The most striking incident of self-devotedness in the cause of Christ of which I ever heard, in these days of deadness, I was told of last week by an English minister. It has never been printed, and therefore I will relate it to you just as I heard it, to stir up our cold hearts that we may give ourselves to the Lord. The awful disease of leprosy still exists in Africa. Whether it be the same leprosy as that mentioned in the Bible, I do not know; but it is regarded as perfectly incurable, and so infectious that no one dares to come near the leper. In the south of Africa, there is a lazaret-house for lepers. There is only one entrance, which is strictly guarded. Whenever any one is found with the marks of leprosy upon him, he is brought to this gate, and obliged to enter in, never to return. No one who enters in by that awful gate, is allowed to come out again! Within this abode of misery there are multitudes of lepers in all stages of disease. Dr. Halbeck, a missionary of the Church of England, from the top of a neighbouring hill, saw them at work. He noticed two particularly, sowing peas in the field. The one had no hands, the other had no feet, these members being wasted away by the disease. The one who wanted the hands, was carrying the other who wanted the feet, upon his back, and he again carried in his hands the bag of seed, and dropped a pea now and then, which the other pressed into the ground with his foot; and so they managed the work of a man between the two. Ah! how little we know of the misery that is in the world. Such is this prison-house of disease. But you will ask, who cares for the souls of the hapless inmates? Who will venture in at this dreadful gate, never to return again? Who will forsake father and mother, houses and lands, to carry the message of a Saviour to these poor lepers? Two Moravian missionaries, impelled by a divine love for souls, have chosen the lazaret-house as their field of labour. They entered it never to come out again; and I am told that as soon as these die, other Moravians are quite ready to fill their places. Ah! my dear friends, may we blush and be ashamed before God, that we, redeemed with the same blood, and taught by the same Spirit, should yet be so unlike these men in vehement, heart-consuming love to Jesus and the souls of men.—*M. Cheyne*.

WANTED.—A species of gum shoes and umbrellas, that will stand the Sabbath rain and Sabbath mud of this latitude. We do think that our merchants have been culpably negligent in not providing an extra article for this purpose. We have gums and umbrellas that will turn any wet that comes during six days of the week; but there is something so very remarkable in the rains of the other day, that our unprotected population are prevented from getting to church. Our sympathies are really moved for their destitution, and we call the attention of the scientific world to this singular fact. We do not mean to say that the elasticity and impervious-

ness have been transferred from the shoes to the conscience, for this would be impolite; but we do say that we will give the loudest puff to the merchant or manufacturer who will furnish shoes and umbrellas that will be an effectual protection against Sabbath rains and Sabbath mud.—*Exchange Paper.*

For the Young.

LITTLE ELIZABETH.*

Elizabeth was a little girl who was very fond of knowledge. When she was only five years old she had a chilblain so bad that she could not put her foot to the ground, and was forced to sit on the sofa nearly all day long: but she was able to please herself with her books all the day. Her aunt, who then saw her, could not but love her for being so patient, and so good-tempered. The next year, when her aunt was again staying in the house, she came almost every day into her room with the Bible, to read some chapters to her; and when her aunt said, "You are very fond of your Bible," she pressed it to her bosom, and said, "My dear, dear Bible; how I love you!" She loved other books well: but she loved the word of God best of all. One day, she and her sister being left with another aunt who was sick, they did all that they could to amuse her. At length Bessy went for a book, and came back saying, "Now I think I shall amuse you; indeed I am sure I shall. This is such a pretty book!" Little children should always try in this way to please others, and not think too much about themselves. Though she was very young, yet she showed, in many ways, that God had given her a new heart. It was her delight to talk of heaven. One day she came to her mother and said, "Oh, mamma! only think what Louisa says! She would not wish to be in heaven, because there are no dolls there!" "And what did you say to her?" "I told her, mamma, that we should want no doll, nor any thing else in heaven; for we should be always praising God there." She could not bear that any one should break the Sabbath; and when she saw, one Sabbath, the boys of the village sliding on the ice, she said to her mother, "Oh, what a shame it is for those boys to play and idle on the Sabbath instead of reading their Bibles!" She herself loved the Sabbath, and she loved to go to the house of God. As she could not bear to see the Sabbath broken, so she did not like the name of God to be taken in vain. She had a little French book, with pretty stories, of which she was very fond; but the name of God was sometimes used lightly in it, which made her so angry, that she brought a pen and ink to her mother, that she might blot out the places where it was so used, and said, "I am sure it was not a good man who wrote this book; a believer in Jesus would not have done so."

For so young a child she read a great deal, and among other things, she read about the Faquirs in India. These are heathens, who do not know God, and who to please, as they think, their wicked gods, cover themselves with dirt; or stand on one leg for two or three years; or hold up their arm till it grows stiff, so that they cannot put it down again; or sit in the blazing sun between hot fires. When she read of these Faquirs she used to say, that if they knew any thing of the Gospel they would not do so, for it could never do them any good. If ever she read of any person in a book, she used to say, "Mamma, was he a good man? Did he believe in the Lord Jesus Christ?" This it was her own chief desire to do. One day, she said to her mother, "How I wish to love God more, and to pray to him more! but my own wicked heart and the devil won't let me." Though she said the devil would not let her be good, she knew that the power of Satan is no excuse for being wicked; for she added, "You know, mamma, if our hearts were not evil, we should never mind the devil; he could not succeed against us." The devil cannot make us wicked; he can only tempt us to do evil; so that we ought not to give way to him. And Bessy did not give way to him; for though she mourned that she could not pray as she ought, yet she prayed much more than many little girls. Often she went to pray alone, and sometimes she took with her her little sister that they might pray together. At these times, as she told her mother, she prayed in secret that God would give her a new heart, and would make her a good girl: and always she prayed in the name of Christ, because, as she said, her prayers could only be heard through him. But why did this little girl, who prayed so much more than others of her own age, mourn that she did not pray enough? It is because the best

* She was born September 16, 1814, and died April 25, 1823.

people are always the most humble ; and the more they love and serve God, the more they know that he ought to be loved and served much better.

As little Bessy was humble, so she was very kind. When her mother was ill in bed in winter, and the room was cold, she used to leave her play-fellows in the warm room, and creep up softly to the bed-side, with the Bible in her hand, and say, "Mamma, will you let me stay with you? Can I do any thing for you? Shall I read you a chapter in the Bible?" There are many little children who would rather play in the warm room, than read the Bible to their sick parent in the cold one : but God had made little Bessy his own child.

She was very fond of reading, and read a great deal for her age, both English and French ; but what she liked to read best was the account of our Saviour's sufferings : these often made her cry ; and, as she loved our Saviour for his kindness when she was on earth, how much better she loves him now she is with him in heaven ! Though she at first feared the dark, yet, as she knew God was in the dark as well as the light, she lost all her fear, and said one day to her mother, "How foolish it is for Louisa to mind being in the dark ! I never mind it now. Surely God can watch over us, whether it is light or not."

Once, like other children, she and her sister had a little quarrel ; but she put an end to it by saying to her sister, "You know that we ought to love as brethren." God has said this in his word ; and she wished to do as God had said she ought.

Once also she and her little sister had done something which was wrong ; but when her mother told her how wrong it was, she was not sullen about it. She did not say, I do not care about being punished ; nor did she deny that she had done wrong ; but she was sorry for her fault, and said to her mother, "Dear mamma, we are like the rebellious children of Israel, who did evil *again* in the sight of the Lord." How sweet it is to see little children sorry for their faults, and to hear them meekly confess that they have done wrong !

As she took pains not to grieve her mother by being naughty, so she loved to comfort her when she saw her grieved by any thing else. If ever she saw her mother weep, she began to weep too, and would put her little arms round her neck, and tell her not to cry.

But though this dear little girl was so good and so kind, yet, like some other good little children, she was very soon taken away from her parents, who loved her so fondly. It pleased God, who is good, and who knows what is best, to let her die when she was very young. She was a strong and healthy little girl ; but first she had the measles, and, when she was well again, then she caught the whooping-cough, and of that she died. A little girl may be playing one day, with a rosy cheek and bright eyes, laughing and running over the whole house, and, in a week from that time may be cold, and stiff, and dead. I have known some children die so : but if children trust in Jesus, and love him, and try to do his will, they will go to be with him when they die ; and so, I doubt not, little Bessy did.

When she was ill she wished her father, who was very dear to her, to stay with her always ; but when night came she did not like him to sit up with her, lest he should be tired. So she begged him to go to his own bed ; and when he would not go, because his dear little child was so ill, then she made him lie down at the foot of her bed ; for she would not have him tire himself by sitting up all night. When the day came, and she was very ill, and in great pain, she took her father's hand and kissed it, and would not let it go ; and when he spoke to her about the pain which Jesus had borne for us, it made her very quiet ; and, though there were drops of sweat upon her face, she only said, "My dear Saviour sweated great drops of blood !"

As her father at this time thought that she might die, he wished to hear her say how she hoped to be saved ; and this made him ask her some questions, to which he gave the following answers :

"Why ought we to love God?"

"Because he is a Father to us, and sent his Son into the world."

"Why did he send his Son into the world?"

"To save sinners."

"How did he save them?"

"By dying as a sacrifice for them."

"What do you mean by his dying as a sacrifice?"

"He was slain in the room of those who deserve to be punished."

"Why was it necessary that he should die for us?"

"Because of the fall, papa."

"How do we receive salvation?"

"Through faith."

"When do we obtain faith?"

"When we are born again by the Spirit."

Her father was glad to see that she knew so well the way in which sinners are saved; and he was now going to stop, for it was in the middle of the night, and he would not tire her. But she would not let him stop, begging him to tell her more about Christ; and when he was going again to stop, she said, "Go on, dear papa, go on!" nor would she let him cease till she was quite tired, and fell into a sound sleep. Did she not seem getting ready to go into that world where they see the Saviour face to face, and are never tired of loving and praising him?

All through her illness she loved her father to read to her the Bible, and to talk to her about it. Her knowledge of it was very great. She had learned by heart the whole of the four gospels, and had said three of them twice over. She had translated to her mother the whole of the book of Psalms in French, had learned many of them by heart, and had read much of the French Bible besides. She had also read over many other good books.

While she was so fond of reading the Bible, and learning it, she wanted to learn every thing else. She knew something about plants and flowers, and used often to talk about them to the gardener, who said, after her death, "I wonder my master and mistress ever expected Miss Bessy to live. She was too wonderful a child. I have learned more from her when she has been walking in the garden, on all subjects, than I ever did from any one else in my life." But the gardener was not wise to say that this made it likely she would die; because good and wise children are just as likely to live, when they are healthy and strong, as any others; and any child may die of the whooping-cough. God was pleased to take little Bessy away, or she might have been alive at this day.

Besides reading and asking about flowers, she was also fond of learning about birds and insects, and often came with stories about them to her papa, who loved to hear them. Thus she liked to read about many things. But, whatever she read about, it was a pleasure to teach her, because she was so thankful and kind. One day her mother, who was weak, was bending over a large map, to show her the places, when she said, "Dear mamma, I know every place quite well, you need not bend over these large maps: I will point out every spot with my finger." Who would not love to teach any lesson to such a child?

When she was ill she read the life of little Nannette, and said, "Papa, what a good child little Nannette was! How well she used to take her medicine!" How glad her papa must have been when he heard her praise Nannette, to see her just as pious and just as patient! All through her illness she never murmured and was never cross; but when she was in great pain she would begin to pray, or ask her father to pray for her; and this helped her to bear it. As long as she could she took her bitter medicines as well as Nannette did; and when, at last, she could scarcely swallow any thing, she would meekly say, "Really, dear papa, I would take it if I could; but I can take nothing now." Not being able to eat any thing with a dreadful cough, she grew worse and worse. Her parents could only pity her, and pray for her. At length the last hour came. The dreadful cough tore her poor chest; she could not speak. All she could do, while her father in agony of heart kissed her dear lips again and again, was to falter out faintly, "Papa, mamma." These were the last words she spoke, and then their darling child lay still in death.

Eight years and seven months were all that she had lived with her parents upon earth; but she will live for ever and ever with them in heaven, and this cheers them in their loss.

As they stood over her coffin, and saw her sweet face among the flowers which were put around it; so pale, so cold, so still, they could think, "She will rise again to die no more; she will never suffer any more pain; she is with the Redeemer; we shall soon see her again:" and this thought could make them bless God in their sorrow. Should your pious parents, my dear children, ever see you put into the coffin, will they be able to bless God for your happiness in heaven? O, if you ever made a prayer in your lives, go now and pray earnestly to God that he will prepare you for heaven, as he prepared little Bessy; that you may love Him as she loved Him; and be to your parents as great a joy as she was to hers.—*Rev. Baptist Noel*

Obituary.

[For the Banner of the Covenant.]

MR. ROBERT MILBURN.

The following obituary notice was published in the Democratic Clarion, Princeton, Ia., immediately after the death of Mr. Milburn; and a copy of the paper was sent by mail to Philadelphia, with a request that it should be inserted in the Banner. The paper never was received, and consequently it did not appear in the Banner. As it was thought some notice should be taken of the death of one, who, when he lived, was a constant and liberal supporter of the missionary operations of our own church, and of most of the benevolent operations of the day, the obituary notice has been again applied for and is now published. The above statements are made to account for the so late appearance of the following obituary.

Departed this life, on Wednesday, the 29th Dec., Mr. ROBERT MILBURN, in the 62d year of his age. The deceased was born in Western Virginia; from which place his parents removed into Kentucky; and subsequently, in 1803, into Indiana, whilst still a territory, their son, then about 17 years old, accompanying them. In 1814, being then married and having a family, he removed into Princeton, which the year previously had been selected as the county seat of Gibson. Since that period up to his death he was engaged in business in this place, first as a hatter, and subsequently as a partner in, and manager for the Princeton Steam Mill Company. He proved himself a business man, and at the same time won a character for sterling integrity and unyielding and unimpeachable honesty.

About the year 1815, he connected himself, by profession, with the Reformed Presbyterian church of Princeton, then under the care of the Rev. John Kell; and in 1819 was ordained a Ruling Elder. As a member he sustained the character of a consistent and decided Christian; and as a Ruling Elder, he was a pillar in the house of God.

Under a somewhat stern appearance, he possessed a noble and kind heart. By some, indeed, he was counted an austere man; but, for that true benevolence and charity which flow from principle, he had few superiors. He was a retiring man. When he gave his alms he did not blow the trumpet before him, for his object was not to be seen of men. It may now, however, be stated in honour to his memory, that in entering into the Steam Mill enterprise, with prayer to God and by solemn covenant, he devoted the net proceeds of that business to religious and benevolent purposes. The sums thus devoted and applied ran up to a large amount.

His death corresponded with his life. In the full possession of his reason, and with the confidence of a living faith, renouncing all his own works and righteousness, he trusted for acceptance to the merits of his Redeemer; and, so trusting, he fell asleep. There was hope in his death. "*Mark the perfect and behold the upright, for the end of that man is peace.*" For him friends sorrow, but not as those who have no hope; for he has gone to his Saviour and his God, to be ever with him, to behold, and to enjoy his glory.

Princeton, Dec. 30th, 1847.

[For the Banner of the Covenant.]

TRIBUTE OF RESPECT.

The melancholy bereavement to which the following tribute of respect refers, has already been recorded in a preceding No. of the Banner. The additional evidence thus furnished confirms the high estimate of the character of the departed, which has already been expressed. We again solicit an extended obituary notice, which may tend to preserve the memory and extend the influence of one so worthy of imitation. Relatives and friends may cease to mourn when he was so ready to depart. He seems to have been early gathered because early ripe.

MESSRS. EDITORS:—The insertion, in your periodical, of the following tribute of respect by the president and professors of Miami University, to the memory of the late Mr. James Renwick M'Millan, a student in that institution, will be gratifying to many of your FRIENDS.

Miami University, April 16th, 1849.

REV. AND DEAR SIR:—The faculty of this University, at a late meeting, adopted the following minute, viz.:

“It having pleased God to remove from this life James Renwick M'Millan, a member of the sophomore class in this institution, we have heard of his death with deep sensibility. While we bow with submission to the inscrutable disposal of Divine Providence, we cannot but feel that we have suffered a bereavement in the death of our young friend, who by his talents, his proficiency in study, his good principles and uniform good conduct, and his many excellent traits of character, had commended himself to our best regards; and the community a loss in the death of a young man who gave promise of being so highly useful and respectable a member of society. We tender to his parents the assurance of our hearty sympathy and condolence with them in their heavy affliction, by the removal of a son so worthy of their best affections. But while we join with them in their mourning, we with them feel that of the affliction there is a great alleviation in the hope which we think his Christian profession, sustained by a consistent and exemplary Christian deportment, authorizes us to cherish, that his departure hence is to be with Christ, which is far better than to abide in this life.

“It is ordered that a copy of this minute be communicated to the Reverend Gavin M'Millan, the father of the deceased.”

MY DEAR SIR:—In making to you this communication, allow me to add an assurance, that goes not out of feigned lips, of my personal sympathy with you in your bereavement. Your son was a youth of warm affections and generous impulses; and, as I have reason to know, so far as this can be known to us, of sincere, earnest, and well-grounded piety. Had it pleased God to spare him, he would have shown himself a well-principled and trustworthy man; and of such an one our country and the kingdom of our God have need in the times upon which we are entering. But God's ways are best.

I remain very respectfully and truly yours,

E. D. MACMASTER.

The Rev. G. M'MILLAN.

Miscellaneous.

THE CHOLERA.—As this mysterious scourge of God is now prevailing throughout our land, the following suggestions, by a physician of Cincinnati, may be considered appropriate. God is pleading with our nation by pestilence, let us listen to his voice, humble ourselves before his judgments, and return to him with our whole heart.

The principal objects to be kept in view are,

1. To secure a recumbent posture.
2. To maintain the heat of the body, and circulation of the blood in the skin by external applications.
3. To restrain the bowels, sustain the strength, and assist the internal organs by narcotic medicines and internal stimulants.
4. To renew, by the aid of calomel, a better action, when important organs are yielding to disease.

In conclusion, let me impress the all-important truth, that, in the first stage, almost any appropriate treatment will ensure safety; but, in the last stage, scarcely any treatment promises much. Pretenders and boasters may proclaim their unfailing power to rescue the dying from the grasp of death, but the honest and truthful will claim no such success.

MEDICINES.—The following articles, or some of a *corresponding* nature, should be kept in readiness by every family:

One pint or more of brandy. One pint tincture of Cayenne pepper. Three or four ounces of paregoric. Two or three canisters of best mustard. Calomel, one dozen doses, five grains in each.

PILLS.—The following will be found convenient, and are referred to in the preceding remarks: *camphor, capsicum and opium*—one dozen pills, with one grain of camphor, one grain of capsicum, and half grain of opium in each. *Calomel and opium*—one dozen pills, with five grains of calomel, and half grain of opium in each. **CAMPFORATED TINCTURE**—tincture of camphor, tincture of capsicum, compound spirits of lavender, one ounce of each, mingled together. This may be used alone, or may be taken advantageously in connexion with any of the other medicines. Ordinary dose, about one teaspoonful. May be repeated every half hour or hour. Dilute with water, if found too pungent. Doses for young persons must, of course, be regulated by their age. Taking twenty as the beginning of adult life, the quantity of any article may be reduced one-fourth for every descending five years.

It is not safe, in cholera times, to use saline medicines, such, for example, as Epsom salts, or Seidlitz powders, nor indeed any active cathartic. If a laxative is needed, castor oil, or pills of blue mass and rhubarb may be used; or pills composed of two grains of aloes, one grain rhubarb, and half a grain of capsicum. Two pills at a dose, to be repeated every five or six hours, if necessary.

Let every article be carefully marked, that it may be easily distinguished.

Cincinnati, May, 1849.

R.

GUARD AGAINST PREMATURE BURIAL.—A learned Belgian, M. Mainple, has recently discovered a very simple means of distinguishing between real and apparent death. It consists in creating a small burn; if there is life, a blister is always formed, even in the absence of apparent sensibility. If death has already intervened, nothing of the kind occurs.

STATISTICS OF MONARCHY.—The year 1848 has witnessed more changes among the European sovereigns than even the year 1830. The aggregate of sovereigns has been reduced from forty-seven to thirty-three. There is but one over seventy years of age, King Ernest Augustus, of Hanover. Six monarchs have either made a voluntary or forcible abdication of their power, namely, Louis Philippe, on the 24th of February; Louis, of Bavaria, on the 21st of March; Charles, prince of Hohenzollern Sigmaringen, on the 29th of April; Henri LXII., Prince of Reuss Lobenstein Eberdoff, on the 1st of October; Joseph, Duke of Saxe Altenbourg, on the 30th of November; and Ferdinand I. of Austria, on the 2d of December. The Dukes of Modena and Parma have been forced to abdicate by their subjects; but the first has recovered his power, and the duchy of the second is governed in his name by the Austrians. Three reigning princes have died—Christian VII. of Denmark, on the 20th of January; Louis I. Grand Duke of Hesse Darmstadt, on the 16th of June; and Gustavus, Landgrave of Hesse Homberg, on the 8th of September.

Foreign Missions.

NOTES OF A VOYAGE TO INDIA.

(Continued from page 117.)

A calm is of all things most dreaded at sea, and that which we here experienced was almost of unprecedented length in these latitudes. It was not however without its pleasures. We had a delightful atmosphere, cool and clear. We were surrounded with a great variety of sea-fowl. Cape pigeons, cape hens, albatrosses and many others to us nameless. The albatross and cape pigeon are especial favourites, and like all others of this class by far the most imposed upon. They are very tame, and can easily be caught by means of a baited hook. Our men caught

one of each. The albatross measured about ten feet between the tips of its wings. It was of a brownish gray colour, although most are whitish. The pigeon is not much larger than the common land pigeon, but web-footed and beautifully speckled. It is impossible to discern any variety of colour in these birds. They are perfectly alike. Neither of these fowls, when placed on deck, can raise itself for flight, both are ill-adapted for walking on a hard surface. We had, also, during our calm the pleasure of a visit from a large whale (fin-back.) It approached close to the vessel, and we had a fine opportunity of viewing it. This species is never attacked by whalers, as it would be of little profit, besides the risk of attempting its capture. It moves so quickly that, if harpooned, it would sink or break to pieces the boat, and thus endanger life if not quickly disengaged. Here, too, little Louisa W. Campbell commenced to walk, which added still more to the never-failing source of amusement she has proved to all on board since we sailed. This child, perhaps more than any other cause, has afforded a constant relief from the tedium incident to sea life. On the same evening we were boarded by a part of the crew of an American Whaler (the Isaac Howland.) They gave us some potatoes which they had brought from the Western Isles, equal in quality to those of the Emerald Isle. They were in turn supplied with a copy of Horsburgh's Directory, a number of newspapers, &c. I felt sorry that we were not better supplied with tracts, as we had here an opportunity of sending to distant regions and to the really spiritually destitute something which might prove the savour of life to some soul. They were bound on a cruise to the north-west coast, and had already taken forty barrels of sperm oil.

We were now sixty-three days from Boston, and had only reached the longitude of the Cape. At our nearest approach to the land we were about seventy miles off, and could almost fancy we saw the peaks of Table Mountain. On the 6th we fell in with and spoke the British ship Maidstone, from the Cape, bound to Calcutta. We kept company with her for more than twenty-four hours, going at the rate of eleven and twelve knots; but on the night of the 7th it blew a high gale, and we were separated. We had now alternate strong south and westerly breezes, with occasional lulls till we met with what proved the S. East trade in lat. $32^{\circ} 54'$ south, and long. $79^{\circ} 41'$ east, at this point blowing from the N. East. Of our course along the high southern latitudes, I would remark in general, that it was less favourable than is sometimes experienced, though we have little of which to complain, and much for which we have great reason to feel thankful. The southern atmosphere is very clear, and at night the sky glows with the light of its brilliant constellations. The Magellan clouds and the southern cross are to the navigator of these regions what the Pole star is to those of the Northern Hemisphere. On the night of the 17th of October we had a fine opportunity of viewing the Borealis Australis, a sight but rarely witnessed. It resembled a faint specimen of the Aurora Borealis or Northern Lights, but was neither so well defined nor so extensive. They must be the effects of a similar cause. The temperature of southern latitudes is much colder than that of northern. In lat. 38° , the thermometer ranged 48° and 50° on deck, and about 60° in the cabin. From the 23d of October, when we attained the last mentioned bearings, to the 2d of November we enjoyed the grateful breezes of the south-east trade. At the latter date we had reached lat. $50^{\circ} 2'$ south, and long. $86^{\circ} 50'$ east. This wind

in the Indian Ocean is subject to the same laws as that of the southern Atlantic. We were singularly favoured by being carried so far north by this wind. Had we been a week later it might not have continued with us farther than 10° south, as it usually terminates there during the prevalence of the north-east monsoon in the Bay of Bengal from October to April. During this time also the little monsoon from the north-west usually blows from the equator to 10° south. We arrived just at the period when these changes were being effected, and before they were fully established, and thus were providentially borne on our course with less delay than we otherwise would have been. From 5° south, till we met the monsoon in about 3° north, we had seven days of a comparative calm, although we did not at any time come to a dead stand. We had light southerly and easterly winds, with heavy squalls from the west. This was the most favourable spot in which I have ever been for studying the phenomena of winds, clouds, and rain. I shall never forget the interesting variety in these, here witnessed.

Sometimes as we moved slowly along with a light easterly breeze, a cloud would arise in the west and approach with steady pace as if to dispute the territory pre-occupied by its eastern antagonist. They would meet, but western prowess, *here as elsewhere*, was not to be resisted. It speedily bore down all opposition, and remained for the time master of the field. To me these occurrences were full of interest. I could discern in them the working of an unseen hand. It was an effort of *nature* to maintain her accustomed equilibrium, and "the works of nature are the works of God." I am sure, however, the sailors had little sympathy with my views. It was to them a time of hard labour, and that too in a warm region. One of these western clouds which came up just as we were about crossing the equator was worthy of special notice. It was at night, and the moon shone sweetly upon the placid surface of the waters, giving them, in the direction of the approaching cloud, a clear silvery appearance. When best defined before it began to break, it subtended an arc of the horizon of about 45° . It now appeared like a bold unbroken headland about a mile distant, and towering to the height of several thousand feet. It steadily advanced, and its frowning shadow seemed not many rods distant. The captain with his usual precaution had all the light sails taken in, and on either side the vessel the seamen stood ready, each man with his hand upon a rope, to guard against brooding evil. Just now, what appeared a little white cloud borne on its bosom, gradually expanded till it opened the very centre from which danger was expected. It broke upon our quarter into two wings, which passing fore and aft spent their strength upon the air, and left us merely a mild refreshing breeze. How like the clouds of providence which sometimes surround and threaten to overwhelm the people of God; yet the eye of faith can discover, even in its darkest features, the small white cloud of infinite goodness interfering for their deliverance, dispelling darkness and doubt, and restoring light and confidence. Its rapid transition reminds me too of Isaiah's description of the same goodness in pardoning the transgressions of Israel. "O, Israel, thou shalt not be forgotten of me. I have blotted out as a *thick cloud* thy transgressions, and as a cloud thy sins: return unto me for I have redeemed thee." Is. xliv. 21, 22.

(To be continued.)

Our readers will unite with us in gratitude to God, on learning that the reinforcement has arrived at its ultimate destination, in so short a time, and in such favourable circumstances. Let us pray earnestly that all the brethren may long be spared, and successfully employed in their important duties.

EXTRACT OF A LETTER FROM REV. J. R. CAMPBELL, DATED

Mission House, Saharanpur, April 20th, 1849.

REV. AND VERY DEAR BROTHER,—From a letter written two weeks ago* to our dear friend Mr. Stuart, you will learn that we arrived at this place on the morning of the 4th inst., all in the enjoyment of excellent health. After a very pleasant and prosperous journey of just nine months from Boston, we were delighted to find ourselves once more at our Indian *home*, and to look upon the scenes so full of the associations of the days of former years. The day of our arrival here reminded us, in some respects, of that on which we came to Philadelphia, when so many kind Christian friends came to meet and welcome us. That, however, was a day among thousands, and never to be forgotten. It was a day to humble, as well as to cheer a missionary's heart; for when the extreme of kindness comes in connexion with a sense of unworthiness, it will deeply humble any one. As the weather has been very hot since our arrival, we feel very thankful for a house to cover us. Brother Woodside lives with us until his own house be vacated next month. It is in very bad repair, and will require to be unroofed and made much more comfortable next cold weather; but this cannot be attempted till the rains are over. We are all quite well, and busily engaged in various ways. Brother W. has taken the superintendence of the English school; and, under his efficient management, I doubt not but it will greatly increase as to numbers, and become an interesting field of missionary labour. We have had a *station* meeting since our arrival, at which, by general consent, respective departments of labour have been assigned, and various arrangements made as to future plans. Some of these I may mention in a future letter. This meeting is to be held on the first Monday of every month in future. I trust, if we have health, that missionary work will go forward now with spirit; and, if the Lord should be pleased to bless our labours, that his Son's kingdom will be established and extended in this idolatrous city. We know that you and many others forget not to pray for us, and that the word of the Lord may have free course and be glorified here even as it is with you. I have been very much delighted to find that the young men here and at the other stations still retain a strong affection for us. They have expressed great pleasure on our return. Theodore has proved to be an intelligent and altogether a *consistent* Christian. Samuel B. Wylie is still more energetic and intellectual, but some time ago was suspected of what was improper. I hope, however, that he will soon be restored to his former standing. John N. McLeod has also conducted himself well. I have just to-day received pleasing letters from Gilbert McMaster and Samuel Wylie at Lodiana. They are both usefully employed.—Our new church in the city is a fine building, with spacious rooms adjoining for vernacular schools. The English preaching, which had been given up for more than two years past, is to be resumed next Sabbath. The hearers daily in the new church in the city are numerous and respectful, and altogether our prospects at present are encouraging. The field of labour is as wide as we could wish; but the people are full of superstition and unbelief, and in a great measure destitute of conscience and a sense of moral responsibility, as well as of a knowledge of rewards and punishments in another world. But grace can arouse them from their stupor—awaken within them a desire after future happiness—enlighten their dark minds—renew their hard hearts—and bring them to the feet of Christ as their only Saviour,—and then make use of them for spreading the gospel through this extensive and long-enslaved heathen land. With most affectionate remembrance, ever yours,

J. R. CAMPBELL.

* Received by the same mail as this letter.

Religious Intelligence.

(From the American Quarterly Register and Magazine.)

AMERICAN RELIGIOUS AND BENEVOLENT SOCIETIES.

The month of May is the season selected for the anniversary meetings of the principal benevolent societies in the Union; the greater part of them being held in the cities of New York, Philadelphia, and Boston.

These celebrations first commenced in London about the year 1796, when the Missionary Society was formed; afterwards, in 1804, the British and Foreign Bible Society was instituted; then the Congregational Union, the Sunday School Union, the Church Missionary Society, the Prayer-book and Homily Society, &c., came into existence: so that almost the whole month of May is devoted to religious festivals in the city of London.

In the year 1816, the American Bible Society was formed in the city of New York, and its anniversary was appointed for the month of May. Then came the Education, Tract, Home Missionary, Colonization, Temperance, Anti-Slavery, Board of Foreign Missions, &c., by all of whom the anniversary celebrations were fixed for the same month.

The first anniversary of the American Bible Society was held in New York in Washington Hall, afterwards at the City Hotel, the Middle Dutch Church, the Chatham Street Chapel, and, lastly, at the Broadway Tabernacle.

We have given in a condensed form the proceedings and statements of the principal meetings held.

AMERICAN BIBLE SOCIETY.—The thirty-third anniversary of this venerable and truly benevolent institution was celebrated in New York, the Hon. Theodore Frelinghuysen presiding. The following were among the facts stated:

The *Receipts* of the Society have been, from all sources, \$251,870 16.

The *Issues* of Bibles, 205,307; of Testaments, 359,419—total for the year, 564,726.

During the 33 years of its existence, it has issued 2,510,610 Bibles, and 3,683,530 Testaments, making a total of 6,347,140 copies.

Seventy-eight auxiliary Societies have been formed, forty-four persons have been made life directors, and seven hundred and thirty-six life members.

The publications distributed during the year have been as follows:

A number of new Bibles have been printed in foreign languages. A Choctaw New Testament has been printed at the Society's House, and the Gospel of Luke in the Grebo tongue—the latter for Western Africa.

Besides distributions in all the other States and Territories, nearly 12,000 copies have been sent, on request, to California and Oregon. They were granted to officers of the army, to various Missionaries, and to forty companies for mining and other purposes.

To France has been remitted \$10,000 in cash for circulating the Scriptures, according to the proposal at the last Anniversary—while there are farther applications for aid before for the same object from France, Turkey, Syria, Persia, India, China, and Africa, amounting in all to \$27,131.

AMERICAN SOCIETY FOR CONVERTING THE JEWS.—The 26th anniversary of this organization was celebrated, Rev. Dr. Dewitt presiding. The report stated in substance that the Board will extend its operations to Southern cities; that a large number of tracts have been issued. The state of Europe has greatly increased the number of Jews in this country.

The treasury, though embarrassed, has met its expenses. The receipts have been \$3,221, the expenditures \$3,208, and a balance is left in the treasury of \$12 36. The *Jewish Chronicle* continues to be published, reaching 2,000 copies per month.

AMERICAN TRACT SOCIETY.—The American Tract Society held its twenty-fourth Anniversary on Wednesday forenoon, at the Broadway Tabernacle, Hon. Chief Justice Williams presiding.

From the Report, it appeared that the Society had circulated, during the year, 734,664 volumes, 7,203,682 publications, including 234,409,300 pages; gratuitously the last year, 47,890,225 pages.

The receipts of the year, in donations, had been \$94,081; and for sales, \$164,218. The amount paid out for paper, printing, binding, engraving, translating, and copy-right, \$148,677; for presses, \$2,723; for colporteurs, (at \$150 a year,) \$58,106; for distribution in foreign and pagan lands, \$14,000.

The Society have employed, the last year, 480 colporteurs; (including 106 College and Seminary students of ten different denominations, during their vacations.)

The colporteurs have visited 341,071 families; conversed on personal religion, or prayed with 129,657 families; addressed 12,623 public meetings, sold 377,258 religious books, and given to the destitute 98,819; beside 13,274 Bibles and Testaments.

The foreign distributions (to the amount of \$14,000,) have been made chiefly through the Missionary agents of other Societies, of various denominations, in China, Burmah, India, Africa, Russia, Italy, the Sandwich Islands, and other regions needing the aid of Christian philanthropy.

AMERICAN HOME MISSIONARY SOCIETY.—This was the twenty-third anniversary—Henry Dwight, Esq., of Geneva, N. Y., President.

Three of the Vice Presidents of the Society—Hon. Charles Marsh, LL. D., Hon. David L. Morrell, LL. D., and Rev. Eliphalet Gillett, D. D.—have died within the year.

The Society has had in its service the last year 1,019 ministers of the gospel in 26 different States and Territories:—in the New England States, 302; the Middle States, 239; the Southern States, 15; the Western States and Territories, 463. Of these, 698 have been the pastors or stated supplies of single congregations; and 321 have occupied larger fields. Eight have preached to congregations of colored people, 13 to Welsh, and 25 to German congregations; and two of them to Norwegians—one of them through an interpreter.

The number of congregations supplied, in whole or in part, are 1,510; and the aggregate of ministerial service performed, is equal to 808 years.

The pupils of Sabbath schools amount to nearly 83,500; and subscribers to the temperance pledge to 105,000.

There have been added to the churches 5,550, namely, 2,706 by profession, 2,844 by letter. Many of the Western churches, particularly, have within a few months, been visited with special effusions of the Spirit. Sixty-five missionaries, in their recent communications, speak of revivals of religion, and report 1,104 hopeful conversions.

Resources.—Balance, March 1, 1848, \$1,246 55. The receipts of twelve months following, \$145,925 91—making the resources of the year, \$147,172 46.

Progress of the Society.—The receipts of the year exceed those of the last by \$5,728 81. The number of missionaries is 13 greater; and the years of labour performed 35 more. Sixty-three congregations more have been blessed with the preaching of the gospel; 530 more added to the churches; and 6,500 more instructed in Sabbath schools. This year, the Society has also found the far West!—and has now two missionaries in Oregon, and two in California.

During the last ten years, the advance on the receipts has been \$63,361—or more than 76 per cent. The number of missionaries has increased from 665 to 1,019; and the years of labor performed, from 473 to 808. This advance has given 303 additional laborers, or six-sevenths of the increase on the whole field, to our Western States and Territories.

It further stated that during the twenty-three years of its existence, the Society "has been the means of planting the gospel on all the great lines of emigration and trade in the West, and also at hundreds of important interior points. Immigration is fast increasing the amount of this work, and multiplying its difficulties. The prospect now is that the immigrants from abroad, in 1849, will average 1000 every day throughout the year. These might at once settle five new States, with a population sufficient to entitle them to admission as States to the Union, and to elect five representatives and ten senators to Congress."

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.—The regular anniversary of the Board does not occur until September, but two anniversary meetings in behalf of it were held, one in New York on the 11th of May, and the other in Philadelphia on the 22d. At the first, the Hon. Theodore Frelinghuysen presided, and at the last Samuel H. Perkins, Esq.

From the statement of the results of the year, the following particulars are extracted:

"Missions of the American Board are in operation among the Indians in Lower Canada, in Western New York, among the Ojibwas, the Sioux, the Cherokees, Choctaws, and Pawnees, in the Oregon Territory; the Sandwich Islands; at Fou-Chou, Amoy, and Canton, in China; in the Island of Borneo, at Madras, Madura, Ceylon, Bombay, Ahmednuggur, Oroomiah, in Persia; at Erzroom, Trebizond, Constantinople, Broosa, Smyrna, and Salonica; at Athens, Beyroot, Mount Lebanon, in South Africa, and on the Gaboon river, just under the Equator, on the Western side of

that dark continent. The Missions thus encircling the globe are shedding, it is believed, some light upon the benighted nations.

"In September last, the number of missionaries, assistant missionaries, and native helpers in the employ of the Board, was 557. Since that time, fifteen missionaries and assistant missionaries, with their wives—making thirty persons—have been sent into the field; some to India, some to Africa, and some to the Turkish empire.

"The Board has now under its care 75 churches, with 26,000 members. There are 12 seminaries for training native preachers and teachers, 18 other boarding-schools, 302 free schools; whole number of pupils under instruction, about 12,000. The schools at the Sandwich Islands do not come into this account, being provided for by the Government of the Islands. It has eleven printing establishments, with facilities for printing in nearly thirty languages.

"The ordinary receipts, irrespective of the debt, for the nine months of the financial year ending April 30, amounted to \$178,387—making the total receipts for nine months \$217,000."

AMERICAN SEAMEN'S FRIEND SOCIETY.—The twenty-first anniversary.—The Sailors' Home, New York, established by the society, is continued under judicious management. The number of its sailor boarders for the year ending the 1st May is 3,635; and the whole number within seven years 25,554. To all these men it has furnished a refuge and protection; to the wrecked and destitute it has been a house of mercy.

The receipts of the society the past year have been \$18,582, and the expenditures \$18,497.

The foreign field of the society embraces Gottenberg, Stockholm, and the island of Gottland, in Sweden; Havre, Bordeaux, and Marseilles, in France; Canton in China; Havana and St. Thomas in the West Indies; Valparaiso in Chili; Lahaina and Honolulu in the Sandwich Islands; and other ports.

FOREIGN EVANGELICAL SOCIETY.—Meeting on the 8th May. Annual report was read by Dr. Baird. From the treasurer's report, it appears that the society's receipts during the year now closed were \$24,298; the expenditures \$24,485. Of the appropriations, \$6326 were for agencies and travelling charges—\$10,820 for the missions, &c., in France—\$1000 for do. in Canada—\$1360 in Mexico—\$500 in Russia—\$850 in Italy and Marseilles—\$640 in New Orleans—\$735 in Hayti, &c.

NEW YORK COLONIZATION SOCIETY.—The receipts for the year have been \$12,516, while the total receipts of the parent society for the year exceed \$58,000. Under the auspices of the society nine vessels, with 870 emigrants, have sailed for Liberia. Of these more than 100 were Christian communicants of various denominations; 7 were preachers of the gospel; more than 30 had purchased their freedom by extra industry, at a cost of over \$20,000; and 103 in one vessel had learned to write a decent hand, while upwards of 600 had been voluntarily emancipated by their owners.

AMERICAN ANTI-SLAVERY SOCIETY, Wm. Lloyd Garrison president, held its meeting on the 11th May, at the Tabernacle.

AMERICAN AND FOREIGN ANTI-SLAVERY SOCIETY.—*Lewis Tappan* president. Meeting on the 8th May.

ABOLITION OF CAPITAL PUNISHMENT.—Hon. Wm. T. M'Coun president. Meeting on the 8th May. Addressed by Wendell Phillips, of Boston, Horace Greely, of New York, and Dr. Elder, of Philadelphia.

CLERICAL TEMPERANCE CONVENTION.—Rev. Dr. Dewitt president. The report advocated total abstinence, and the use of church influence in the temperance movement; objected to temperance meetings held "for entertainment and tragic effect."

BAPTIST HOME MISSION SOCIETY.—This was the seventeenth anniversary. From the annual report it appeared that the amount received from all sources for the year ending March 31st, 1849, is \$29,105 90; and the total amount of disbursements for the same period is \$25,180 35; leaving a balance in the treasurer's hands of \$3,925 55.

During the year 134 agents and missionaries have laboured under the commission of the society.

The whole number of states and territories occupied is 18; in which they supplied 453 stations and out-stations, and bestowed an aggregate amount of time in their labours equal to that of one man for ninety-two and a half years.

They report the baptism of 774 persons, the organization of 45 churches, and the ordination of 27 ministers.

Since the formation of the society 1,314 ministers of the gospel have received its commission; they have jointly performed 1,150 years of labour; baptized 17,374 persons, organized 673 churches, and ordained 312 ministers.

METHODIST EPISCOPAL CHURCH MISSIONS.—Anniversary on the 7th May. It appears from the report presented by the secretary that the receipts for the year ending on the 1st of May, at the offices in New York, and at Cincinnati, amounted to \$84,045; the disbursements within the same period, to \$102,940; the balance in the treasurer's hands, \$3,256; and the expenditures \$18,894 more than the twelve months' income.

The German and Oregon and Liberia Missions were reported as highly prosperous. The Oregon mission is rising in importance and in interest, yielding a rich return to the missionaries. There were 317 church members, three Sabbath schools, with 108 scholars, and 300 volumes in their library.

Among the home missions, the secretary first named those of our German brethren within the limits of the Union. The number of members in communion is 6,350, being an increase of a thousand within a year. There are 8 missionaries and 30 local preachers, 112 Sabbath schools, 3,220 scholars; also 3,012 volumes in the libraries.

Most of the Indian missions are now included within the limits of the Michigan conference, and extend to 10 mission circuits, containing 17 regular missionaries, 902 Indian members of the church, 9 week-day schools, and 960 scholars.

The following condensed statement of the receipts and expenditures of the benevolent societies held in New York is from the Journal of Commerce.

	<i>Receipts.</i>	<i>Ex.</i>
American Tract Society, ...	\$258,440	\$258,483
“ Bible Society, ...	251,870	
“ and Foreign Bible Society, ...	39,840	38,321
“ Home Mission, ...	145,925	143,771
“ Baptist Home Mission, ...	29,105	25,180
Presbyterian Board of Foreign Missions, ...	110,081	110,207
Methodist Episcopal Mission Society, ...	84,045	102,940
American Seamen's Friend Society, ...	18,582	18,497
“ Anti-Slavery Society, ...	6,992	6,975
“ and Foreign Anti-Slavery Society, (not reported.)		
“ Colonization Society, ...	36,000	37,000
New York State Colonization Society, ...	12,358	12,355
American and Foreign Evangelical Society, ...	24,298	24,484
“ Protestant Society, ...	18,411	18,212
“ Temperance Union, ...	1,350	
Society for Ameliorating the condition of the Jews, ...	3,221	3,208
	\$1,040,518	

PHILADELPHIA ANNIVERSARIES.

Several anniversaries of interest and importance were held in PHILADELPHIA.

PENNSYLVANIA BIBLE SOCIETY.—The forty-first anniversary of this society was held on Tuesday evening, May 15th, at the Musical Fund Hall.

The Rev. Dr. Mayer, the venerable president of the society, took the chair.

The Rev. Mr. Howe read an abstract of the annual report, of which the following is the substance:

The society was instituted in the year 1808. During the last year there were issued 23,305 Bibles, and 30,571 Testaments—making a total of 53,876 copies of the scriptures. Since the year 1840 there have been issued the large number of 360,000 copies of Bibles and Testaments. The receipts last year amounted to \$22,547 62, showing an increase in funds of \$1,308 66 over the receipts of the previous year.

BAPTIST UNION.—The American Baptist Missionary Union held their annual meeting on the 16th of May. From an abstract of the thirty-fifth annual report for 1848—9, we gather the following facts, viz.: The receipts of the year ending March 31, 1849, have been \$105,526 29, and the expenditures \$101,121 62. The number of missions is 17, of stations and out-stations 198, missionaries and assistants, 109; with 194 native preachers and assistants; whole number of labourers, 303

AMERICAN SUNDAY-SCHOOL UNION.—The twenty-fifth annual meeting was held in Philadelphia, May 17.

Receipts, \$164,024 47, of which \$31,189 10 were donations and legacies, \$128,093 70 for sales, \$4,541 67 for rents of the society's building in Chestnut street, \$200 00 loans.

Balances from last year, \$4,099 75, and stock of books on hand, \$70,123 64.

Expenditures.—For stereotype plates, \$3,712 88; copy-rights and editing, \$3,397 24; engravings, \$1,839 60; paper, \$32,629 08; printing, \$11,006 79; binding, \$37,320 25; Bibles, Testaments, and other books, \$6,707 58; interest on loans, \$2,834 36; loans paid, \$1,000; salaries in Philadelphia depository, \$7,542 31; rent of depository and offices, \$3,000 00; taxes, \$579 25; missionaries, agents, and donations made to poor-schools, &c., \$39,570 42, which, with the overdraft of last year, \$8,017 99, makes \$47,588 42, (being \$12,471 16 more than the whole amount contributed to the donation fund.) Miscellaneous items, \$3,443 50; balance, cash on hand, \$101 84; stock of books on hand \$75,544 76.

Sunday-School Missionary Colporteurs.—Seventy-one of these labourers have been employed for various periods of time in twenty-two different states and territories.

These Sunday-school missionary colporteurs have established 700 new schools, and have visited and revived 2,098 other schools, altogether embracing 25,181 teachers, and 157,069 scholars. They have distributed, by sale and donation, nearly \$23,000 worth of religious books for children and youth. Their salaries and expenses were \$12,710 60.

The total value of publications distributed during the year is \$130,543 89, a larger amount than has ever been circulated by the society in any one year since its organization.

AMERICAN EDUCATION SOCIETY celebrated its twenty-third anniversary on the 28th of May. The report states that the number of young under education by the society during the year was 396, of whom 103 are new applicants. In the classical course 186, in the theological course 210—increase above last year 31. Number aided at the west 91; increase at the west 23. 60 have entered the ministry this year, and 10 who were brought into the ministry by the society have embarked, during the year as foreign missionaries. The receipts exceed those of the previous year \$2,327. The receipts during the year were \$27,301.

AMERICAN PEACE SOCIETY.—The twenty-third anniversary took place the same evening. The report, read by the secretary, Rev. Geo. C. Beckwith, gave an encouraging view of the cause during the past year. The receipts of the society have been \$3,697 58, and its expenditures \$3,680 62, leaving in the treasury a balance of \$16 96. Five agents have been in its service during the year, some all the time, and others only a part. The publications issued, and mostly put in circulation, had, during the year, amounted in all to nearly five million duodecimo pages. Charles Sumner, Esq., delivered the annual address.

AMERICAN UNITARIAN ASSOCIATION was held in Boston.

The expenditures for the past year have been \$65,000. Twenty-four missionaries have been employed. Twenty-six packages of Unitarian books have been sent to California. Eighty-four thousand tracts were issued.

ANNIVERSARIES IN LONDON.

BRITISH AND FOREIGN BIBLE SOCIETY held its annual meeting at Exeter Hall, the marquis of Cholmondeley in the chair.

The entire receipts of the year were £95,933. The issues of Bibles and Testaments amounted to 1,107,518. The total issue of the society has been 21,973,355.

CHURCH MISSIONARY SOCIETY.—The earl of Chichester presided at the meeting. The total fund of the society amounted to £101,003. £20,000 was to be appropriated to the support of disabled missionaries, and the education of their children.

NAVAL AND MILITARY BIBLE SOCIETY.—This was the sixty-ninth anniversary. The marquis of Cholmondeley occupied the chair. The income for the year was £2,439. The distribution of Bibles and Testaments amounted to 23,175.

LONDON MISSIONARY SOCIETY.—The duke of Argyle presided, and the meeting was very large.

The income of the society for the past year was £64,508, and the expenditures £67,238.

BRITISH TRACT SOCIETY.—The fiftieth anniversary was celebrated at Exeter Hall.

The issues from the depository during the past year have been 18,223,955,—making the total circulation at home and abroad amount to about 500,000,000, in one hundred different languages. The total receipts of the society were £59,495.

LONDON SOCIETY FOR THE PROMOTION OF CHRISTIANITY AMONG THE JEWS.—At this meeting Lord Ashley was in the chair. The total receipts for the year have been £27,343. The circulation amounted to 3,983 Hebrew Bibles, 2,748 Testaments, 6,782 Pentateuchs. In the Episcopal Jews' Chapel 25 persons had been baptized, making a total of 522 Israelites that had been received into the Christian church since the establishment of the society.

THE FREE CHURCH OF SCOTLAND.—From an official report in a Scotch paper, we learn that the Free Church of Scotland has two normal seminaries and upwards of 50 schools; and a college in which upwards of 200 students are in training for the work of the ministry, at home and abroad. It has a home mission, which provides the means of grace in many of the most destitute localities in the Highlands and Lowlands of Scotland; and it supports missionaries in Trinidad, Jamaica and Canada; in West Africa and South Africa; in Bombay, Madras, Calcutta, Nagpur, and other places in India; in New South Wales, Van Dieman's Land and New Zealand; in Gibraltar, Malta, Leghorn, Constantinople, Pesth, in Hungary, and other places on the continent of Europe. For the support of the missionary schemes of this church there was raised last year, 1847–8 the sum of £56,000; and, for objects strictly connected with these schemes, about £7,000 more; making, in all, £63,000, or more than \$300,000; a sum greater, it is believed, in proportion to the number and means of the contributors, than is raised for similar purposes in any other country, not excepting New England.

SOUTHERN METHODIST CHURCH.—There are nine annual conferences in this church. Four bishops have charge of the field, aided by 1,478 travelling preachers. The number of local preachers is 3,026, with 491,786 members. Over 354,000 are coloured, and the increase of members during the past year has been 23,233. The collections amount to \$65,000.

SYNOD OF THE ENGLISH PRESBYTERIAN CHURCH.—The Synod met this year in Regent Square Church, London, on the 17th of May, and was opened with an eloquent sermon by the Rev. James Hamilton, moderator of last synod. The Rev. Mr. Welch, of Liverpool was chosen moderator for the present year. The first business taken up by the Synod was the report upon the state of the English Presbyterian College. The report was given in and read by the Rev. W. Nicolson of London Wall, and was received with great approbation, as a clear and encouraging statement of the present condition of the institution. It stated that since last Synod the number of students had nearly doubled and that two had, during the year, been licensed to preach the gospel, and that others were on trials before the Presbytery. The arrangements made by the last Synod in the appointment of lecturers, along with the ordinary professors, had proved beneficial, and the talents and acquirements of the students were spoken of in terms of high commendation. The report recommended certain farther modifications upon the curriculum of the college, and the different departments of the professors and lecturers, and stated the division of labour, according to these modifications, to be as follows:

Biblical Theology and Literature, Professor Lorimer.

Symbolical Theology and Ecclesiastical History, Professor Campbell.

Practical Divinity, Rev. W. Nicolson.

Pastoral Theology, Rev. J. Hamilton.

The Christian Evidences, Rev. A. Monro.

The report was unanimously approved of, and the thanks of the Synod recorded to Messrs. Nicolson and Hamilton for their services in the college during the past year.

LADY HEWLEY CHARITY.—It has been determined by the Lord Chancellor of England, that the Presbyterians of England are entitled to a share of this long-perverted and long-litigated charity. Trustees have been appointed to apportion it.

INDIAN TEETOTALERS.—Several of the traders and government agents among the western tribes of Indians have introduced the temperance pledge with success among the aborigines, who have largely signed it, and invariably keep it inviolate.

RELIGIOUS EDUCATION OF SLAVES.—The Southern Baptist Triennial Convention after a protracted debate on the education of the coloured population, on motion of Mr. Elford of South Carolina, passed the following resolution:

“Resolved, That we regard the religious instruction of our coloured population, as a duty imperatively incumbent upon us as southern Christians; that we regard the preaching of the word of God as the best means of discharging this duty, and we earnestly recommend to our churches to devote a stated portion of their public exercises to the particular instruction of coloured persons in the truths of the Bible.”

THE PEOPLE OF CALIFORNIA AGAINST SLAVERY.—A meeting was held in San Francisco

cisco, California, on the 17th of February, to further consider and act upon the question of negro slavery in the territory of California. The following resolution, unanimously adopted, shows what the feeling of the people is towards that "peculiar institution."

That the delegates who are to represent the district of San Francisco in the convention that is to be held at San Jose, for the formation of a provisional constitution, are hereby desired, requested and instructed, by all honourable means, to oppose any act, measure, provision, or ordinance that is calculated to further the introduction of domestic slavery, *or of free negroes as apprentices, by indenture or otherwise, to be employed, in the territory of California.*

The clause in italics was an amendment, introduced by Colonel Stevenson, and unanimously agreed to before the adoption of the resolution.

Ecclesiastical Proceedings.

ORGANIZATION OF UTICA CONGREGATION.

We are happy to learn that the members of the Reformed Presbyterian Church in this place have been regularly organized as a congregation, under the care of the Ohio Reformed Presbytery. We have frequently heard of the attachment of these brethren to our principles, their zeal, enterprise and liberality, and hope that in their present organized form they may be still more noted for such excellencies. Soon may they obtain a pastor to minister stately to their spiritual wants.

Utica, Licking co., O., April 19, 1849.

To-day the Reformed Presbyterians of this neighbourhood were formally organized into a church state, under the care and inspection of the Presbytery of Ohio. According to Presbyterial arrangement, the session met, and being constituted, Messrs. Daniel M'Millan and David Chalmers, ruling elders, Rev. Dr. M'Master, Moderator,—John Reed and Joseph Patton, who had been previously elected, examined and approved, were, with fasting and prayer, solemnly ordained to the office of ruling elders. On the following Lord's day, April 22d, the sacrament of the supper was administered, by Dr. M'Master, and on Monday, that of baptism was dispensed.

The prospects of this little church are highly promising. The region of country is very fine; the soil fertile, the climate salubrious, land at a reasonable price, canals and rail-roads affording ready access to markets north and south; and, above and beyond all, the people are of the right spirit, to give to a church her appropriate character. Vigilant, enlightened activity, and a confiding reliance upon the divine promise, through the ordinances of grace, give ground of assurance of ultimate prosperity to the Utica Reformed Presbyterian Church. On this occasion the accession, on certificate and personal examination, was seven.

Z.

OPENING OF THE REFORMED PRESBYTERIAN CHURCH NEW YORK.

On Sabbath, June 3d, the new edifice erected by Dr. M'Leod's congregation, New York, was opened for the worship of God, as we are happy to know, under the most favourable auspices. Dr. M'Leod introduced the services, and delivered a discourse from Psalm xi. 4, 1st clause. "*The Lord is in his holy temple.*" The subject discussed was "the Divine presence in the sanctuary," and the whole was adapted to the existing circumstances of the case. After thanking the Board of Trustees, the Session and the congregation generally for the energy, perseverance and great harmony which had distinguished and given success to the movement, the pastor stated that the present was the fourth building for public worship which the congregation had either erected or purchased—and that each successive erection had been an improvement upon its predecessors. The present house being far superior to those it has succeeded. He ad-

verted to the fact that more than fifty years had passed since the congregation was organized, and now, said he, "we bring with us to our new locality and to this beautiful and commodious building, our ancient organization, the name by which we have been known among the other religious communities of this metropolis, for the past half century, our trustees, our session and our people in cordial harmony. We bring with us our religious principles, our forms of worship and order, and our attachments to the church of our fathers. We come here as Reformed Presbyterians, to labour for the maintenance of the same cause which we have heretofore been endeavouring to advance, in good-will to all other evangelical denominations. We have no ceremonies of dedication to perform in reference to the stones and timbers and ornaments of this building, though we do declare its appropriation to the worship of the true God; but we are here to-day to make a new dedication of ourselves as rational, accountable, redeemed and immortal beings, to the service of our Creator, Redeemer and Sanctifier." The Dr. then called upon all the congregation, and all who heard him, to make a surrender of themselves to Jesus Christ the Mediator, that they might be saved by the merits of his death, and embark with renewed devotion in his service. The services of the afternoon and evening were conducted by Rev. T. W. J. Wylie of Philadelphia.

The style of the building is pure Grecian, and the front, which is of hewn stone, presents two beautiful columns of the Ionic order which are of the same material, and which support the superstructure according to the rules of a correct architecture. The whole building covers a space of 60 by 96 feet, and has immediately connected with the church proper, a lecture room, sabbath school, trustee and session rooms and pastor's study. The entire cost of the ground and buildings is about twenty-five thousand dollars.

In the wall of the church on the right hand of the pulpit, a tablet of beautiful finish of white statuary marble upon a black ground, is erected to the memory of the late lamented Dr. Alexander McLeod. It bears the following inscription, and speaks for itself.

Inscription.

In memory of Alexander McLeod, D. D., First Pastor of the Reformed Presbyterian church, New York. Born June 12th, 1774. Died February 17th, 1833. Distinguished for talents of the highest order, thorough mental cultivation, a profound acquaintance with the Christian system, and an earnest commanding eloquence, he devoted all to the glory of God, the extension of the church, and the welfare of mankind.

The humble consistent Christian, the dignified minister of Christ, the fearless advocate of human rights, and the lucid expositor of divine truth, he lived a life of eminent usefulness, and finished his course with joy, in the 34th year of his ministry. He has left his impress on the age in which he lived.

A grateful people inscribe this tablet to the memory of his private virtues, his pastoral labours, and his high public character.

RECENT MEETING OF THE PHILADELPHIA REFORMED PRESBYTERY.

A special meeting of the Ref. Presbytery of Philadelphia was held on Wednesday, June 20th, at which Rev. Mr. Nevin, of the Eastern Ref. Presbyterian Synod in Ireland, was received as a member, and Mr. Robert Fee, a licentiate of the Presbyterian church of that country, after examination of his doctrinal views, and on the ground of his very excellent testimonials of standing and character, was also taken under the care of Presbytery as a probationer. Mr. Nevin and Mr. Fee were both referred to the Board of Missions, to receive such appointments as might be considered most beneficial to the church generally.

Notices of New Publications.

Is CHRISTIANITY FROM GOD? or, a Manual of Christian Evidence, for Scripture Readers, City Missionaries, Sunday School Teachers, &c. By Rev. John Cumming, D. D., Minister of the Scottish National Church, Crown Court, Little Reeswell Street, Covent Garden. Philadelphia: Presbyterian Board of Publication. pp. 330. 18mo.

We have read this work with great satisfaction, and consider it an excellent treatise on the evidences of Christianity; being especially adapted to ordinary and popular use, meeting the difficulties often felt and expressed by the sincere inquirer, as well as those which the avowed and hardened skeptic may allege. It draws upon almost every department of knowledge, in illustration, or explanation, or defence, of the truths of our holy religion, and throughout shows how strongly the *analogy* of nature confirms the divine revelation. The first chapter discusses the immateriality and immortality of the soul; the second, the existence of God; and, the third, the probability and necessity of a revelation from God. The author then proceeds more immediately to the examination of the claims of the Bible to be that revelation, showing that it is genuine and authentic, and that it is inspired. The characteristics of the Bible are then succinctly stated, after which its alleged contradictions, and its doctrinal difficulties are examined. Without fully concurring in all the views of the author, we can say, that the work is one of great value, and exceedingly well adapted both to fortify those who may be likely to encounter the objections of the infidel, and to put into the hands of any one who may be doubting whether Christianity really is from God.

Banner of the Covenant.

AUGUST, 1849.

Theological Discussions.

[For the Banner of the Covenant.]

COVENANTING.

LETTER II.

MY DEAR SIR,—The subject now under consideration, when analyzed, appears to us under the following forms:—

1. That of the *personal* or *individual* transaction, by which the believer in the name of Jesus embraces the overtures of grace as proposed in the offer of the gospel. This pre-supposes a true conviction of the evil and danger of sin, of the utter ruin and helplessness of the sinner, and of the ability and willingness of the Redeemer to save the chief of sinners. He apprehends his warrant to believe in Christ; he actually believes; and as he embraces the promises of mercy, so he engages, as a saved sinner, to be the Lord's. *I am thine, save me.* This is the personal covenant, constituting a permanent relation to Christ.

2. That of the proper *ecclesiastical* covenant. The church is a covenant society in every land, constituted by her members professedly taking Jehovah as their God; Christ as their redeeming, living and sovereign Head; the promise of salvation as the ground of their hope; the divine law as the supreme standard of their deportment; and mutually pledging to one another and to God, their purpose of promoting the interests of the kingdom of Christ, in a life of progressive godliness becoming the gospel. According to times, localities, persons, and other circumstances, this transaction has been, and is found to be more or less distinctly and particularly expressed; but, *comprehensively* and *substantially*, it is expressed by all. This is the permanent church covenant, into the bond of which God usually brings the professedly saved sinner. This is the establishment whose lengthened cords and strengthened stakes enclose, and whose expanded curtains are spread over, every organized assembly of the people of the Lord, as well as over every individual believer. It is the constitution of the visible church.

3. That of the *state*, *national*, *civil*, or *political* covenant. The state, though not in the technical acceptance of the term an *ecclesiastical*, yet is a *religious* institution. It is an ordinance of God, under his government, subject, in its plan, to his moral law; placed under the authority of Jesus Christ, who is *the prince of the kings of the earth*; and to which divine promises are made. Psalm xxxiii. 12. The state, as a *moral person*, is subject to the authority of the moral law; and according to the light granted to it, is obliged by the first precept of that law not only to know God to be the only true God, but also to acknowledge him to be *its own God*, and to do homage to him accord-

ingly. The denial of this implies atheism. This embraces national covenanting, and is implied in the fundamental law of every morally constituted commonwealth. And according as the citizens of the state are under an enlightened moral influence, and are imbued with evangelical principle, so will the expression of the fundamental law be full and distinct, in accordance with the general or peculiar circumstances of their condition. *Blessed is the nation whose God is Jehovah.*

4. That of the *occasional* covenant. This may be either more general or particular. It may be distinguished in its character by a particular object, locality, time, or other circumstance; and by that distinguishing characteristic it will be limited, whether it be that of object, location, time, or any thing else. Of this the Sinaic transaction, that on the plains of Moab, that at Shechem, and those covenant deeds in the times of the reforming kings of Judah, of Nehemiah, or that of the Macedonian churches were examples; and, in more modern times, of it, the federal transactions of the churches of Geneva, Switzerland, and the British Isles, not to mention more partial deeds of frequent occurrence in every department of the church, were likewise illustrations. These acts were the calling forth and practical application of the permanent principles and provisions of the standing and more comprehensive covenant bond of the church, as far as the occasion required, to meet the particular case of the time, locality, or other circumstance in actual application. Thus the deed at Sinai was grafted upon the Abrahamic covenant, and in adaptation to the peculiar circumstances of Israel at that period was intended, for high religious and moral purposes, to give development and practical effect to the promise of that transaction with the father of the faithful; but, compared with which, this of Sinai, in its bearing, was very limited. The same is true of those deeds on the plains of Moab, at Shechem, in the days of Josiah, and in the time of Nehemiah. Some peculiarity of condition or time gave occasion to each of these transactions, as distinct from others and from one another. And so it is in every such case. It is a standing ordinance of God, that his people, individually or socially, when the occasion requires it, should go to him and plead his promise; and in correspondence with the dictates of his law, fiducially relying upon that promise, engage by vows to God, to endeavour the discharge of their duty. This, the *citizen* or the *state, as such*, as well as the *Christian* or the *church, as such*, may do. Their bonds may be separate; or, keeping in their statement the duties pertaining to each distinct, the bonds may appear in the same paper. This is a circumstance of no real moment. The two tables of the law are distinct, yet in the same chapter.

5. That of the covenant of *redemption*, as made known in the gospel of God. This lies at the foundation of all those previously mentioned. The covenant of redemption, settled among the persons of the adorable Godhead, is made known to us in the evangelical revelation; and, in its administration, is presented to us in the new *establishment* of grace; the new *covenant* made with the house of Israel and the house of Judah. In the dispensation of grace, the great promise of the covenant of redemption, comprehensively embracing all the provisions of mercy for man's salvation, was substantially embodied in the Abrahamic transaction, and has been in progressive development in every succeeding economy, and every gracious form of administration

under past economies, till the present day. It was that promise which gave life to the Levitical economy, and it is the same promise, in its more extended unfoldings, that gives vitality and power to the evangelical dispensation. It diffuses its happy influence through the fundamental law of the church to her constitutional administrations, and its grace at special seasons, gives existence and vigour to the *occasional* covenant, as one of the forms of those administrations.

This *occasional* covenant, to which reference is made, is neither a covenant of works nor the covenant of redemption. It is an establishment, or, if you will, a covenant, of duty, resting upon the promise and grace of that of redemption; with which promise and grace it becomes imbued through the dispensation of mercy, in the administrations of the provisions of the church's constitution—the covenant of Zion. This *occasional* covenant is of divine authority, and in respect of its object and within its locality, is obligatory on the individual and corporation who come within its bond, until its promise, made by them, shall be fulfilled.

But fully to unfold all the implications of this analysis would require a volume instead of a short letter. If the following brief hints be of any use, they are at your service.

Critical remarks on the import of the Hebrew בְּרִית *Berith*, and the Greek Διαθήκη, *Diatheke*, in this sheet are not necessary. For whether we, as is usually done, render them by the term *covenant*, or prefer either the word *testament* or *establishment*, the result will be substantially the same thing. The usual term *covenant* gives the idea—an *establishment* in which distinct parties are voluntarily engaged and mutually concerned. A voluntary agreement between distinct parties for the attainment of a specified end. To every body the idea is familiar.

In sacred scripture few terms are more frequently employed; and when the parties are of high character, the object sought of great importance, and the means of attaining it worthy of the parties and the object, few transactions are more interesting than the formation of such a federal relation. In the concerns of religion it has the sanction of Heaven; and in the assurance that Jehovah is his covenant God, how does the good man rejoice! A reference, on this subject, to a few declarations of the oracles of inspiration, will evince that thus to be related is the highest honour that can well be conferred on man. Man, in the sacred bonds of a perpetual covenant, united with his God!

On this subject let us hear the language of the sacred record,—“I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee.” Gen. xvii. 7. How often the descendants of Jacob were called on to avouch Jehovah as their God, by renewed acts of covenant engagement, every attentive reader of the Bible well knows, or may easily ascertain. And in their final return from their long dispersion—a return yet future—we are certified that “The children of Israel shall come, they and the children of Judah together; they shall ask the way to Zion with their faces thitherward, saying, Come and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten.” Jer. l. 4, 5. And, again, to his church he says, “I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness and in judgment, and in loving-

kindness and mercies. I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God." Hosea ii. 19, 23.

All this belongs to the establishment of the church state and its occasional recognition, and it contemplates its utmost extension. "In thy seed shall all the nations of the earth be blessed." Gen. xxii. 18. Such is the counsel of Jehovah, and it is immutable. Of this we are assured; for it is the word of Him who cannot lie; and to make assurance doubly sure, for the removal of our unbelief, it is confirmed by Him under the solemnity of his oath,—*"By myself have I sworn,"* v. 16, that it shall be accomplished.

The blessing of Abraham, the blessing of an ecclesiastical state, was destined to come upon the Gentiles, compare Gen. xxii. 18 with Gal. iii. 14, and with it all its rich provisions of mercy, and under all its securities and solemn bonds. When the promise thus confirmed to Abraham shall be fulfilled in sending its comprehensive blessing upon the nations, the oath of Jehovah and that of a saved returning people shall both be brought into view. That is, the parties shall appear mutually engaged together in a covenant relation. In bringing this blessing of Abraham upon the nations, the Almighty says to each *"I am,"* or *"I will be thy God."* To this, the appropriate response is, *"We are thy people."* He says, *"Look unto me and be ye saved, all the ends of the earth. I have sworn by myself, that unto me every knee shall bow, every tongue shall swear."* Isaiah xlv. 22, 23. He swears to the fulfilment of His promise, and His people, in their profession, swear to him. *"I am married unto you, saith the Lord."* To this the reply is, *"My beloved is mine, and I am his."* They are baptized *into* his name—the name of the Triune God. Baptism is a seal of the engagement previously made. It is the signature and stamp of ratification of the covenant, giving legal form to the deed, but in no otherwise the deed itself; though, like circumcision, the name of what is signified being transferred to the sign, it may be called the covenant. And thus, too, the sacred transaction is sealed at the communion table. When this blessing of Abraham—the ecclesiastical state with the fullness of its promise—shall come upon the Gentiles, their cities shall speak the language of Canaan, they shall profess the true religion; and in doing so *"they shall swear to the Lord of Hosts. They shall vow unto the Lord and perform it."* Isaiah xix. 18, 21. This is in correspondence, as already seen, with the divine purpose, promise, and avowal of Him with whom we have to do;—*"I have sworn by myself, that unto me every tongue shall swear."*

When, under celestial influence, renovated man accedes to the fellowship of Zion, the spirit of that accession is in the form of solemn covenant engagement; and that form of engagement will be full, distinct and open, according to the light, spirituality of mind, and depth of impression on the heart as to the importance of the subject, which characterize those concerned in the transaction. The inspired representation of this is peculiarly beautiful. Isa. xlv. 3—5. *"I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring; and they shall spring up as among the grass, as willows by the water-courses: one shall say, I am the LORD's; and another shall call himself by the name of Jacob; and another shall subscribe with the hand, and*

surname himself by the name of Israel." Here we have described the effusion of the Spirit on Zion and her progeny; the happy effect in a revival of living and growing religion; and then the strong expression of this in the variously modified forms of self-dedication to God; saying, "I am the Lord's. . . . Subscribing with the hand unto the Lord." These are expressions of solemn covenant acts.

Thus we find the church of God a covenant society, and her children covenanters. But the ecclesiastical covenant is not the covenant of redemption or of grace, though it is a gracious covenant. It, indeed, has its foundation in the covenant of redemption, as that eternal establishment is graciously made known to us in the pages of inspired truth; and it is framed for the purpose of bringing into view the provisions of that arrangement, in order to their application to the heirs of promise; but that covenant itself it is not. The covenant of redemption or grace, was, in eternity, settled among the Persons of the Godhead, and was their own distinct and concurrent action. Its terms were fulfilled in the obedience of the divine Mediator Jesus Christ; and its promise is in progress towards its accomplishment in the dispensation of grace. The *ecclesiastical covenant* gives us the great and comprehensive form, according to which are dispensed the blessings of that of redemption; and, hence, bears the names of the *new covenant*, the *covenant of grace*, and the *covenants of promise*. The Adamic, immediately after the fall, the Noachic, and the Abrahamic covenants, were none of them that of redemption. They were, under their several modifications, in its essential principles, and in their respective times, the covenant of the church; giving for the times, respectively, the form of the administration of the establishment of redemption. This is the new covenant of Jeremiah, chap. xxxi. 31—33; and of Paul, Heb. viii. 8—10; the dispensation of the everlasting covenant through that of the church under a new and modified organization. The Abrahamic covenant, embracing the spirit of every previous economy of mercy, gives us essentially the proper ecclesiastical constitution of this day, and on its principles rests every department of the visible organical church of God, throughout the world. This is the fundamental law of the kingdom of Christ. It was confirmed of God in Christ; and thus confirmed, the law, which was four hundred and thirty years after, could not affect and did not disannul it. See Gal. iii. 13—17. From this source every form of the dispensation of mercy to man has had, and ours still has, its gracious influence. The Abrahamic covenant, we repeat, brings the blessing of Abraham on the Gentiles. It gives the visible organical manifestation of the purpose of salvation for guilty men. The proper ecclesiastical covenant furnishes a development of the provisions of that of redemption, and to this the Sinaic establishment, with its Levitical ritual, was a mere temporary appendage, deriving all its value from the principles of the earlier organization. By a distinguished foreign writer, Hengstenberg, it is finely as well as truly said, that "the promises of prosperity and endless duration were given to the Theocracy only in so far as it was the true kingdom of God. In this respect, the kingdom of God to be founded [under the New Testament] by Christ, was only a continuation of the former, and he himself has confirmed the previous promises, by the declaration that the gates of hell shall never prevail against his church." Christology of the O. T., Vol. i. p. 266.

We forbear to enter on the present discussion of the particular account of the parties of this establishment, the constituents of its arrangement, its individual and social bearings, and its results; and only remark, that God in Christ is the God of Zion, and the church is the Zion of our covenant God. He says, "Thou art my people;" and they respond, "Thou art our God." Hosea ii. 23. This is the language of covenant relationship, and the occasions are many on which it ought to be uttered.

But as it is with man individually and in his social relations, so it is with the church. The localities of the daughter of Zion and her children are various, and, at sundry times, in those localities their circumstances are peculiar. Days of darkness and of danger, seasons of ardent duty, times of high privilege, and, if improved, of bright prospects, are some of the circumstances which mark that peculiarity. Periods of trial demand co-operation. "When bad men combine, good men should associate." Such localities and seasons require conduct and provisions of peculiar character, that they may be efficiently met. With adequate forms and ample supplies for every exigency, the covenant of Zion is well provided. Such are the fulness and adaptation of these provisions to every condition of men and Christians, individually and socially, that they only need to be put in requisition to meet every case. The OCCASIONAL covenant, in such seasons, is one of those provisions. Thus, in the cause of God and man, for these the good man can never separate, periods of trial and of danger call for co-operation, and direct to the revealed source of strength. Looking to and confiding in that pledged Almightyness of God, the plighted faith to the common cause, by those engaged in its maintenance, is calculated to remove doubt, to give present support, and confidence of ultimate success. The occasional covenant, in its specific form, whether in its bearing it be more general or be confined to a particular locality, gives occasion to a particular development and application of the great promise and principle of the more general federal deed to an individual case, through the medium of those instrumentalities divinely appointed for the reaching of the proposed end.

It has already been hinted that the fundamental principles of the Abrahamic covenant, on which Israel had distinctly stood during their residence in Egypt, and on which the church, in her New Testament form, securely rests, furnished the basis of the Sinaic structure, and gave to the temporary frame-work of the Levitical ritual all its value. "The law was given by Moses, but" whatever "grace and truth" it had, "came by Jesus Christ," the living subject of the Abrahamic deed. At Sinai, on the plains of Moab, in the field of Shechem, and subsequently in other places, Israel was found in peculiar circumstances; new relations, new trials, new prospects, new duties, were before them; and, in adaptation to the new circumstances of their condition, through the means given them, and which they engaged to use for their sustenance, the promise of their covenant God, they saw, must be put in requisition. "I am thy God. I will be thy God. Thou art my people," is the continued language of divine grace and promise; and that which corresponds to it is, "Thou art the Lord our God. We are thy people." Of this settled covenant every subsequent one under it is a development; and in this development by every Presbyterial, Synodical, and congregational organization, by every ordination to

office, there is, as is generally confessed, at least an implied covenant engagement. But why, we ask—and we ask it earnestly—*why, when the occasion is offered for it, not give a distinct form and individuality to that which in so many transactions is implied?* Praise is implied in prayer; must we, because of this, never engage in praise as a distinct exercise? Confession of Christ may be implied in an occasional appearance in the public congregation; but will this excuse the neglect of baptism, or the table of the Lord? No, no. And those occasional, local, and more special federal deeds in the Church, such as that of the Macedonian churches, 2 Cor. viii. 5, and those of the Waldenses, Genevese, Scotch, and others, were in the spirit of that at Sinai, on the plains of Moab, or at Jerusalem, in perfect agreement with the nature of the subject, and in exact correspondence with those inspired predictions which foretell the public social engagements in such federal deeds. The church covenant is universal and permanent; the occasional is local and temporary, in conformity with the general structure of the former, and, through its means, drawing upon the provisions of that of redemption, to meet the specific condition of things at a specified time or place. Both are of divine authority; both are standing ordinances of God.

These remarks may, perhaps, help to answer the inquiry of some good men: "Where is the command to present to the Most High a covenant bond?" The religious vow is a permanent institution of God, founded in the moral law of our nature. The injunction to the church is, "Thou shalt fear the Lord thy God and serve him, and shalt swear by his name." *Swear by his name,** בְּשֵׁמוֹ, *Beshemo, into his name*; an expression strongly holding forth a covenant engagement; and if to reverence the Lord and serve him, be moral duties of permanent obligation, *to swear into his name* is placed by their side and is of similar force. The providence of God presents the occasion, his law commands the duty, his promise encourages to obedience, his institution authorizes the vow; and, when the vow is made, the *occasional covenant* is completed. All this is illustrated in the installation of a pastor. The end is the opposition to evil and the attainment of good; the transaction is both local and temporary; the means are distinct and specified; the parties are the congregation and the pastor, on the one side, mutually engaged to each other, and on the other side, God in Christ; the mutual vow of pastor and people is predicated on the divine promise, as connected with the divine institution; it is voluntary, for, legitimately, an installation can be forced on no congregation; when the relation is sought and obtained, the *occasion* required it—it is an *occasional* covenant, warranted by a *standing* ordinance of God for special occasions, and in it God and his people have their respective parts. The obligation of the deed continues as long as the occasional relation lasts. That obligation, formally, belongs to the locality; its moral bearing may extend much beyond it. Such is the principle of the occasional covenant for which we plead.

That there is no covenanting with God, except in the way of taking hold of the covenant of grace, is sometimes alleged; and, as it is an ambiguous expression, it may be true or false, according to the aspect under which it is viewed. Like the term *Theocracy*, when ill-defined and badly understood, which it generally is, ambiguous words and

* Deut. vi. 13.

expressions, whatever the intention of those who use them may be, often afford a back-door by which those so inclined to it, unobserved, may, for a time, retire from under the obligation—recognised obligation—of permanent law. But, my dear sir, why should any right-minded and tender-hearted saint, when the occasion is fairly offered, stand aloof from that arrangement—from that act—whose tendency is to bring him into more spiritual contact and additional nearness of communion with his God and fellow-saints? Larger measures of the Spirit of Christ will rectify this inconsistency—remove this backwardness.

With the following suggestion I close this unduly crowded sheet. In previous remarks our persuasion has been sufficiently indicated, that in the orthodox evangelical departments of the church there is abundance of material, if well arranged, to form a platform on which they all, pleasantly and profitably, could meet and remain as one. Why, then, do not the men of mind and heart in those departments—for such there are—put forth *their* united energies, in giving form to such a scheme as would sustain and secure the entire interests of truth, worship, and order, in the household of faith? and in so doing present an object to be sought, of such commanding power, as would produce forgetfulness, on the part of smaller men, of the mere technicalities of a *mere* party spirit? Men there are, in the several portions of the *partially* divided church, who themselves are prepared for such a result; but the majority are not. That majority must, by the legitimate means, be prepared for it. The appropriate means, under the guidance of Zion's Head, are truly to understand the provisions of their *nomi-nally* adopted creed, and to cultivate those hallowed tempers that the truth as it is in Jesus is calculated to promote. But this work must not be left to every body, or any body, that with good intentions may be very willing to engage in it. It is the work—the appropriate work—of the men “who understand the signs of the times, and who know what Israel ought to do.” What are some of these signs of our times? A growing power of the spirit of disorder; a progressive disregard, in every department of life, of legitimate authority; a lawless restiveness under the regulations of law; a tendency toward the dissolution of the bonds of society; the sullen obstinacy of despotism: in religion, the increasing vigour of a low party spirit, regardless of the interests of truth, ready to accommodate error, zealous in the addition of numbers, and indifferent to high and consistent character; the agitations of our age; the changes that are a-head; the threatening dangers of the church of God; a floating and ill-defined desire of the harmony of her several parts; and the deep thoughtfulness of a few for the safety of the Ark, are some of the signs of our times. And now, my dear sir, permit me to ask—Does this state of things offer to right-hearted men, competent to act in the matter, a fit occasion to attempt an association, a *rally*, under an *occasional covenant*, giving an intelligent and solemn pledge to meet, as men and as Christians, the exigency of the times and the danger that threatens, by the improvement of our means and application of our instrumental agencies, for the averting of evil and the securing of good? The threatened ruin of our world, and its promised salvation are before us. If time allows, another sheet will give some hints as to the nature of the duty, and the manner of its performance.

My dear Sir, very truly yours,

To D. M——, Esq.

Z.

Biography.

CATHARINE OF LIVERPOOL.

We have been much interested in reading the following brief biographical sketch in Chambers' Miscellany. It shows how much can be done if there is "the willing mind," if there is "a heart to the work." We believe that the purest benevolence is often found among persons in the most humble ranks of life. At the present time, when the divine visitation with which our country is afflicted calls so loudly for the sympathy, and judicious and watchful activity of the benevolent, the example of this poor woman may be especially commended to imitation.

Among the many females in humble life who have been exemplary for their extraordinary perseverance under difficulties, their ingenious industry, and their self-sacrificing benevolence, a poor woman now living in an obscure situation in Liverpool is deserving of being placed in the foremost rank. This heroine in humble life—whom we shall describe under the name of Catharine or Kitty, by which she is usually known to her friends—was born in a populous village in Lancashire, about the year 1786. Her parents, who were in poor circumstances, happened to become favourably known to an infirm and venerable lady, who kindly took Catharine home to stay with her as an humble companion and servant. By this humane lady she was taught to read, and trained not only to early habits of neatness and order, but to the knowledge as well as the practice of Christian dispositions and duties.

Although this lady had only a moderate income, she spent not a little on the poor, whom she likewise encouraged with her advice in cases of difficulty, and cheered with her presence in distress. When she became too feeble to walk to the houses of her neighbours, she was occasionally carried out in a sedan chair, her little servant walking by her side. Catharine afterwards used to describe these expeditions to her friends:—"The old lady would say to me, Catharine, I am going out; and then she would be carried out in her sedan. She was too lame to walk, and could not easily get into a coach. I used to take a little basket and go by her side. We would soon stop at a cellar, into which she sent me to see how the poor woman was; and when I had come out again, she would say, How does she look? Is there any fire in the grate? Is there any coal in the house? Then she would send me for any thing that was wanted. And when we had come home, she would say, Go, put your feet upon the fender, and dry them, and tell me what you think of what you have seen. Then she would say, Catharine, poverty will probably be your portion; but you have one talent which you may use for the good of others. You may sometimes read half an hour to a poor sick neighbour. You may read a chapter of the Bible to her when she could not read it herself; or you may run errands for those who have no one else to go for them. Promise me, then, my child, that you will try to do what you can for others, and I hope we may meet in another world. Ah! there were few like my dear mistress."

This lady having died, her household was broken up, and Catharine returned to her family. She could not, however, be kept at home; and as no suitable place in domestic service could be obtained for her, she was sent with her brother to work at a cotton mill in a village at some distance. This was in the year 1798, when she was only twelve years of age.

Catharine left the cotton mill to go to service in a family. The lady of the house was a very good manager, and a good mistress; knew what a servant's duty was, and took care that it was well done. In her family Catharine's habits of diligence, order, and fidelity were strengthened. Every thing she saw there tended to advance her education.

Catharine was one of the most cheerful and faithful of servants. The pleasure with which she was accustomed to render any assistance to her fellow-servants was ever a matter of remark; and through this disposition, joined with a habit of accurate observation, she laid up a stock of knowledge which has since been invaluable to herself and others.

We have now to view Catharine in quite a new sphere of life. She was married to a person deserving of her affection, but not till she had received a promise that she should be permitted to take her mother home to live with her, for she was now old and infirm. A small house was taken and furnished, and the marriage promised

every prospect of happiness. This might be called a bright gleam in Catharine's existence. When she had become the mother of two children, her husband died, and, to add to her troubles, her mother became blind and insane.

Catharine's case may now be considered to have been deplorable—a widow, the mother of two children, one a new-born infant, no means of subsistence, and with a superannuated and blind parent depending upon her. Some women, in such circumstances, would have sat down and wept, pined in sorrow, or gone to the work-house. Catharine had a soul above all this. She acutely felt the blow, but she also knew that it was a dispensation of Providence which ought to be borne. When the first emotions of distress were past, she courageously yoked to the task of supporting her dependent family. Catharine despised to eat the bread of idleness.

The only employment of which Catharine could procure an offer was work at a nail factory, for which she was not well fitted. However, she gladly availed herself of it, because the work was paid according to the number of nails made, and she could absent herself to give a brief attendance on her mother and children. The employment was hard, and poorly paid. She has been known to work in this factory till her fingers were blistered, and she could do no more; she would then remain at home, and poultice them till they were sufficiently recovered to enable her to resume her work. She and her mother at that time often suffered from hunger. Her necessities were known to a kind friend, whose own means were small, but who yet contrived occasionally to furnish her with a good meal.

In expedients like these she passed some years, during which the insanity of her mother was at times so outrageous as greatly to endanger any one who had the charge of her. Yet this charge she could not relinquish. At length, however, it became necessary for her mother's own safety that she should be in the charge of those more competent to the task of restraining her, and she was removed to the work-house. But the heart of the devoted daughter was still with her; and from week to week Catharine strained every nerve, and straitened herself in every way, that she might regularly carry to her mother all the comforts she could procure. Nor were her trials those only of the early death of her husband, and the long insanity of her mother. Her eldest son was a severe sufferer from his birth to the age of twenty, when he died. It is hardly to be conceived how much she did and endured for this boy. For weeks together, after a hard day's work, she was up through the whole night, kneeling by him, that he might have his arms around her neck for support, because he was unable to lie down. Her patience and love seemed to be inexhaustible, and the strength which she exerted through her afflictions almost miraculous.

When Catharine worked in the nail factory she formed a friendship with another woman who also worked there. This poor creature afterwards became blind and helpless. She had for some time previously been greatly disabled, and Catharine had never failed to do what she could for her. But now she took her to her own house, and for seven years supported her entirely. She carried her up stairs at night, and brought her down in the morning. At length, when her son became so ill that she could not leave him, and her means of support were wholly unequal to the increased expense, she sent her blind friend to the work-house; yet her interest in the poor sufferer never declined. Her care for her was like that of a mother for her child. She never omitted once a-week to send her a little tea and sugar, that she might not be made uncomfortable by the want of these accustomed gratifications. It happened that this poor blind woman had a son in the work-house who was a cripple, and nearly an idiot. The child was dear to his mother, and when she took her tea she gave him a part of it. This became one of his highest gratifications, and after the death of his mother he was greatly distressed by the loss of this indulgence. Catharine therefore promised that while she lived she would bring him tea and sugar, as she had brought them to his mother; and she kept her word. On one occasion a friend called upon Catharine and found an old woman with her who had a number of small parcels in her hand. On noticing these parcels, she informed the visitor that they contained a little tea, sugar, etc., and that they were for a woman in the work-house nearly a hundred years old. "She knew my parents," said Catharine, "and I dare say assisted my mother when she needed; so it is just a little acknowledgment. There are other old persons there to whom I would be glad to send something if I had the means."

Another Irishwoman, Bridget M'Ann, was a common beggar. Her appearance indicated extreme distress, and no inconsiderable disease. Yet she was unwilling to go into the infirmary, because she would there be separated from her children.

Catharine visited this woman, gained her confidence, persuaded her to allow her eldest boy to be put in the work-house, and took the youngest, about two years old, under her own charge. She nursed this child carefully, sent some of her own clothes to the mother, and took a change of clothes to her every week. Yet for all these kind offices she had scarcely any other return than reproaches and complaints. The clothes, it was said, were not well washed, nor was any thing done for her as it should be done. But Catharine was neither to be fatigued by service nor discouraged by ingratitude. She felt the claims of weakness, ignorance, and suffering in this poor beggar far more strongly than she felt any injury to herself. She kept the child for some months, till the mother reclaimed it; and then gave up her charge only because she was allowed to hold it no longer. It is only from such facts that one knows how much the poor often do for the poor.

At the first appearance of cholera in England great anxiety was manifested to guard against it, and cleanliness was especially enjoined. The habits of the very poor, and their few conveniences, made the washing and drying of clothing and bedding very difficult. Catharine's house at this time consisted of a small kitchen, a little parlour, two or three chambers, and a small yard at the back of the house. In the kitchen she had a copper. She fastened ropes across the yard, and offered her poor neighbours the free use of them and her kitchen for washing and drying their clothes. She also took charge of clothes and bedding which were lent for the use of the poor. So apparent was the benefit derived by the families who availed themselves of Catharine's kindness that a benevolent society was led to provide a common cellar, where families might wash every week.

The establishment thus begun has been found so useful that it is still maintained. In cases of cholera or fever, medical men are accustomed to send a note with the clothes used by a patient, or when a change of linen is required, hired washers being employed for the service of the sick. This plan made neighbours willing to lend clothes and bedding, since no risk of contagion was incurred. During the second year of the cholera one hundred and forty dozen clothes for men and women, one hundred and fifty-eight sheets, thirty-four beds, sixty quilts, and one hundred blankets were washed in this establishment in one week.

The cholera principally attacked the heads of families, especially those who were in a state of exhaustion from fatigue or want of food. It frequently happened that the sufferers had neither food nor fuel, while the rigorous quarantine led to a dearth of employment. Catharine divided her own stores as far as she could with the sufferers around her. A supply of oatmeal was given her, and with this she made porridge every morning for a number who would otherwise probably have had no breakfast; and at one time she thus supplied sixty with daily food. A neighbour every evening went three miles into the country for the milk for this porridge.

Wherever the disease appeared among those who knew Catharine her presence and aid were felt to be of high importance. The physicians were quite unable to meet the calls that were made upon them. She therefore went to them for advice, administered the remedies which were prescribed, and carried back accounts of her patients. It seemed impossible that she should obtain rest either night or day. She found a vacant room, on the floor of which she could spread some bedding, and there she provided lodging for families in which death had occurred, and whose rooms, it was thought, should be vacated for a time, that they might be purified. One of the first cases of cholera occurred in the street where Catharine lived. A widow, with two young children, boarding with a poor woman, was taken suddenly ill and died. To prevent unnecessary exposure to the disease the attending physician directed that the body should be buried unwashed. A report of this got abroad, and a crowd assembled about the house, threatening violence if the body were not washed before it was buried. Catharine undertook to address this assemblage—"We should be very sorry to do any thing wrong," she said to them, "but the physician has forbidden that the body should be washed, on account of the danger of infection. Now, this man who has died is no more to us than he is to any of you. Mrs. R—— and I have done our part by laying out the body, and if any one of you will come in and wash it, we will provide every thing that is necessary for you." The crowd dispersed quietly and quickly, and the body was buried unwashed.

The deaths and sickness of so many parents by cholera left a large number of destitute children, too young to go to school, and who were therefore running about the streets. Catharine could not overlook these children. She collected about twenty of them into her house, and a neighbour, who lived on the opposite side of

the street, offered to assist her in the care of them. The number of the children soon became too large to be comfortably accommodated in Catharine's little dwelling. It was resolved, therefore, to form them into a school. The infant school thus begun was adopted by the managers of one for older children in the same street; the neighbour who aided Catharine became the mistress, and obtained a comfortable maintenance from the employment she had begun in benevolence.

A being with such a universal spirit of charity and love, and with such self-imposed claims and duties, required to eke out her means by every plan which seemed available. To make the most of her house, small as it was, she received lodgers and to make their evenings pass agreeably, she borrowed books and newspapers and proposed that one should read aloud for the general entertainment. She provided a good fire in the winter, well knowing this comfort often tempts even a sober man to an alehouse. She permitted her lodgers to invite their acquaintances; and during the winter of 1835, as many as ten met and subscribed for three different cheap periodicals, and to the Mechanics' Library. As some of the party were carpenters' apprentices, an older workman gave them instruction in their business before the reading began. One of these young men begged Catharine to speak to four of their fellow-workmen, who spent the money at alehouses which they earned by working over-hours. She did so, telling them that if they would come every night to her house, they should have the use of a good fire and a newspaper, and for sixpence a-week she would provide a supper.

This poor woman seems to have had an eye to every thing. One day, in passing a shop, she saw a great boxful of waste paper, including many damaged and used Bibles. These she was allowed to pick out and buy for a mere trifle. When she brought her parcel of Bibles home, she fastened the leaves, patched up the covers, and then lent them to sailors who were going to sea. It was afterwards ascertained that by this act the characters of several were improved. It may be matter for surprise how Catharine earned enough to accomplish so many good deeds. But cheerful and persevering labour, with rigorous economy, will do wonders. She still lives, and is a credit to her station, showing, in all her undertakings, a remarkable power of making much of slender means. Her economy with regard to both food and clothing is admirable. Nothing is wasted. Time is also, in her estimation, a thing not to be thrown away, and therefore every moment of her waking existence is devoted to the execution of some useful object.

The owner of the house in which Catharine lives is a single lady, and a cripple, with a very small income. Catharine's consideration of these circumstances is beyond all praise. She expresses her unwillingness to apply to her poor landlady even for necessary repairs, and as far as possible has made those repairs herself. She buys paint, and paints her rooms with her own hand. She receives payment from her lodgers on Friday, and the sum, though only a few shillings altogether, she lends to some poor women, who purchase certain goods which they sell in the market on Saturday, and make their returns to her on Saturday night. It does not appear that she has ever thus lost any thing, while the gain has been of considerable importance to those who have made it. She has mixed but little with her neighbours, except for such offices of kindness as she could render to them; and most unwillingly asks for any aid from her own personal friends.

We must, however, draw our account of this poor widow to a conclusion. She is not without faults; as, for instance, hastiness of temper; but her anger is soon appeased, and no ill usage can check her kindness, except for a very short time. She has experienced injustice; and though she has felt it strongly, has acknowledged that it was a duty to forgive others, when there is so much to be forgiven in ourselves. She was ever most careful not to incur a debt, maintaining her sense of duty on this subject with an energy worthy of all praise. Had she been embarrassed by debt she could have carried through few of her benevolent intentions. Her whole history presents a striking combination of simplicity with energy, sensibility with judgment, of forethought, calculation, and economy with disinterestedness and self-sacrificing benevolence. To a pious reliance on Providence she unites a vigilant sense of practical duty, an indifference to all selfish considerations, and a strong faith in her fellow-creatures, in herself, in good principles, and in Truth.

[For the Banner of the Covenant.]

Historical Sketches.**THE HISTORY OF THE PRIMITIVE CHURCH IN IRELAND TO THE ESTABLISHMENT OF POPERY.**

Ireland for centuries has been a speckled bird; and for a number of years she presents the most remarkable appearance of any of the British Isles. But it is not with her present appearance, nor her almost unparalleled condition, that we have at present to do: but with her past history as forming a part of the history of the church of the Redeemer on earth.

To the lover of truth, to the lover of Zion, to the man who wishes to walk round the city of God and view her battlements, it is always a welcome task, a pleasant employment, whatever may be the difficulties it brings with it, to examine the past records of the church. In examining them, he is examining the building of mercy, the visible kingdom of the Redeemer in past ages. Few portions of the realm of the Redeemer on earth have greater claims on our diligent investigation than the Primitive Church in Ireland, although few are shrouded in greater darkness. The locusts of Rome have eaten up all the foliage of this portion of history, so that very little remains to tell what Zion once was in the land of saints. Amid this universal devastation here and there a vestige remains, and from it we can conjecture what a valuable treasure the church would receive, were it possible to bring from beneath the lava of time its unbroken records.

That the gospel was early preached in Ireland, must be admitted as an undisputed fact; although the time when it was first preached, and by whom, is not easy to ascertain. Conjectures are many. Some say that James the Great first preached there, and some that Paul, in his supposed visit to the island of Britain, visited Ireland. A third and more numerous party tell us that Asiatic missionaries first preached the gospel in Ireland—they say perhaps some of those who accompanied Pothinus and Irenæus into Gaul in the second century. These are all conjectures. But when St. Patrick arrived in Ireland in the fifth century he found flourishing churches there, although we cannot ascertain exactly how long, or by whom, they had been planted. One thing is clear concerning the first preachers of the gospel in Britain and Ireland, viz., that they were not from the Latin or Roman church, but from the Asiatic or African. This point has been established by Archbishop Ussher in his *Treatise on the Religion of the Ancient Irish*, chap. x. He shows that in all the quarrels between the Greek and the Latin churches about the time of keeping Easter, the British and the Irish churches retained their early and primitive practice—that of the Greek church. We quote a few passages: “In Colman’s room Wilfrid was chosen Bishop of York, who had learned at Rome the course of Easter, which the schismatics of Britain and Ireland did not know, (so go the words of Stephen, the ancient writer of his life,) and afterwards did boast that he was the first who did teach the true Easter in Northumberland, (having cast out the Scots,) who did ordain the Ecclesiastical Songs to be paried on sides, and who did command St. Bennet’s rule to be observed by monks. But when he was named Bishop he refused at the first lest he should receive his ordination from the Scottish Bishops, or from such as the Scots had ordained, whose communion the Apostolic See had rejected.” His words to those who had chosen him are recorded

by Stephen, the writer of his life. "O my honourable lords the kings; it is necessary for us by all means providently to consider, how with your election I may (by the help of God) come to the degree of a bishop, without the accusation of Catholic men. For there be many bishops here in Britain, none of whom it is my part to accuse, ordained within these fourteen years by the Britons and Scots, whom neither the See Apostolic hath received into his communion, nor yet such as consent with the schismatics. And therefore in my humility I request of you that you would send me with your warrant beyond the sea, into the country of France, where many Catholic bishops are to be had; that without any controversy of the Apostolic See I may be counted meet, though unworthy to receive the degree of a bishop." That the opposition of Rome to the British and Irish churches may be fully known, we quote from Ussher's works the following decree made by the Romans and Saxons: "You must beware, that causes be not referred to other provinces or churches, which use another manner and another religion: whether to the Jews, which do serve the shadow of the law rather than the truth, or to the Britons, who are contrary unto all men and have cut themselves off from the Roman manner, and the unity of the church; or to the heretics, although they should be learned in ecclesiastical causes, and well studied."

That it may be clearly seen how averse the Irish and British churches were to the communion of Rome, we quote the following facts from the 10th chapter of Ussher's *Religion of the Ancient Irish*: "And the answer is well known, which the seven British bishops, and many other most learned men of the same nation, did return unto the propositions made unto them by Austin the monk, (who was sent unto their parts with authority from Rome,) that they would perform none of them, nor at all admit him for their bishop." We also quote a stanza from a poem of Taliessyn's (honoured by the Britons with the title of *ben beirdd*, viz. the chief of the bards or wise men:)

"Wo be to him that doth not keep
From Romish wolves his sheep,
With staff and weapon strong."

These facts are strong evidence that the gospel was not first preached in these countries by men from Rome; for if it had, is it at all probable that there would have been so great a difference as to the time of observing Easter? Is there any difference where Romanism prevails at this present time? Mr. Grose, the eminent antiquarian, in his *Monastic Antiquities*, has observed, that "Polycarp sent missionaries to spread the gospel in the west and the northern parts of Europe. They gave a pure and uncorrupted ritual to their converts. Their liturgy agrees with the Greek, and their religion continued ten centuries different from that of Rome, which is strong evidence of our receiving the gospel from Greek missionaries, and not from Roman." Dr. O'Halloran, a very eminent Roman Catholic antiquarian, has been constrained by historical evidence to admit this truth. "I strongly suspect," says he, "that by Asiatic or African missionaries, or through them by Spanish ones, were our ancestors instructed in Christianity, because they rigidly adhered to their customs as to the time of celebrating Easter."

To ascertain this point is of very considerable importance to the right understanding of this portion of the history of the church, because it goes far to invalidate all the legends of the Roman Catholics concerning the preaching of St. Patrick and his converting Ireland to Romanism.

Without attempting to determine exactly the date of the preaching of the gospel in Ireland, or the names of the first preachers—for we believe it cannot be done with precision—we will pass it with this very brief notice.

The name by which the Christians in the Primitive Church in Ireland was known demands attention. The question presents itself, Did the name Culdee extend to all Christians, or was it confined to a denomination, as we have distinctive appellations for different sections of the church at this time? Some derivations of the word would seem to make it a general name for all Christians in Ireland and North Britain in those times. Some say that it means children of God; and some derive it from the Irish or Gallic word Gille, or Kille, a servant, and Dia, God, and hence they make it to mean servant of God. According to Buchanan and others, they were called Culdei, viz. Cultores Dei, or worshippers of God, from the Latin, Colo and Deus. Todd, in his History of the Primitive Church in Ireland, says, Celide or Culdee, an Irish name meaning spouse of God. There are a great many other derivations of the word mentioned in Jamison's History of the Culdees, which we do not stop to mention. Those which we have noticed are the principal; and most of them tend to make the impression, that Culdee was a general name for all the Christians of these times in these places: e. g. children of God, servants of God, spouse of God. There are several other things which go far to prove, that, if it was not the general name of the Christians in Ireland and Scotland, it must have been the distinctive appellation of a very influential body. We will notice one or two of these facts. Todd, in his History of the Primitive Church in Ireland, proves that Christianity was preached and received in the south of the island sooner than in the north; and Jamison, in his History of the Culdees, shows that Iona was one of the principal seats of the Culdees in Scotland. Now, it was St. Columba who first established the monastery in Iona, and the same St. Columba was born in the north of Ireland, at Gartan, near Letter-Kenny, in county Donegal. This same St. Columba was instrumental in establishing many churches and monasteries in the north of Ireland before he removed as a missionary to Scotland. It is evident that he would preach the same doctrines in Scotland as he was preaching in Ireland, and in which he had been instructed from early life. From this fact we infer, that the principles of the Culdees, if not the name, were general all over Ireland. Another evidence of the same kind might be drawn from the history of Columbanus, who removed from the county Down to France.

(To be continued.)

THE PROGRESS OF KNOWLEDGE AND COMFORT.

CLOTHES AND FURNITURE.—In the first period of occupation of England by mankind, there is no doubt that, as the flesh of animals served for food, so their skins served for clothes. They had no woollen fabrics to use for such a purpose; they had neither manufactures of their own, nor money, nor other articles of barter, to exchange for the clothing materials made by the nations of the continent, who were more advanced in knowledge and comfort. Woollen clothes, (first made in this country in 1191,) and those of flax, were the early products of advancing knowledge and civilization. Those of silk were not made in England till about the year 1604. Hats were not made in this country until about the year 1510. Shoes were not produced, of the present fashion, until 1633. As to furniture the early inhabitants of England employed leaves and dried grass for beds; logs of wood, or stones, served the office of chairs and tables; the earth was their floor. It was only by gradual degrees that benches and other raised seats were used. The floor was at length garnished with rushes and straw, mixed with sweet-scented hay or flowers. Another long interval elapsed before, about 1750, carpets were first made in England. The beds on which our ancestors slept were often made of straw: even the kings' beds were made of it, to the year 1234. Linen was first made in England in 1253. English blankets were not made before about 1340.

Miscellaneous.

PHENOMENA OF DEATH.

We take from the March number of the American Quarterly Register and Magazine, conducted by Judge Stryker, the following statement introduced in an article on the phenomena of death. The experience of this individual is certainly remarkable, and will no doubt be read with interest.—Ed.

Occasionally the last dreams of existence are of a more painful nature,—guilt is delirious with dread,—remorse peoples the fancy with terrific visions—but even these are chequered with scenes of a tranquil, not to say trivial character. The death-bed of Cardinal Beaufort, terribly true, is rare; the mixed feelings and shadowings of past life, exhibited in that of Falstaff, are much more frequent.

The second mode of dissolution is marked by the absence of all corporeal struggle. The mind is left free and unclouded, to the very verge of the grave, save by the influence which the particular malady itself exercises on the current of ideas and feelings. The sufferings of the patient are incidental to the progress of the disease; but the “end of all” is placid, painless, and generally sudden. Death, in these cases, attacks the sentient principle, through the nervous system, as it were, directly. It surprises the sufferer sometimes when sighing for the consummation of life, but believing the term yet distant; sometimes in the midst of plans and schemes which are destined never to be realized. In consumption, and, in general, in diseases which are slow in their progress, this sudden termination of life is as common as that more protracted form, already noticed. It is best exemplified by a death produced by lightning, in which the visible alterations in the frame afford a striking contrast to the ordinary ravages of what is termed disease. The machinery of the body appears nearly perfect, and unscathed, and yet in none of the multitudinous forms of death is the living principle so summarily annihilated. Certain poisons appear to act in a similar manner; and, occasionally, the more important operations of surgery are followed by the like result; for which the genius of John Hunter could find no better explanation than the figurative hypothesis, that the *vis medicatrix*, conscious that the injury is irreparable, gives up the contest in despair.

Severe injuries inflicted on the great centres of the nervous system, the brain, spine, and stomach, are followed by instantaneous death; of which, pithing or wounding the uppermost part of the spinal-marrow of the bull, in the arena, and the *coup de grace*, or blow on the stomach of the criminal, whose limbs have been previously broken on the wheel, are well-known examples. Emotions of the mind, especially such as, by their depressing character, exhaust the energies of life, often terminate in this mode of death. The slightest causes, a mere fainting fit, trivial in every other state of the frame, in this may be fatal. It is the euthanasia of a healthy old age, and the termination assigned by nature to a life in which the passions have been controlled, and the energies regulated by the authority of reason and a sense of duty.

Whether we look at the one mode of dissolution or the other, the sting of death is certainly not contained in the physical act of dying. Sir Henry Hallford, after forty years' experience, says—

“Of the great number to whom it has been my painful professional duty to have administered in the last hours of their lives, I have sometimes felt surprised that so few have appeared reluctant to go to ‘the

undiscovered country from whose bourne no traveller returns.' Many, we may easily suppose, have manifested this willingness to die, from an impatience of suffering, or from that passive indifference which is sometimes the result of debility and extreme bodily exhaustion. But I have seen those who have arrived at a fearless contemplation of the future from faith in the doctrine which our religion teaches. Such men were not only calm and supported, but even cheerful in the hour of death; and I never quitted such a sick chamber without a wish that 'my last end might be like theirs.'

"Some, indeed, have clung to life anxiously—painfully; but they were not influenced so much by a love of life for its own sake, as by the distressing prospect of leaving children, dependent upon them, to the mercy of the world, deprived of their parental care, in the pathetic language of Andromache—

Νυν δ' αὖ' πολλὰ παθῆσι, φίλον ἀπὸ Πατρὸς ἁμαρτων.

These, indeed, have sometimes wrung my heart.

"And here you will forgive me, perhaps, if I presume to state what appears to me to be the conduct proper to be observed by a physician in withholding, or making his patient acquainted with, his opinion of the probable issue of a malady manifesting mortal symptoms. I own I think it my first duty to protract his life by all practicable means, and to interpose myself between him and every thing which may possibly aggravate his danger. And unless I shall have found him averse from doing what was necessary in aid of my remedies, from a want of a proper sense of his perilous situation, I forbear to step out of the bounds of my province in order to offer any advice which is not necessary to promote his cure. At the same time, I think it indispensable to let his friends know the danger of his case the instant I discover it. An arrangement of his worldly affairs, in which the comfort or unhappiness of those who are to come after him is involved, may be necessary; and a suggestion of his danger, by which the accomplishment of this object is to be attained, naturally induces a contemplation of his more important spiritual concerns, a careful review of his past life, and such sincere sorrow and contrition for what he has done amiss, as justifies our humble hope of his pardon and acceptance hereafter. If friends can do their good offices at a proper time, and under the suggestions of the physician, it is far better that they should undertake them than the medical adviser. They do so without destroying his hopes, for the patient will still believe that he has an appeal to his physician beyond their fears; whereas, if the physician lay open his danger to him, however delicately he may do this, he runs a risk of appearing to pronounce a sentence of condemnation to death, against which there is no appeal—*no hope*; and, *on that account*, what is most awful to think of, perhaps the sick man's repentance may be less available.

"But friends may be absent, and nobody near the patient in his extremity, of sufficient influence or pretension to inform him of his dangerous condition. And surely it is lamentable to think that any human being should leave the world unprepared to meet his Creator and Judge, with all his crimes broad blown!" Rather than so, I have departed from my strict professional duty, done that which I would have done by myself, and apprized my patient of the great change he was about to undergo.

"Lord Bacon encourages physicians to make it a part of their art to

smooth the bed of death, and to render the departure from life easy, placid and gentle. This doctrine, so accordant with the best principles of our nature, commended not only by the wisdom of this consummate philosopher, but also by the experience of one of the most judicious and conscientious physicians of modern times (the late Dr. Heberden) was practised with such happy success in the case of our late lamented sovereign, that at the close of his painful disease '*non tam mori videretur (as was said of a Roman emperor) quam dulci et alto sopore excipi.*'"

"Occasionally, the last scene of life is marked by such strength, such unwonted vivacity of thought and solemnity of feeling, as led Aretæus to attribute prophetic power to individuals dying of peculiar maladies—especially of brain fever; the effect of which, when the violence subsides, is, he says, to clear the patient's mind, and render his sensations exquisitely keen. 'He is the first to discover that he is about to die, and announces this to the attendants; he seems to hold converse with the spirits of those departed before him, as if they stood in his presence.'"

INSECT SLAVERY.

The most remarkable fact connected with the history of ants is the propensity possessed by certain species to kidnap the workers of other species and compel them to labour for the benefit of the community, thus using them completely as slaves; and, as far as we yet know, the kidnappers are red, or pale-coloured ants, and the slaves, like the ill-treated natives of Africa, are of a jet black. The time for taking slaves extends over a period of about ten weeks, and never commences until the male and female are about emerging from the pupa state; and thus the ruthless marauders never interfere with the continuation of the species. This instinct seems specially provided; for were the slave ants created for no other end than to fill the station of slavery to which they appear to be doomed, still even that office must fail, were the attacks to be made on their nest before the winged myriads have departed or are departing, charged with the duty of continuing their kind. When the red ants are about to sally forth on a marauding expedition, they send scouts to ascertain the exact position in which a colony of negroes may be found. These scouts having discovered the object of their search, return to the nest and report their success. Shortly afterwards the army of red ants marches forth, headed by a vanguard, which is perpetually changing; the individuals which constitute it, when they have advanced a little before the main body halt, falling into the rear, and being replaced by others. This vanguard consists of eight or ten ants only. When they have arrived near the negro colony they disperse, wandering through the herbage and hunting about, as aware of the propinquity of the objects of their search, yet ignorant of its exact position. At last they discover the settlements; and the foremost of the invaders, rushing impetuously to the attack, are met, grappled with, and frequently killed by the negroes on guard. The alarm is quickly communicated to the interior of the nest; the negroes sally forth by thousands; and the red ants rushing to the rescue, a desperate conflict ensues, which, however, always terminates in the defeat of the negroes, who retire to the innermost recesses of their habitation. Now follows the scene of pillage. The red ants, with their powerful mandibles, tear open the sides of the negro ant-hills, and rush

into the heart of the citadel. In a few minutes each invader emerges, carrying in its mouth the pupa of a worker negro, which it has obtained in spite of the vigilance and valour of its natural guardians. The red ants return in perfect order to their nest, bearing with them their living burdens. On reaching their nest, the pupa appears to be treated precisely as their own; and the workers, when they emerge, perform the various duties of the community with the greatest energy and apparent good will. They repair the nest, excavate passages, collect food, feed the larvæ, take the pupæ into the sunshine, and perform every office which the welfare of the colony seems to require. They conduct themselves entirely as if fulfilling their original destination.—*Newman's History of Insects.*



POOR RICHARD'S ALMANAC.

The only complete collection of this celebrated almanac, of which there is any knowledge, and beyond a doubt the only one now in existence, is in the possession of John Doggett, Jr., of New York. It is about four years since Mr. Doggett commenced his researches for these memorable records of Franklin's learning, wisdom and wit: and in prosecuting them, he has visited most of the public literary institutions in the country, and conducted a very extensive correspondence besides. He has now one complete set, commencing with the year 1733, and continuing until Franklin's connexion with it terminated, in 1758, about twenty-five years. The wonderful popularity of the thoughts of Poor Richard, will be readily comprehended by those who are familiar with the wonderful wisdom, sagacity and wit which the author has compressed in his brief and simple sentences. So many years have elapsed since any collection of them has been laid before the American people, that we feel we shall oblige many of our readers by selecting from among them some which have been least hackneyed by quotation. The selections we offer have been made from the entire series, embracing a period of twenty-five years, and one or more from the almanac of each year:

Take this remark from Richard, poor and lame,
 Whate'er's begun in anger ends in shame.
 Some men grow mad by studying much to know;
 But who grows mad by studying good to grow?
 If pride leads the van, beggary brings up the rear.
 Keep thy shop and thy shop will keep thee.
 God heals and the doctors take the fees.
 Mary's mouth costs her nothing, for she never opens it but at others' expense.
 He that would live at peace and ease,
 Must not speak all he knows, nor judge all he sees.
 He that can travel well afoot keeps a good horse.
 The worst wheel of the cart makes the most noise.
 He that falls in love with himself will have no rivals.
 Against diseases here the strongest fence,
 Is the *defensive* virtue, Abstinence.
 Tart words make no friends; a spoonful of honey will catch more flies than a gallon
 of vinegar.
 Drive thy business or it will drive thee.
 A mob is a monster; heads enough but no brains.
 Nothing humbler than ambition when it is about to climb.
 The discontented man finds no easy chair.
 When prosperity was well mounted, she let go the bridle, and soon came tumbling
 out of the saddle.
 The master's eye will do more work than both his hands.
 A change in fortune hurts a wise man no more than a change in the moon.
 He that has a trade has an office of profit and honour.

A false friend and a shadow attend only when the sun shines.
 Plough deep while sluggards sleep,
 And you will have corn to sell and to keep.
 If you would not be forgotten as soon as you are dead and rotten, either write things
 worth reading or do something worth writing.
 Nothing dries sooner than a tear.
 Great talkers, little doers.
 A rich rogue is like a fat hog,
 Who never does good till as dead as a log.
 The favour of the great is no inheritance.
 Fools make feasts and wise men eat them.
 If a man could have half his wishes, he would double his troubles.
 If you would keep a secret from an enemy, tell it not to a friend.

LIBERIA.

The colony of Liberia lies midway between Sierra Leone and Cape Palmas, and was established by the American Colonization Society in 1820, by an immigration of free or liberated people of color from the United States. Since that period, its population, including the aborigines who have incorporated themselves with the immigrants, has increased to upwards of 80,000, while the land they occupy extends along 320 miles of coast, and reaches, on an average, about 80 miles into the interior. The proportion of the population born in America, or of American descent, is estimated at about 10,000, and such has been the effect of their example and influence, that out of the remaining 70,000, consisting of aborigines, or of captives released from slavers, at least 50,000 can speak the English language, so that any one would perfectly understand them, while their habits are rapidly becoming those of civilized and steady agriculturists. The desire for education is also manifested by the surrounding tribes, and instances are not uncommon of natives sending their children four or five hundred miles from the interior to be instructed in the primary schools established in the republic. Of these there are 36 in operation, with an average attendance in each of about 40 aboriginal pupils.

The whole of the territory of Liberia has been purchased from time to time from the aboriginal owners, and in this way at least twenty petty sovereignties have been extinguished. In its former condition, the coast was the constant resort of slavers, but the traffic is now effectually suppressed as far as the jurisdiction of the Republic extends, and its entire abandonment is an invariable stipulation in every treaty of trade and protection into which the Republic may consent to enter with neighboring States. The disposition to avail themselves of treaties of this description is plainly on the increase on the part of the surrounding natives, and it is estimated that not less than 2,000,000 of persons in the interior now obtain their supply of European goods from the Republic, and from the kindred colony of Cape Palmas. Last year 82 foreign vessels visited Liberia, and exchanged merchandise for articles of African production to the amount of \$600,000.

The natural resources of Liberia are immense, and are steadily in process of development. The principal articles of export are ivory, palm oil, (of which \$150,000 worth was shipped in 1847,) camwood, gold dust, &c. Coffee is indigenous, and of excellent quality, and is now being cultivated extensively. It yields more than in the West Indies, and the belief is entertained that it may be produced so as to compete with slave labour. Sugar also thrives well, but enough only is grown for home consumption, and there is no present hope of competing with Cuba and Brazil. Cocoa has just been introduced, and promises well. Cotton, it is expected, will soon become an article of export. Indigo, ginger, arrow-root, and various other articles of commerce, likewise grow luxuriantly. Rich metallic mines exist in the country, and only require capital to open them up.

The population is, upon the whole, well-disposed to work, and the rate of wages per day is about one shilling sterling. It is an extraordinary feature of this part of the coast, that horses and other draught animals will not live, and hence every kind of transport, except that upon the rivers, is performed by manual labor. Much of the camwood which is exported from Liberia is brought a

distance of two hundred miles on men's backs. It is seen, however, that this difficulty, which appears a great one at first, may have the effect not only of inuring the people to labor, but of stimulating them to every kind of mechanical contrivance by which it may be overcome. The climate of Liberia, although more healthy than Sierra Leone, is still deadly to the European; but the improvement it has undergone during the last ten years from the effect of clearing, drainage, &c., is stated to have been most remarkable. The colored immigrants from America, who used invariably to suffer from fever on their arrival, are now able to go to work at once. The duration of life amongst the colonists is considered to be about the same as in England.

At Monrovia, the port and capital, the population amounts to about 9,000. A large portion of the territory has been accurately surveyed, and is sold in sections by the government, at from fifty cents to one dollar per acre. The government of the country is precisely on the American model, consisting of a president, vice-president, a senate, and house of representatives, the number of members in the former being six, and the latter twenty-eight. The possession of real estate to the value of \$30 is the electoral qualification. The revenue, which was last year about \$20,000, is derived entirely from an *ad valorem* duty of six per cent. on imports, and the produce of land sales. Ardent spirits, the use of which it is sought to discourage, form an exception, and are taxed twenty-five cents per gallon. The principal trade is carried on by barter, but there is a small paper circulation of about \$6,000, redeemable on demand.

The organization of the Republic, as an independent State, took place in July, last year, when Mr. Roberts, who had formerly acted as Governor under the Colonization Society, was elected President. Speaking of his qualifications, Commodore Perry, of the United States Navy, says in a report to the American government, dated in 1844:

"Governor Roberts, of Liberia, and Russworm, of Cape Palmas, are intelligent and estimable men, executing their responsible functions with wisdom and dignity; and we have, in the example of these two gentlemen, irrefragable proof of the capability of colored people to govern themselves."

While, with regard to the advantages of the colony, he adds:

"So far as the influence of the colonists has extended, it has been exerted to suppress the slave trade. Their endeavors have been eminently successful, and it is by planting these settlements, whether American or European, along the whole extent of coast from Cape Verd to Benguela, that the exportation of slaves will be most effectually prevented."—*London Times*.

A FACT WORTH CONSIDERING.—The Governor of Massachusetts, lately made a public affirmation, that the pauper lists of that State would show that 10,000 paupers are now supported at a tax of \$200,000; who were made so by the use of intoxicating drinks, and that to support these paupers costs the State more than the salaries of all the officers of the Commonwealth including the Legislature.

AN INTERESTING ANECDOTE.—The Chancellor d'Aguesseau who died in 1751, was one of those persons who know the value of time, and neglect no opportunity of improving it. Madame de Genlis relates the following of him:—"Observing that Madame d'Aguesseau always delayed ten or twelve minutes before she came down to dinner, he composed and wrote during this time, that he might not lose an instant: the result was, at the end of fifteen years, a book in three large octavo volumes which has gone through several editions, and is much esteemed."

TIMELY AND GOOD.—In pain, sickness, trouble, and the many seeming ills that cross my path, methinks I hear God say—"Take this medicine, exactly suited to thy case, prepared and weighed by mine own hands, and consisting of the choicest drugs which Heaven affords for thy good. Hence it is always really good for me that I was afflicted."

Domestic Missions.

In order to ascertain more definitely the field of operations presented to our church, the Board of Missions has requested from the various Presbyteries an account of the vacant congregations and openings for effort within their respective bounds. The following report is from a brother in the Western Presbytery, who has been very zealously and efficiently engaged in building up our church in the region where he is placed. We hope, in subsequent numbers, to give similar accounts from all the other Presbyteries.

DOMESTIC MISSIONARY FIELD IN THE WESTERN PRESBYTERY.

Thorn Grove, June 11, 1849.

REV. SIR:—At our last meeting of Presbytery, at Walnut Hill, we received a document from Rev. Wm. Sterret, Secretary of Synod's Board of Missions. Our Clerk will have informed him of the action of Presbytery on that document. It was made my duty to furnish to the Board a statement as to the vacancies in the bounds of the Western Presbyteries. It was intended that material of this character might occasionally be published in the Banner; should any thing from this quarter be deemed worthy of publication, you can arrange it for that purpose, as all I design is a mere statement of facts.

At Deerfield, in Kane Co., Illinois, we have an interesting vacancy, where there are members intelligently and cordially attached to the principles of the Reformation, and where, with appropriate means, under the blessing of God, much good might be accomplished. It has, however, in times past, had no adequate supply of ordinances, and from this cause has greatly suffered. At this place there is a neat house of worship erected, and although not completed, it furnishes the congregation, when public ordinances are enjoyed, the means of worshipping comfortably. It is about 40 miles west from Chicago, near Elgin.

At Rock Prairie, Rock Co., Wisconsin, there is a vacancy of extraordinary promise. It, too, has been languishing for want of culture. The excellent people there are very much discouraged by repeated disappointments. Mr. Sterrett, Mr. Lamb, and Mr. M'Vicker have all been earnestly looked for at Rock Prairie, but no one of them has ever appeared. Mr. M'Kelvy was the only licentiate whom they had the pleasure of hearing. I feel assured that unless they are better attended to in future, they will be induced to seek another connexion, where they will find more supply of the ordinances.

At Linn Co., Iowa, also, there is a vacancy in a most interesting field for missionary labour. At or near Monmouth, in this State, also, there is a vacancy said to be promising; of this, however, I know but little personally, as I have not visited the place since the organization.

At Salem, some 12 or 14 miles north of Eden, there is a vacancy of some promise. It, however, has a stated supply from Rev. Mr. Harshaw. I do not name the Tennessee vacancies, as I know but little of them. These are our principal vacancies, and for their cultivation we have not a single unsettled labourer in our bounds. At Rock Prairie, where we might have had one of our strongest congregations, the people have lost all confidence in our appointments and promises. Appointments of Synod in the West are perfectly disregarded—all Presbyterial arrangements under these are consequently nullities. When shall this desolatory and distressing state of things have an end? When shall we have *system* and *efficiency*? When shall we add to our faith, virtue, and to virtue, knowledge, so that as a church we may not remain uncultivated, and consequently unfruitful?

REPORT OF A MISSIONARY TOUR.

The following report of a missionary tour in the northern part of the Western Presbytery, while in some respects a repetition of the official communication already published, will be found interesting and worthy of attention. It is the desire of the Board to furnish as large a supply of men and means to the West as they can, but it is obvious that they can give and dispose of no more than they receive and control. They must be *sustained* by the Presbyteries, and by the members of the church generally. If this be not done, the most judicious plans, and the most untiring exertions, will be wholly abortive.

Knowing that any information relative to the locality, condition, and prosperity of our church, is not only gladly received, but of advantage to you in carrying on your operations, I take the present opportunity of sending you a brief communication, having just returned from a missionary tour of nearly six weeks, by appointment of our Presbytery.

My first visit was to a congregation near Elgin, on Fox river, forty miles from this place. This is one of the most pleasant and eligible vacancies in our church. By September, a railroad will be finished from Chicago to that place, bringing it within two hours ride of this city. The congregation consists of about forty efficient members, with a large field for increase. They have a handsome meeting-house in process of finishing, in which we held a communion during my visit. They intend completing it this season. A Sabbath school has been in effective operation in one part of the congregation, and furnished with a library by the liberality of the brethren in Philadelphia. Another school has recently been organized in the remaining portion of the society, about two miles from the former—this one has no library. Any friend of Sabbath schools, by furnishing one, would speed the good cause, and be assured their donation will be well applied. This congregation was never before in so flourishing a condition. They are very anxious to have a pastor; though not able to raise a large salary, they will do to the extent of their ability, with a full assurance of an increase.

Another congregation on Rock Prairie, I intend visiting in the course of the season. They also are desirous of a settlement; and, as I learn, possess more means, and exceed in numbers, the one at Elgin. My earnest desire is for at least one more settled minister in our region. In such case, we would hope soon to have a Presbytery organized here. All who are acquainted with our locality are aware of its importance. It would be easier for me to attend a meeting of Presbytery in New York or Philadelphia, than where it ordinarily meets.

From Elgin I went to Iowa. The only organization of our church in this State is in Linn county, 22 miles north of Iowa city. The congregation now consists of 18 members, old covenanters, well acquainted with our church, and attached to our principles. The country is beautiful, fertile, and healthy, the field an inviting one. They are now able to take a minister half the time. We have a vacancy at Monmouth, Illinois, 60 or 70 miles from this. These might be united. A young man willing to undergo the service, might profitably labour here for a few years, when either of them could, in all probability, take him all the time.

Having been in almost every part of our church where we have congregations or members, and thus made acquainted with her wants and interests, I am persuaded we need a better organized and more efficient

home missionary operation. What this ought to be, and how it ought to work, is more difficult to state. Some general distribution fund, in some measure similar to the Methodist church, so far as I know its operations, seems to be the best. This is undoubtedly the key to their great success. They are the pioneers in every part of the great west: on the very verge of civilization, in every opening and hamlet of the prairie, we find them anticipating the efforts of other societies, and though opposed to us in doctrine and discipline, we may learn from them a lesson of practical utility, favourable to the extension and growth of our principles in the peculiar soil of the west. May not a similar generalization of means, account for the alarming success of the Catholics in planting themselves every where.

By what I learn of its operation in our kindred Synod in Ireland, the Free Church of Scotland, &c., its results are most salutary and encouraging to the whole church.

Few of our congregations and vacancies in the west are able, as yet, fully to support the gospel among them—but are heartily willing to do to the extent of their ability. Some effective means for fostering these would soon witness our church widely extending herself in the mighty regions of the west. To our unsettled ministers and licentiates we send up the Macedonian cry, “Come over and help us.”

Chicago, July 3, 1849.

A. M. STEWART.



CHURCH EXTENSION IN NORTHERN PRESBYTERY.

A request for preaching has recently been addressed to Presbytery, signed by sixty-one persons in Williamsburgh, Long Island, immediately opposite New York city. This village contains a population of 21,000 already, several members of Dr. McLeod's church, N. Y., reside there, and there is ample room for a Reformed Presbyterian church. Rev. John Nevin is at present supplying there, with the full concurrence of the pastors of New York and Brooklyn. A number of persons in the vicinity of Ryegate, Vermont, having applied for preaching through Rev. R. A. Hill, Mr. James Pearson has been sent to supply for three months.

At recent communions, twenty were added to Dr. McLeod's church, New York, thirty-six to Rev. Mr. Patterson's, Brooklyn, and fifteen to Rev. R. A. Hill's, Ryegate.



Foreign Missions.

EXTRACT FROM A LETTER FROM REV. J. CALDWELL, DATED

Saharanpur, April 18th, 1849.

Rev. T. W. J. WYLIE:

MY DEAR BROTHER,—Ere this reaches you, you will have learned the safe arrival of the brethren Campbell and Woodside at Saharanpur. It is certainly a matter of thankfulness that they and their families have been graciously preserved during so long a journey. I trust we shall now be able to conduct the affairs of our station efficiently, the blessing of the Lord being vouchsafed. I hope now to find more leisure not only to attend exclusively to direct missionary duty, but also to write home more frequently than formerly.

The brethren have arrived at a time quite opportune for me. For about three weeks previous I had been quite unfitted for preaching and other mis-

sionary duties, in consequence of a threatened attack of some affection of the heart. I have preached but once since their arrival, but am thankful to state that I am now almost free from the distressing symptoms I have lately experienced. The physician at the station has intimated to me that I must be careful not to engage in active duties too soon, lest some organic derangement should take place. Still, I trust that in a short time I shall be enabled to resume the good work with greater vigour than ever. Otherwise, thanks to our heavenly Father, I enjoy pretty good health; and were you or any other of my friends at home to see me, you would be inclined to smile at any intimation of ill health in my case.

I suppose the other brethren will have mentioned the arrangements that were made a few days after their arrival, respecting our several duties in carrying forward the missionary work here. Brother Woodside has resumed the study of the Urdu with most laudable earnestness, and I trust that in the course of a year or two he will be able to make a respectable address to the natives in their own tongue. Brother Campbell seems to have forgotten but little, if any, of his Urdu during his absence.

With regard to the general affairs of the station, I have but little more to state than what I mentioned in my letter to Mr. Stuart. The English school has been brought back to our own premises, and already seems to bid fair for greater prosperity than it has enjoyed for a length of time. Bro. Woodside has the superintendence of this department. The orphan institution continues to progress as heretofore. I inclose specimens of their handwriting in Persian, some of which are pronounced extraordinary for boys of their age and standing in school. They have twice learned by heart the shorter Catechism in Urdu, and can repeat any part of it with considerable facility.

I am thankful to state that all on the mission premises are in usual health.

Mrs. C. unites with me in kind Christian regards to yourself and all our friends in Philadelphia.

May the good Lord mercifully preserve you and bless the labour of your hands. Your brother in Christ, J. CALDWELL.

P. S.—It was my intention to send you by this opportunity some notes of my last itinerating tour, and I copied a portion of them for that purpose; but I find I shall not have them ready for this mail. I shall, if spared, send them by the next opportunity.



NOTES OF A VOYAGE TO INDIA.

[Continued from p. 215.]

In lat. 3° south, long. 90° 45' east, we had an addition to our number and to Mr. Campbell's family of a fine boy; I trust he will be as great an ornament to the church as the man whose name he is intended to bear, I refer to the liberal patron of our mission, George H. Stuart. With this slight variety, and followed by two English barques, we slowly quitted this region of calms and squalls, or as our first officer terms it, "the place of light winds and variable, heavy rains and durable," and creeping northward met the monsoon at the point already mentioned, the day after I commenced this letter. The following day, in the afternoon, we were for the first time refreshed with the sight of land, one hundred days from Boston. The high lands of Sumatra, about seventy miles distant, were clearly visible, and at 9 P. M. we were close to Acheen Head. It was melancholy to look for the first time upon a land of Pagan and Mahommedan darkness, yet a land purchased by Christ, and long ago baptized into his cause by the martyr blood of Lyman and Munson. That sacred blood is the seed of future Christianity. Suma-

tra will yet be redeemed. On the morning of the 11th I was early aloft to see the sun rise over the great Nicobar. At 9 A. M. we were close to its shore, we had a fine view of its south and western exposure. It is beautifully diversified with hill and dale; its highest peak I supposed attaining the height of nearly three thousand feet above the level of the sea. It is thickly covered with palm trees chiefly the cocoa-nut, and some other species which from their towering appearance we took for the kak tree—the “oak of the east.” Separated by a narrow channel from its northern extremity is the little Nicobar and a smaller intervening islet, both resembling the former in appearance. Altogether, I fancy they extend over about forty miles of latitude. These islands, too, I believe, have had an early offer of the gospel, but rejected it and banished the missionaries from their shores. How painful to think that these pretty little isles, abounding in the necessities of life, spontaneously produced, should be occupied by barbarians desecrating nature’s beauties by their savage rites. To borrow the words of Moore in reference to Ireland: How lamentable “to think that man hath cursed what heaven hath made so glorious.” Steering north we have now passed the Andaman’s, &c., &c., barely visible to the east; and so quickly is our voyage likely to terminate, that we expect to take a pilot to-morrow morning, one hundred and five days from Boston. I will now turn to something else till I can in the river resume my narrative.

Tuesday, 21st of November, about fifty miles from Calcutta, fifteen weeks from the day we left Boston, we took the pilot, and are beating up this intricate and dangerous river. Our run from the equator is almost unparalleled during the continuance of the north-east monsoon. We were enabled partially to account for this when we learned from the pilot the state in which the weather had been some short time before at the upper part of the bay. At the change of the monsoon they were visited with unusually severe hurricanes. These were experienced not only in the Indian Ocean, but also in the Chinese seas, and were the cause of much destruction of property and loss of life. About ten vessels were either entirely lost or greatly damaged near the Sand Heads, sand banks that extend down the bay on either side of the mouth of the Hoogly. Two of these I saw with only the tops of their masts above the water. In one of them seven lives were lost, and a cargo worth \$50,000. An American vessel from Boston, the Washington Allston bound homeward, met the gale a short distance down the bay, and was completely stripped, the masts, yards, &c., &c., were nearly all gone, and her bulwarks torn. We have not yet heard the amount of damage sustained. I fancy it must be considerable.* Owing to these hurricanes the regular monsoon was not fairly set in when we came up the bay. Thus, what to others was a great disaster, was to us a very favourable providence, as it enabled us to reach this place a week or two sooner than we would otherwise have done. Our passage up this river was rendered tedious by several circumstances. We are obliged by the pilotage regulations to lie at anchor all night, so that we can only take advantage of one flood tide each day, the ebb tide being so swift that with a light wind it is impossible to stem it; besides, the ebb tide flows two hours longer than the flood, the former seven hours, the latter five. There are many interesting sights along the banks of

* I have since learned that the Washington Allston lost her first mate and two men.

the Hoogly, but I will not trouble you by referring to them, you have often had them described. Yesterday I went ashore in a native boat, accompanied by the pilot; it was at a place called "*Mud Point.*" The jungle is here very dense, and infested by numerous tigers, jackals, &c., &c. We saw the fresh tracks of the former in the soft mud on the bank, and at night we could distinctly hear the howlings of a pack of the latter. To-day we paid a visit to the inhabitants of a village a short distance from the shore. It would be impossible to describe the feelings with which I viewed their rude huts and primitive manner of life. It seems as if their whole knowledge of architecture had been *at once* perfected. The road, or more properly path through the village, lay through small patches of ground, upon which the paddy stood ready for the sickle, intersected by numerous aqueducts for the purpose of irrigation. As we turned the successive windings of the road and came in view of new dwellings, we could perceive the women scamper off into their houses and peep through the windows (holes) to get a view of us. Mrs. W. was a peculiar object of curiosity, old and young gathered round to gaze at her. At the north end stands the residence of the magistrate or chief man of the village. This house was of a much superior order to the others—its mud walls were whitened—its court yard and all around the outside cleanly swept. We entered here and were politely invited to be seated upon some stools set for that purpose. We were then shown the temple, where arranged with curious taste were gods of every description, "birds, beasts, and creeping things," and I could not make out what these represented, as my knowledge of their language was not sufficient to enable me to comprehend their very polite explanations. They seemed pleased with our visit, and most willingly admitted us every where but into the house where the women live.

How much I desired to speak to these poor heathen as I stood under the verandah at the door of their temple, the court in front almost full of naked idolaters! I am very much pleased with the native countenances, particularly the children. One of the latter very much amused our party by offering his arm to Mary A. Campbell. He seemed very proud by the young lady's side, but like many another gallant, seemed rather puzzled to know how to act his part. Every one speaks of the natives as roguish and deceitful. If so, their faces are no true index to their minds. I doubt not much of their badness may be attributed to European influence, and the manner in which they are treated by white men. Witness the conduct of our pilot. A native boat came alongside with vegetables, fruits, eggs, &c., for sale. Instead of dismissing the man quietly after his articles to a small amount had been disposed of, he took some eggs and commenced pelting the poor man in the boat, bespattering his back and his merchandize with their contents. It was mere sport to his tormentor. Such conduct must beget a spirit of revenge in some way or other. If all Europeans and Americans were upright in their intercourse with natives, in my opinion, missionary influence would be much more felt. It is usual to attribute all that is encouraging in the missionary enterprise to British influence, but I question much if British influence has not been rather detrimental than otherwise; I speak of it personally and morally, I know what British influence has done for Catholic Ireland, and I suspect it has never done much better for heathen India. I trust the time is near at hand that

will soon come, "when the kingdom and the power shall be restored to Him whose right it is," and then shall the spiritual thralldom of not only the natives of India, but of every Pagan, Mahomedan, and Anti-christian land be removed. For this let us pray and labour.

Before concluding I must tell you briefly how we spent the greater portion of our time on shipboard. After we were fairly started, Mrs. W. and myself commenced the study of Hindustanee. For the space of two months we spent about four and five hours daily at this exercise, the rest of our time not so much. We were enabled in that time to read the New Testament in the English character with considerable ease, and the "fables" and "moral stories" of Yates' Grammar in Arabic character. Our success is mainly owing to Mr. Campbell's unceasing endeavours to render our "task" easy by familiar illustrations of the Indian idiom, &c., &c. We can never be sufficiently grateful to Mr. Campbell for the fatherly care and kindness he has manifested to us since we left you. Mr. C. employed his time in revising his lectures delivered in America, and preparing them for publication: although in circumstances very unfavourable for such employment, he accomplished a very large portion of his undertaking. On Sabbath, when practicable we had a public service, at which most of those on board attended. This was conducted in turn by Mr. C. and myself. I trust some good has been done to those with whom our lot has been cast. We have tried to interest them in the great concerns of their soul's salvation, not only by preaching, but by reading the Scriptures, prayer, and personal conversation in private, with what success the "great day" must reveal. Our efforts are in themselves nothing, the efficiency is of God. Your monthly concerts were particularly observed. We felt refreshed and strengthened to think that on the same occasions our condition would be borne to a throne of grace by many Christian hearts in America. On the evening of the 29th of October, in lat. 16° south, and long. 80° east we celebrated the Lord's Supper. We were few in number—but four—yet it was a solemn occasion. From our little cabin, amidst the whistling winds and the dashing of our vessel through the foaming waters, I trust our offering was accepted. At the conclusion of our exercises it was pleasing for us to reflect that in your congregation in Eleventh Street, similar exercises were about to commence. You were not forgotten by us, and I am sure we were not by you. I trust on that occasion you had verily "a time of refreshing from the presence of the Lord." I must now conclude by expressing my sincerest wishes for your welfare for time and eternity. Yours, in the Lord,

JOHN S. WOODSIDE.

THE DOINGS OF COLONIZATION.—Since the organization of the Colonization Society, six thousand six hundred and thirty-nine coloured persons have been sent under its auspices to Liberia, of whom one hundred and eighty-one sailed at one time in the Barque Huma from Savannah, Ga., on the 14th of May last. Over one thousand have also been sent to Cape Palmas. Since the annual meeting last winter, the Society have chartered four vessels, and sent four hundred and eighty more as emigrants. For the sum of fifty dollars, a coloured man will be taken to Liberia and sustained for some time by the Society. A large number are now waiting an opportunity to go, but the Society lacks the means of sending them.

Editorial.

NATIONAL FAST-DAY.

Our readers generally have no doubt already read the subjoined proclamation of the chief magistrate of our republic, calling upon all the inhabitants of the land to humble themselves under the mighty hand of God, now laid upon us, and to supplicate the removal of that mysterious scourge with which we are now afflicted. We feel sure that the hearts of all of them will respond to a call so appropriate. We do indeed acknowledge no right on the part of the civil authorities to enjoin or require the observance of such a day; but this is not claimed in the proclamation, which is styled a recommendation. Could the subject have been brought before our General Synod or various Presbyteries, we are sure ecclesiastical authority would have been given to the suggestion. We trust, however, that the Sessions of every congregation will act in the case, if action be considered necessary, and that throughout our whole church the day will be reverentially and conscientiously observed. 'Who can tell if God will turn away from his fierce anger that we perish not?'

"A RECOMMENDATION.

"At a season when the Providence of God has manifested itself in the visitation of a fearful pestilence, which is spreading its ravages throughout the land, it is fitting that a people whose reliance has ever been on His protection should humble themselves before His throne, and while acknowledging past transgression ask a continuance of Divine mercy.

"It is therefore earnestly recommended that the *first Friday in August* be observed throughout the United States as a day of fasting, humiliation, and prayer. All business will be suspended in the various branches of the public service on that day; and it is recommended to persons of all religious denominations to abstain as far as practicable from all secular occupations, and to assemble in their respective places of worship, to acknowledge the Infinite Goodness which has watched over our existence as a nation, and so long crowned us with manifold blessings, and to implore the Almighty in His own good time to stay the destroying hand which is now lifted up against us. Z. TAYLOR.

"*Washington, July 3, 1849.*"

THE DEVELOPMENT OF THE CHURCH'S STRENGTH.

It must be obvious to every reflecting Christian, that the Church at the present time is by no means exerting *all* the power and influence which she might exercise, and which she must put forth before the glorious things which are spoken of her shall be accomplished. Under the influence of an unbelieving spirit she either doubts the call to action, or mistrusts her strength to comply with it. The support of the ordinances in this country on the voluntary plan, and the remarkable success of the recent efforts of the Scottish Free Church, and of our sister Synod in Ireland, with a number of other examples which might be adduced, show how much more may be done than would be supposed before a trial. We refer not only to pecuniary contributions, but to every department of Christian exertion. We are happy that the subject of a more systematic method in regard to the former, alluded to in the communication from Chicago, will be brought before our readers by the Rev. John Nevin, an article from whose pen on this topic was received too late for our present No., but will appear in our next.

Ecclesiastical Proceedings.

GENERAL ASSOCIATE REFORMED SYNOD OF THE WEST.

This body held its ninth annual meeting in Wheeling, commencing May 23d. Thirty ministers, and fifteen ruling elders, were in attendance. During the year two ministers have been removed by death; eleven ordinations and installations have taken place, and thirteen young men have been licensed.

The contributions for domestic missions were \$2,544; for foreign missions, \$3,695. Two additional labourers were appointed for the Palestine mission and an overture sent down to Presbytery in regard to the proposed Literary Institution. The basis of union, which had been under consideration, was found to be generally disapproved; but arrangements were made to prosecute the attempt still further.

THE ASSOCIATE SYNOD.

The Associate Synod held its forty-eighth annual meeting in Allegheny, May 24th. By its statistical tables, it appears to be composed of 14 presbyteries, 122 ministers, of whom 26 are itinerating, and 15,532 communicants. The contributions to domestic missions were \$2,943; to foreign missions, \$1,592, including a balance of \$492 in the treasury at the commencement of the year. Two new presbyteries were organized, and incipient measures taken for the formation of three subordinate synods. The Theological Seminary has two professors, and thirty-two students. The foreign mission in Trinidad appears in danger of being suspended, in consequence of the ill health of Mr. Banks, the missionary. In regard to the union, the following resolutions show the plan which it is proposed to adopt:

"1. That the text of the Confession of Faith, relative to the civil magistrate's power, *circa sacra*, be printed as heretofore, but that the views given in our Testimony, and the Constitution of the Associate Reformed Church, on this point, be embodied in a new statement, to be adopted as the standard of the Church on this subject, which shall be printed in parallel columns with the text.

"2. That Synod proceed to compile, as speedily as practicable, a brief but plain Testimony on Psalmody, Church Communion, Slavery, Covenanting, Secret Societies, and other subjects, on which there is not such a full and explicit assertion of Divine Truth contained in the Westminster Standards, as the circumstances of the Church at the present time require, supporting the statements with pertinent texts of Scripture, as nearly as possible in the manner of the Confession of Faith, and taking care, also, to abandon no attainment made by this Church in her testimony for truth and against error, and also to compile a book of Church government and discipline."

PRO RE NATA SYNOD.

This body held its last meeting in this city, commencing May 22d. The time of its sessions was principally occupied by the consideration of libels prepared by various members against a number of their brethren, and indicating a great want of harmony and unanimity in the sentiments and practices which prevail in the body. Rev. J. W. Morton, missionary to Hayti, having joined the Seventh Day Baptists, was suspended, and the mission is for the present discontinued. The Theological Seminary is to be removed from Cincinnati to Logan county, Ohio. The receipts for domestic missions since January, 1847, were \$300, including a balance in hand of \$89; foreign missions for the same time \$1,866, including a balance, \$583, upwards of two years. From the whole proceedings of this body, we may anticipate that a few years will witness its disruption. The tone of feeling entertained towards our own church may be seen by the following observations in the letter to the Scotch Synod, which had expressed the desire that the unhappy division which separated us from our former brethren might be healed. "We conclude," says the letter, "by the statement that we can discover no prospect of a re-

union. 'The only possible way, moreover, in which such a re-union could take place, would be their return to the principles of the covenanted testimony, and to the grounds of their true and only consistent application. It is a case in which there is no room—no place—no work for a mediating party.' We may say for ourselves, that while we feel some apprehension lest the tranquillity and useful activity which our church now enjoys might be marred by a connexion with those who display so little harmony among themselves, and so little love for any out of their pale, we would still hope that these erring brethren may return, and the division be healed, and the Reformed Presbyterian Church again united on the ground occupied prior to the separation of 1833, which we still maintain, and which we think many of our former brethren now begin to feel, is true and sufficient. We regret that the offer of our Scotch brethren is declined at present, but hope a better spirit may before long lead to its acceptance.

PITTSBURGH REFORMED PRESBYTERY.

At a late meeting of this Presbytery, we have been informed, Rev. W. Wilson, and a number of people in Cincinnati to whom he ministers, were received under its care. Against the action of the Presbytery in this case, the Rev. Dr. Black, Rev. A. W. Black, and Mr. James M'Vickar, entered their protest, and appealed to General Synod.

We have also been informed that Mr. Robert Burgess, a licentiate lately in connexion with the Presbyterian church in Ireland, was received under the care of the Presbytery.

PHILADELPHIA REFORMED PRESBYTERY.

At a recent meeting of this Presbytery, Mr. John B. Finlay having presented a certificate of censure by a branch of the Associate Church, and having sustained a highly satisfactory examination, was received under its care. Mr F.'s labours have hitherto been abundant, and very successful; and it is confidently anticipated that his services in our connexion will, with the Divine blessing, be eminently acceptable and useful.

SYNOD OF THE REFORMED PRESBYTERIAN CHURCH, SCOTLAND.

THIS Synod met in Glasgow on the 7th of May, at 6 o'clock in the evening. The Rev. Dr. Andrew Symington, Professor of Theology, was unanimously chosen moderator. Since the previous meeting of Synod, while the ministers have been most mercifully spared, some of the most active and useful elders of the Church had been removed by death. Among these are Mr. John Keith of Glasgow, and Dr. Alexander Orr of Lochwinnoch.

TRACT ON THE PRINCIPLES OF THE CHURCH.—Dr. Macindoe, convener of the committee, gave in their report. At the previous meeting it was found that considerable progress had been made in the preparation of the tract, but a general wish was expressed that the writer should abridge it very materially, so that it might contain within a narrow compass as clear and distinct a view as possible of the peculiar principles of the Church. It was now stated that great difficulty was felt in accomplishing both these objects, and that justice to a variety of important points, particularly to the views and relations maintained on the subject of Civil Government, was scarcely compatible with the brevity which some so much desired. The Synod sympathized in the difficulty felt by the Committee, and as they were unwilling to add to the number of lengthened authorized documents, the matter was allowed to drop. At the same time a general wish was expressed that the writer of the tract, who himself suggested that the Synod should not prosecute the matter any farther, should, on his own responsibility, issue it in any form which he might judge proper.

MISSIONARY BUSINESS.—Dr. William Symington read the report of the Mission to the Jews. All felt, that although no decided instance of conversion had, so far as known, occurred, yet God was opening up gradually a door of usefulness to the missionary among that peculiar people, which promises to lead to a blessed result; and that the profound interest taken by him in his arduous work, together with the qualifications with which his Master has endowed him for such a field of labour, was an encouragement to proceed—nay, absolutely prohibited all thoughts of drawing back.

(To be continued.)

Notices of New Publications.

The Scripture Doctrine of Future Punishment. An Argument, in Two Parts. By H. H. Dobney, Baptist Minister. *Second American Edition.* New York. Published by an Association of Gentlemen. 1849: pp. 286, 12mo.

This work (for which we are indebted to Daniels & Smith, whose advertisement of a number of valuable books may be seen on the cover of the Banner) is designed to establish the opinion that the punishment of the finally impenitent is *annihilation*, not eternal torment; or, as the publishers with great vehemence express themselves, "that the *inherent immortality* of man is a *stupendous fiction*, unsupported by the analogy of nature, or a *particle of evidence* from the Scriptures of Truth." Considering the difficult nature of the undertaking, the attempt is as successful as might be expected. The book is written with much skill; and displays an earnestness, sincerity, and kindness of manner, which command attention and respect, even in one whom we may consider seriously in error. We have examined the discussion with much care, and had written some remarks on the parts of it which seemed more especially fallacious; but our limits will not allow us to insert them in the present number. Yet, as the subject is one of much general interest, and the discussion of it rendered seasonable by the circulation of this work, the most able, probably, on that side of the question which it advocates, we propose a more extensive review of it.

Madagascar and its Martyrs. A Book for the Young. Philadelphia: Presbyterian Board of Publication. Pp. 150, 18mo.

This little volume is an account of the introduction of the Gospel into the island of Madagascar, its early success, and the persecution its adherents have undergone from the cruel monarch who now occupies the throne. The subject is interesting; and while there is considerable baldness, if we may so term it, in the writer's style, the narrative is necessarily affecting and instructive.

Lecture on African Colonization, delivered in the Hall of the House of Representatives of Ohio. By David Christy, Agent of the American Colonization Society. Cincinnati: J. A. & U. P. James. Pp. 56, 8vo.

This elaborate address contains a discussion on the following points: 1. The origin of the slave trade, with the efforts made for its suppression. 2. The measures adopted at an early day for the emancipation of the slaves introduced into the United States, with the results. 3. The provision to be made for the people of colour when liberated. 4. The practicability of colonizing the free coloured population of the United States. 5. The effects of colonization on the native Africans, and upon the missionary efforts in Africa. 6. The certainty of success of the colonization scheme, and of the perpetuity of the Republic of Liberia.

The information, both historical and statistical, presented on these topics, is very valuable and interesting, and shows great research and skill of arrangement on the part of its compiler. We are not prepared to approve of all the sentiments of the address, nor do we suppose that the writer of it felt at liberty to go as far in his conclusions as *his own* heart and understanding would lead, being the representative of others whose sentiments might differ. The Colonization Society has certainly found in Mr. C. one of its most able, and, we believe, most successful advocates; and we hope the zeal and talents which he has brought to its aid will accomplish good. Regarding the Colonization Society as calculated to establish a Christian republic on the coast of Africa, which might be the means of such vast good to that benighted and wretched land, we wish it success; but we cannot view it as competent, or even calculated to secure the emancipation of our own enslaved countrymen; and so far as it may prevent efforts with this direct object in view, we consider its influence injurious. Nor do we think it at all right to insist that the coloured race must be removed from this country in order to be free. This country is *theirs* as truly as it is *ours*; and it would be quite as proper to require all the descendants of Irishmen to return to the land of their ancestors, as to say that negroes must be sent back to Africa. We have felt called upon to say thus much, from some peculiar circumstances.

The Warning to Sardis; or the Duty of the Churches of the Reformation to "strengthen the things that remain." By W. Henry, D. D. Letterkenny, Ireland. 1849: pp. 48, 8vo.

This valuable discourse was delivered at the opening of the Eastern Reformed Presbyterian Synod of Ireland, and published at their request. It contains an interesting exhibition of the things that may be said to remain, and some directions how they are to be strengthened. The whole discussion is a masterly and forcible statement of great and important truths, with especial application to the present signs of the times. The copiousness of information, the perspicuity and vigor of style, and the "fervent charity," which are displayed throughout, are such as might be expected in any production of its accomplished and amiable author.

American Quarterly Register. Conducted by James Stryker. Philadelphia. Published at 520 Chesnut Street. W. S. Young, Printer.

We have received the first and second numbers of the current volume of this valuable quarterly. The panoramic view it presents of passing events, and the important statistical information it contains, as well as its miscellaneous matter, render it a most useful and entertaining work. For accurate knowledge of things as they are, in all parts of the world, and also for future reference, it is of incalculable benefit. Scarcely any work would be found more valuable in the library than this, and no one who wishes for extensive and accurate knowledge of facts should be without it.

THE

Banner of the Covenant.

SEPTEMBER, 1849.

Theological Discussions.

[For the Banner of the Covenant.]

COVENANTING.

LETTER III.

MY DEAR SIR,—You well remark, that these communications are not intended to bring forward any new principle, but merely to call to recollection what was familiar to our fathers, and which, were we together in your parlour or in my study, might be the subject of an hour's conversation. Nor is it intended to repeat the well-known arguments by which the ordinance of covenanting, as a moral and abiding institution, is proved to be of divine authority. In it, as is well known, there is nothing typical or merely ritual; it was confessedly once of divine appointment, and of its repeal we have no record; and that it will be practised under the New Testament economy, as it was under that of the Old, God's infallible word of prophecy and promise gives us ample assurance. With the mysticism that puts forth the plea of some unexplained mystic transfer of this—an ordinance, in its very nature, moral and spiritual—into some other spiritual institution—say, a sacrament—we can have no communion. The seals of God's covenant with his ancient people were spiritual institutions, and implied covenanting; yet they did not render vain the occasional act of public social vowing to the Almighty, in its distinct and appropriate form. In the existing condition of our world, it is not strange that the little politicians of the nations, engrossed with their expedients for the day, and the noisy ecclesiastic, busied in the maintenance of his small-ware party work, should find little time, and have little disposition to regard this ordinance of Heaven. These facts, and the knowledge that, in the meantime, they are a minority in the church catholic, scattered among the nations, do not greatly discourage its friends. The promise of Him with whom is the residue of the Spirit, sustains their hope; and they well know that a darker day than this preceded the time when churches, states, ecclesiastical men, and statesmen of fortune, education, mind, and piety of no common order, were engaged in this work. Thus it will be again: Is. ii. 2, 3; Zech. viii. 20—22. These promises are made to the church of God; and in humility, faith, and hope, his people for their accomplishment, may well afford to wait.

You, likewise, truly say, in this matter mere forms are of little account; and as no specific form is of divine prescription, the character of the occasion must direct the shape of the transaction. The substance—the principle appropriately reduced to action—in covenanting, is the main thing to be cared for.

It, too, may not be unworthy of remark, that whilst the church of the

Redeemer, irrespective of covenanting, could, as an organized corporation, neither exist nor advance, yet the more prominent manifestations of the occasional public social covenant belong to times of reformation. The effusion of the Spirit's influence awakens to see and feel the importance of the work; and, as men become progressively more sensible of this, the work advances, and itself becomes a medium of more enlarged communications of the grace of God. The seeking of those saving influences of Heaven, as regards individual persons, in our day is very far from being too earnest,—it ought to be both greatly more earnest and extensive than it actually is; and yet to its exclusively individual aspect it is too much confined. That is, it is too much confined to mere individual consideration; and in its social bearings is too often forgotten. Man is constitutionally social; and to the amount of his personal loss, through inattention to his social relations and interests, he too seldom adverts. This is eminently a religious companionable institution, applicable to every human relationship of time.

The nature of this solemn transaction, it is perceived, has not escaped your attention, as embracing a religious recognition of the divine claims upon us. We are not our own, we are bought with a price, and therefore are under a moral obligation to glorify Him whose we are. The act of covenant engagement is our voluntary recognition of the equity of these claims—a decided renunciation of every other lord—an earnest embracing of the gracious promise, taking Jehovah as our God, while, from a feeling on the conscience of the binding force of his law, as received from the hand of the Divine Mediator, in all the exceeding breadth of its requisitions and the spirituality of its demands, engaging in His strength to endeavour the discharge of every duty. In this there is, at once, seen the harmony of duty and of privilege; privilege in being so nearly in relationship with God: Ps. xxxiii. 12; lxxv. 4: duty, in complying with the requisition of the Almighty: Ps. lxxvi. 11: *Vow, and pay unto the Lord your God.*

The manner of covenanting will be specially regarded by all who rightly engage in the solemn work. Inattention to this will conduct both to a mockery of God and to the deception of soul. This is true of it under whatever aspect it is contemplated, whether as individual or social. And if he hopes to be either accepted of God or approved of his own conscience, the covenanter must—

1. Engage *humbly, seriously, and penitentially.* To all this, my dear sir, I know you can set the seal of your approval. In your often renewed acts, personally and in society, of dedication to your God, your recollected experience tells you, that if ever you were truly *humble*, it was when you avouched Jehovah to be your God—your All,—and when you made a surrender to Him of yourself, together with all you could call yours. In the moments of those solemn acts, the believing soul deeply feels the entireness of its dependence upon its Maker,—dependence not only in reference to the immediate exigency that calls for the present act, but for all its interests for time and for all the concerns of an eternity to come. Whether “*the essential germ of the religious life is concentrated in the absolute feeling of dependence*” or not, we are well assured, that this feeling is essentially embraced in the religious life of the unfeigned evangelical covenanter. And it is worth while to add, that this is “*a feeling which implies nothing abject, but, on the contrary, a high and hallowed sense of our being inseparably re-*

lated to Deity—of our being *parts* of his great plan—of our being held up in his vast embrace—of our being formed for some specific destiny, which, even amidst the subordinate and finite pursuits of life, must ever be kept in view as the goal of our whole being.”* But humility, in this transaction, is urged upon us by a consciousness of our great distance, as creatures and as sinners, from the Holy One, to which we add, the feeling of our guilt—guilt which we, by any sacrifice of our own, are utterly unable to expiate. Thus we feel, on such occasions, the weight of the admonition—“Keep thy foot when thou goest to the house of God, and be more ready to hear, than to offer the sacrifice of fools: be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth.” Eccl. v. 1, 2. At the same time, how refreshing the gracious assurance which is given from the throne of heaven: “To this man will I look, to him that is poor and of a contrite spirit, and trembleth at my word.” Isaiah lxvi. 2.

Seriousness is likewise demanded. Gravity and earnestness of soul are surely becoming in man, when his relations, duties, and actings with God, are in question, as they certainly are in the case before us. God in all his thoughts toward, and dealings with man, is serious—in his earnestness infinite; and when the pageantry, the shadowy visions that now so extensively engage the attention of man shall have passed away, he too will be serious. The coming days of darkness, the shadow of death, the final judgment with its awful clouds, and eternity, duration that knows no end, will make the most unthinking of the thoughtless grave. We ought to be so now; and the sound believer is; and is peculiarly solemn, serious, and earnest in his acts of dedication of himself and his to his promising and Almighty God.

Penitence accompanies, in this work, the humility and seriousness to which we have just adverted. Covenanting is the act of the returning rebel—of him who had rebelled against the authority of Heaven. He now calls sin to remembrance. His soul is afflicted. He abhors sin. Because of it his heart is filled with grief; and, in weeping, that grief has its expression in the tears of wo. “They come—going and weeping,” while they say, “Let us join ourselves to the LORD in a perpetual covenant that shall not be forgotten.” Jer. l. 4, 5. Thus, every one of such is heard “bemoaning himself,” like Ephraim; and, as Ephraim was, he is heard, approved, and accepted of God, who, while he accepts, in the language of affectionate emotion, exclaims, “My dear son!—a pleasant child!” Jer. xxxi. 18—20.

2. *Candour—unreserved entireness*—characterizes the divinely approved act of covenanting. *They gave their own selves to the Lord.* 2 Cor. viii. 5. As in the first act, so in every subsequent one of engagement to God, there is a surrender to him of the whole man: the body, with its members, as instruments of righteousness, Rom. vi. 13; the spirit, the immortal spirit, with all its powers and susceptibilities, 1 Cor. vi. 20; relationships in life, Josh. xxiv. 18; and possessions, in their whole extent, to be for Christ, for God, for his kingdom and glory, Matt. xix. 21. The wanderer is returned to his Creator; he feels and confesses that he, with all he possesses, is the Lord’s; *I am thine*: he is His as his creature; as redeemed by the blood of his Son; as renovated, and put in possession of a new and divine life, by the Spirit of

grace; and now, by his own solemn and often-to-be-repeated act of self-dedication, he is voluntarily His. Hence the devotion to the divine service indicated by the inquiry, *What wilt thou have me to do?* and by the united declaration and request, *Here am I; send me.* Acts ix. 6; Isaiah vi. 8. It is under the influence of this principle that the faithful follow the Lamb whithersoever he goeth; it was that which removed obstacles out of the martyr's way to the scaffold and the stake, when "they loved not their lives unto the death." Their inward consciousness, as well as the book of God, told them in impressive language, that they were his, and not their own. Yes; they, their lives, their all, were his.

3. *Determined purpose of soul*, enters into this dedicatory act of the true covenant. In his heart, at that moment, there is little place for the hesitation of the lukewarm Laodicean. What! when called to such an act, hesitate whether to be on God's, or Satan's, or the world's side of the question?—whether to be with the heirs of life, or with the children of wrath? No, no; they well know that JEHOVAH is God—their own God,—and *with purpose of heart they cleave unto him.* They have made no covenant with death; with hell have they come to no agreement; and their acts and language are in correspondence with the purpose of their hearts. "We come unto thee; for thou art the LORD our God. To whom shall we go" but unto thee? "Thou hast the words of eternal life." Jer. iii. 22; John vi. 68. This determination of purpose was illustrated by those three distinguished children of Judah, mentioned, Dan. iii. 14—18. For deliverance from a terrible form of death, threatened by the tyrant, they confided in their God; but that deliverance was not the reason of their adherence to his cause. Hear their language to the monarch of Babylon: "But, if not,"—were we assured of our non-deliverance,—"be it known unto thee, that we will not serve thy gods, nor worship thy golden image." Our own Renwick, the last of the Scottish martyrs, young as he was, and gentle as was his spirit, remarkably exemplified this purpose of heart: a very slight concession to the bloody tribunal that consigned him to the scaffold would have saved his life; but that slight concession would have rudely impinged upon a principle of sacred truth and right, and it was, at the hazard of death, refused. With *purpose of heart* he had given his covenant pledge to his God and to his people; that purpose he retained; and he nobly redeemed his plighted faith.

4. *Faith, and love, and hope, and joy*, as fruits of the Holy Spirit, must mark, with their seal, the sacred transaction. *Without faith it is impossible to please God.* This faith is the act of the enlightened mind, the assent of the sanctified understanding to revealed truth, on the evidence of its testimony. The faith of which we speak is divine and saving; the testimony on which it rests is divine and infallible. Faith goes forth in robes of light. It is "the evidence"—the demonstration—"of things not seen." It arouses into action the emotions of the heart. The same principle of supernatural vitality that qualifies to perceive spiritual realities in their spiritual nature, and that persuades the mind to credit the truth of the evidence given, through that credence engages the affections. *With the heart man believeth unto righteousness.* This belief, such is the constitution of grace, carries with it the whole man. In its exercise, and under its influence, there is a cordial committal of the entire man, with the cause in which he is engaged, to

God in Christ, while a confiding persuasion of the divine faithfulness in giving the promised results, is by it sustained.

Love is that by which faith goes forth in its appropriate work. The nearest *personal* divine object presented by faith to the eye of love, is the blessed Redeemer, and in him, with him, and by him, the Eternal Father and his blessed Spirit; (in connexion with all that in the economy of Mercy, bears the image of the God of glory.) *The love of Christ constraineth us.* This love, in the transaction under consideration, has a prominent place, and its measure is bounded by no limited line. The infinite excellencies, the boundless loveliness of the object, the nearness of his relations, and the richness of his grace, present the standard of this divine emotion. When called out into action toward its divine object, through enlightened, believing, and sanctified views of redemption, promised life, and future glory, who shall measure its intensity?

Hope, a living hope, in this work, raises its head above the clouds that often rest on Zion, and that darken the prospects of her children. But they live in hope, and in hope they shall be saved. The object on which its eye is fixed is securely within the veil, and as an anchor with which the soul, through faith in the promise, is connected, both sure and steadfast, it enables its subjects safely to ride out the storms of time. Heb. vi. 19. The promise through which faith sustains this living hope, is that of *God that cannot lie.* This promise assures the saint that Jehovah is, and ever will be, his God; and, of course, that all things, temporary disappointments of expectation even, shall work together for good to the friends of God and their hallowed cause. Tit. i. 2; Rom. viii. 32. Amidst the despondencies of many a cloudy day, these assurances have sustained the hope of the friends of the covenant cause of Heaven; and this hope has sustained them, and filled their hearts with religious joy.

Joy, gladness of heart becomingly expressed, belongs to the seasons and exercises of covenanting. And why not? Religious joy with evangelical repentance is not antagonistic; much less is it so with faith and living hope. "Whom having not seen ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." In illustration of this you will readily refer to 2 Kings xi. 17, 20. There we have the record of a solemn covenant transaction, embracing the interests of the state, the church, the people. The parties were the ministry, the magistracy, the people, the LORD; the solemnity was conducted, not by a prophet, but by the ordinary minister of religion, the priest. It is added, "All the people of the land *rejoiced.*" To the history of a similar transaction and of like rejoicing you will recur, as it is recorded, 2 Chron. xv. 12, 15. The covenant was made, v. 12, "All Judah *rejoiced* at the oath, for they had sworn with all their heart, and sought him with their whole desire, and he was found of them." And thus it was at subsequent times, in the days of Hezekiah and Nehemiah. 2 Chron. xxix. 10, 36. "Hezekiah *rejoiced* and all the people." And Nehem. ix. 38, and xii. 43, 44. A sure covenant was written and sealed, "And they *rejoiced*; for God had made them *rejoice* with great joy: . . . so that the *joy* of Jerusalem was heard even afar." And thus it was in the days of our fathers, and remarkably on that day on which was spread, for subscription, on the tombstone in the church-yard of the Grayfriars, the roll of the solemn

league. At Edinburgh were assembled tens of thousands of Presbyterian Scotland's noblest sons—the friends of the reformed religion—the advocates of religious rights and of civil freedom. Their emotions were intense and irrepressible. *There* were tears of joy; multitudes wept aloud. From the lips and hearts of others burst the shouts of gladsome exultation.* Like Judah and Jerusalem, in the days of old, Scotland and Edinburgh *rejoiced*, “and their joy was heard afar.” Covenanting seasons are times of *joy*.

This gladness is not without reason. This transaction, every time that it takes place, or is renewed, puts those engaged in it, if done in its proper spirit, under the special protection of our Almighty Father. “The LORD is our Judge, the LORD is our Lawgiver, the LORD is our King. *He will save us.*” They are now children of his family; and He says—“I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.” They are objects of his love—of that love in which he rests; and of his unending blessedness they are heirs—“heirs of God and joint-heirs with Christ.” On such occasions how can any right-hearted man but rejoice—“rejoice with joy unspeakable and full of glory?” The kingdom of God, of which they are a constituent part, is not only “righteousness and peace,” but likewise “joy in the Holy Ghost.” Rom. xiv. 17.

Such is the manner—the true spirit—in which this solemn institution of Heaven ought to be observed; and when acceptably performed, whether by the individual in his closet, by the family around the domestic hearth, by the church in the public assembly, or by the state in the capitol, thus it must be solemnized. And, my dear sir, you justly believe and truly say, that *substantially*, in this spirit of vital piety—if man would be approved of God—every religious observance must be kept, and every moral act be performed. But this can be done only by the spiritually-minded. This spirituality of mind, in any high degree, is far from being a general characteristic of our times; and hence the extent of the attempts either to *secularize* divine institutions, or to deny their authority. For this there is no remedy but in the effusion of the Spirit of grace. That is promised. In the way of God's appointment, let it be earnestly sought.

Of the continuance of the obligation of such covenant deeds no remarks, additional to what have been made, are called for. A permanent moral object to be sought, by moral persons, and according to a moral law of universal obligation, stamps the engagement of the parties with the seal of perpetuity. The circumstances of a temporary or transient character, incidentally connected with what is permanent, can never be carried beyond their own nature. And, formally, we have seen, the obligation of the deed belongs to its own peculiar locality. That locality is one of the incidental circumstances to which reference has been made. This finds illustration in the case of Scotland, in her solemn deeds already mentioned. The objects of her covenants were the preservation and advancement of the true religion of the Reformation, and according to the Bible, and the defence of religious, civil, and political liberty. It was Scotland, in her distinctive characters of church and state; and it was to God these moral persons made their vow; it was his revealed will to which they gave their pledge, as their standard of action. Here all are moral—every thing is permanent. True reli-

* Hetherington, p. 155.

gion must be maintained; religious rights, civil and political freedom, at all hazards, must be defended, and at all times; the law of God is a standing rule; and God, to whom the pledge is given, is eternal. While Scotland, then, has a church—while she is a state; that church—that state, are bound by their own deeds, morally bound, to be the Lord's, as well as by the authority of his law. But, connected with those deeds, in their essential and abiding character, were many circumstances, obvious to every one who reflects, of a transient nature. The obligation to these incidental things goes not beyond their existence or their relation to the objects sought.

Her locality, it has just been said, is one of these circumstances. The covenants of Scotland could not, they never—in their formal obligation—were intended to reach beyond her own church and state. Africa, Hindostan, China, were not, nor was any other foreign land, or church, represented by Scotland in those solemn acts. When her sons passed over to France, Holland, and Geneva, they carried with them a sense of their own covenant responsibilities; but, in order to the most intimate religious intercourse, they thought not of requiring their continental relatives to assume or to confess the obligation of their federal deeds. When Renwick received ordination from the classis of Groningen, he made not the subscription of that judicatory to his covenant a condition of his fellowship with them. The *principle* of his covenant the Scottish covenanter, in a foreign land—any more than in his native isle, may not, will not deny, and its appropriate application in the place of his chosen residence he will feel himself morally obliged to seek; but from fellowship with the Christians or citizens of a strange land where he makes his home, he will not keep back merely because they were never, and are not, under the bonds of the society of the land of his fathers: it being always well understood, that such communion, whether of church or state, will cast no obstacle in his way of duty, or oblige him to act inconsistently with his previous obligations; from which, without incurring guilt, he cannot recede. Progression he may make, but against recession he must scrupulously guard. *It is a snare, after vows, to make inquiry*, how to avoid their fulfilment.

With you, in your expression of surprise and regret, at the fact of some good men, whom we respect and love, setting themselves in hostility against the duty of vows by a state, I can fully sympathize. Their leading reason is a strange one. "Covenanting is a *religious* institution, and therefore the state can have nothing to do with it!" And has the state no concern with religion? Our previous observations, we think, should settle that question. What of the *oath of office* and of *allegiance*? Is not the oath a religious ordinance, and the administration and taking of it a most solemn act of religious worship? Has the state no concern with morals? Do not morals presuppose and imply religion? The state, we have already seen, is the ordinance of God, and its functionaries are the ministers of God; and if they may and ought, when duty calls, to swear by his name, why not, when occasion requires, vow to Him, as Lord of all? But those good brethren who deny this, must and will forget mere party considerations. We know they have enough of sound moral principle, and are in possession of a sufficient amount of religious character, to bring them to consistency with the prevailing articles of their own creed, and with the many moral and evangelical virtues which they practise; and then they will, in the lan-

guage of one—in other things, perhaps, less orthodox than themselves—be disposed to say, “that the state should understand and recognise its own divine foundation, and look to that heavenly grace and strength which religion alone vouchsafes to it as the true source of its vitality and permanence.”

With you, too, I regret the usual argument first heard from the lips of the objector, against public social religious covenanting in itself, as a permanent institution of the Almighty. The objection is: “It was an Old Testament ordinance. It belonged to the Jewish theocracy. It is therefore no longer obligatory.” With the philosophical writer just referred to we may say: “The idea of a theocracy which is entertained in the present day is so loose and shifting, and its application generally so erroneous, that it is necessary [did time admit] to show, at length, how little the common views of it are founded in truth.” The blighting influence of this argument on faith in the authority of the whole revelation of God, in the Old Testament, is the chief cause of this regret. For such is its nature and effect. It, too, in its practical bearings, makes sweeping work. The reason, in this argument or objection, that sets aside public religious covenanting as a standing divine institution, is just as available for the abrogation of the use of the Book of Psalms in the psalmody of the church; for repealing the penal law in the case of murder; and for the abolition of the prohibition of incestuous marriages. In morals, social order, and religion, the objection tends to make terrible havoc; and yet, in each and all of the cases now mentioned, it is uniformly used and relied on, and in each and all of them it is equally strong, equally weak, equally true, and we may add, equally false. Its tendency, though not so intended by all that use it, is to subvert the authority of the Old Testament as an infallible standard of belief and deportment. It carries with it, it can carry with it, no law of interpretation clearly distinguishing between what was merely ritual and transitory in respect to the Israelitish economy, and that which was moral and abiding; and hence, in the mouth and hand of the infidel or fanatic, it is intended, and it goes to sweep away the whole of that fundamental portion of the word of God from the faith of men. Men good, and otherwise sound, ought not to use it. It is a bad cause that requires it—that tolerates it.

On this subject, my friend, I know you cordially assent to the Christian thoughts and manly language of a living author, who says: “We would pay no respect to this squeamishness in regard to the Old Testament. We have no faith in that religion or that morality which betrays the least distrust, or is not inspired by a hearty love of this record of God’s earliest revelation to our race. Aside from its inspiration, it is the most honest book that was ever written. We cannot avoid expressing here that indignation which every sound mind should feel at the flippant, irreverent, and, to give the whole truth about the matter, *infidel spirit*, with which these and similar passages of the Old Testament are treated. Even many who have a sincere faith in the whole Bible, as a revelation from God, are yet, by these means, led to regard certain parts with suspicion, and to invent apologies for them, as though they would not bear the close examination of this enlightened age. Many of this latter class suffer their minds to remain in a sort of hazy skepticism; afraid to doubt the divine authority of these portions of the Old Testament, because of the tremendous wreck which

even their obscure vision enables them to see must thereby come upon all faith in a supernatural revelation; and yet, by reason of these aspersions, hesitating to give it that whole and hearty credence which its high claims professedly demand. They linger in this painful, misty state, when all difficulty vanishes at once, if they will only bring their minds, boldly and honestly, to the question of fact: Are these, indeed, the words of the Eternal God? Why halt ye between two opinions? If He who spake from Sinai, and throughout the Old Testament, indeed be God, then follow him, without fearing that by so doing you will ever be involved in contradictory and inconsistent principles. The merest child, who can take two consecutive steps in reasoning, may see, at once, that this half-way belief, this neologism or pretended rationalism, will never do. The end is plainly—no Bible—no revelation. The New Testament cannot stand without the Old. We must have the Scriptures of the Old and New Testament, or—nothing. We must take the Bible, the whole Bible, the Bible in its plenary inspiration, as the voice of God, to be listened to and trusted with reverent submission and a hearty faith, or—as the only alternative, that sullen atheism, that blackness of darkness, where all is chaos, where there are no right, no rights, no wrong, no crime, no penalty, no duties, no law, no government, no state, no church, no first principles, no fundamental truths, no eternal justice, because—there is no God.”

Such is the fearful tendency of that “hazy skepticism,” that “misty state” of mind that talks so loosely of a Jewish theocracy and of Old Testament authority, in whatever squares not with the caprice of the day. “The whole leads toward,” as our author justly says, “a night of which no one knoweth the morning.” Alas! for the amount and extent of “a hazy skepticism” that is suffered to spread itself so far over more than one or two of the departments of the church of God. Will not the enlightened and strong men found among the sons of Zion, in her several wards, be aroused to a sense of the danger, and, with greater energy, put their resources in requisition, to reform and put away the evil?

For a brighter day, our hope is strong. Is it not near the dawn? Do not many rays of the Sun of Righteousness already break through the clouds? Beyond the agitations, the convulsions, and chaos of the social state, do we not perceive the preparations for order, peace, and a lasting happiness? The handful of mountain corn is planted, and, in its season, it will spring up in an abundant harvest. Messiah reigns. “All nations shall be blessed in him; and all nations shall call him blessed.” Then the cities of the nations “shall speak the language of Canaan, and swear to the LORD of hosts; yea, they shall vow a vow unto the LORD, and perform it.” Then shall the kingdoms of this world, by covenant engagement, be the Lord’s. Let our prayer be—“Arise, O God, judge the earth; for thou shalt possess all nations.”

At some future hour of leisure the subject may be resumed; meantime allow me again to say, that I am, very truly, yours, Z.

ad July 4th, 1849.

To D. M——, Esq.

✍ ERRATA.—Page 204, lines 27, 28, the words—“in saying—nay,” the reader will please blot out with his pen. Same page, line 2d from the foot, for “officers,” read “offices.”

We hope our readers will give the following article, which we take from the last number of the Princeton Review, a careful perusal. Although of considerable length, it will amply repay the labour of reading it. The subject is one of great importance, and far less understood by professed Presbyterians than it ought to be.—ED.

THE APOSTLESHIP A TEMPORARY OFFICE.

In a former number* an attempt was made to prove that the highest permanent office in the church is that of Presbyter, by showing that the primitive Presbyters exercised the highest ministerial functions. In opposition to this doctrine, some allege the superiority and perpetuity of the Apostolic office. If this office was superior to that of Presbyter, and if it was designed to be perpetual, it follows of course that no church authority can rightfully be exercised, except by those who have succeeded the Apostles in the powers which belonged to them as such, and as distinguished from the Elders of the Church. Let it be observed, however, that in order to justify this conclusion, two things must be made out. If the Apostles were not an order of church officers, distinct from and superior to the Presbyters or Elders, the strongest proof that the office was perpetual only proves that that of Elder was designed to be perpetual, which all admit. If, on the other hand, the Apostolic office was a temporary one, it matters not how far it may have been superior to that held by Presbyters, who still remain, in that case, the highest permanent office-bearers in the Christian Church. In order then to the decision of the controversy, two distinct questions are to be determined. 1. Were the Apostles superior to Presbyters? 2. Was their office, as distinct from that of Presbyter, designed to be perpetual? By some Presbyterian writers both these questions have been answered in the negative, while all Episcopalians, who assert the *jus divinum* of prelatical episcopacy, answer both affirmatively. In the remainder of the present argument the first point will be yielded to the adverse party; that is to say, it will be granted that the Apostles were church-officers superior to Presbyters or Elders. At the same time an attempt will be made to prove, exclusively from Scripture, that the Apostolic office was merely a temporary one.

1. The first argument in favour of this proposition is, that the continuance of the office is no where expressly stated.

To this it might be answered, that an office being once created, its continuance must be presumed, without an explicit declaration to the contrary.

The general principle is not denied; but in this case there are peculiar circumstances which afford strong ground for a contrary presumption.

1. The original Apostles are uniformly spoken of as constituting a distinct and well-defined body of men, not only in the gospel-history, but in the latest books of the New Testament. "But, beloved, remember ye the words which were spoken before by THE APOSTLES OF OUR LORD JESUS CHRIST, how that they told you there should be mockers in the last time who should walk after their own ungodly lusts." (Jude vi. 17, 18.) This mode of expression seems to intimate, that "the Apostles" belonged to a preceding period, and that most of them were actually gone. Jude would hardly have expressed himself in this way, if the title had already been extended to a multitude of others. "Rejoice over her, thou heaven, and ye holy APOSTLES AND PROPHETS; for God hath avenged you on her." (Rev. xviii. 20.) Can there be any doubt that this apostrophe is addressed to the original Apostles? And would John have so described them if the name, in his day, had been rightfully assumed by many others, equal and equally "supreme" in power? That he was not familiar with any such extension of the name, may also be inferred from Rev. xxi. 14, where he speaks of "the twelve apostles."

It may be urged, however, that the case of Paul destroys the force of the presumption drawn from the mention of the Apostles as a limited number; for he was a thirteenth, and if one might be added, why not more?

This objection would be valid, but for one consideration, which converts the case of Paul into a strong corroboration of the doctrine against which it is alleged. That case is every where referred to and described as an anomalous exception. He speaks of himself as the least of the Apostles, (1 Cor. xv. 9,) and not only as morally unworthy to be called one, but as almost too late to be an Apostle, as one born out of due time, (1 Cor. xv. 8,) while at the same time he asserts his equality with the rest

* See Bib. Rep. Vol. xxi. p. 116.

as to official rank and power. Now if the Apostolic office was intended to be regularly continued, and if many others were to be brought into it, and invested with its "supreme powers," even during Paul's life-time, and by his agency, how was he like one born out of due time? Or how could he call himself the least of the Apostles? Can any degree of humility make it consistent with his truth and candour, to pronounce himself inferior, as an Apostle, to Timothy, Titus, Epaphroditus, Silas, Junias, and Andronicus, who were all officially his equals on the supposition which we are opposing? Since, then, the case of Paul is represented by himself as an anomaly, it serves, as a sole exception, to confirm the general statement that the Apostles are referred to as a limited body, not to be increased. This is the first ground of presumption that the office of Apostle, as distinguished from all others was intended to be temporary.

2. A second is, that some of the apostolic powers are acknowledged by both parties in this controversy to have been temporary. The presumption, therefore, is, that all the rest were temporary likewise, except so far as the continuance of any can be clearly shown from Scripture. Now it is not and cannot be denied, that some of them were thus continued, and that for this very purpose the offices of Presbyter and Deacon now exist. But this very fact adds greatly to the strength of the presumption, that the apostolic office was a temporary one. For if the cessation of some of the apostolic powers makes it *a priori* probable that all the rest ceased likewise, how much more does the acknowledged transfer of some of the remaining powers to distinct church-officers, continued in existence for that very purpose, make it *a priori* probable, that all the apostolic powers, which did not thus cease, were thus transferred.

3. The power exercised by the Apostles was a general ambulatory power, not confined to particular districts. This was exactly suited to the incipient condition of the church, but could not supersede the necessity of permanent and local officers, after the planting of particular churches. Now the elders and deacons, of whom we read in the New Testament, are the elders and deacons of particular churches, after whose appointment the irregular supervision of the Apostles might be expected to cease, as being no longer needed. On the hypothesis, that the apostles were commissioned merely to plant the church in various countries, and ordain permanent officers who should exercise such of the apostolical powers as were necessary for the continued existence of the church, while all the others ceased;—on this hypothesis the course of things could hardly have been different from that which is recorded. This, then, affords a third ground of presumption that the supposition is coincident with fact.

4. A fourth ground is, that the apostolic functions which all admit to have been subsequently exercised by Presbyters, are precisely those which, in their own nature, are the most important, namely, the preaching of the gospel and the administration of the sacraments. However important the powers of ordination and discipline may be, they derive their importance from the others. The end of discipline is to preserve purity and exclude the unworthy from the peculiar privileges of the church. The end of ordination is to secure a valid administration of the word and sacraments. If the Head of the Church had left this ministration to any one who chose to perform it, without special ordination to an office, whatever inconveniences might have attended that arrangement, it could not have impaired the intrinsic value of the word and sacraments. But if, on the other hand, there were no word and sacraments, ordination would be useless. And the same may be said, *mutatis mutandis*, of government or discipline. These then (ordination and discipline) are subsidiary functions which derive their value from the relation they sustain to others. Now if the office of a Christian Presbyter had been invested with powers of a subordinate nature, that is, such as derive their value from their being necessary to the exercise of others, it might have been alleged, with some degree of plausibility, that the Apostolic office was designed to be perpetual for the sake of those functions which were not bestowed on Presbyters, but which were essential to the being of the Church. But when we find that the lower office was invested with those powers which possess a necessary and intrinsic value, this, to say the least, adds strength to the presumption that the Apostolic office, which was thus succeeded by another order, in its most important functions, was intended to be temporary.

5. On the supposition, that some apostolic powers were neither shared by Presbyters nor discontinued, there is no means of determining what these reserved powers were. For if it be said that all which were not extended to Presbyters were thus reserved, this, in the first place, presupposes the decision of the question whether Presbyters ordained and governed; and, in the next place, supposing that they did not,

the successors of the Apostles must, according to this rule, possess the power of working miracles, which certainly belonged to the original apostles. If it be said that this was a temporary gift of an extraordinary nature, then the power of bestowing the Holy Ghost was also temporary. But this our opponents are unwilling to admit. There is, in fact, no unity among Episcopalians, as to the precise powers which have been continued in their Bishops as successors of the Apostles. Some confine their claims to ordination. Some add discipline, as rightfully belonging only to the Bishop. Others add the power of bestowing the Holy Ghost. This last is inseparable from the gift of miracles. Whenever the effects of the gift of the Holy Ghost, conferred by the Apostles, are described, they are of a miraculous nature. The power of bestowing the more inward and spiritual influences of the Holy Ghost, is not only never claimed, but is expressly disclaimed. The Church of Rome is therefore more consistent than the advocates of High Church Episcopacy, in claiming not only the power of conferring the Holy Ghost, but also its inseparable adjunct, that of working miracles. Our present design, however, is not to disprove the possession of this power, but to show the want of harmony among those who maintain that certain apostolic powers are continued in the church, by means of ministers distinct from and superior to Presbyters. And the design of showing this is to illustrate the impossibility of drawing any line between the powers which ceased or were transferred to Presbyters, and those which are alleged to have been continued in the apostolic office. And the use which we propose to make of this impossibility is simply to strengthen the presumption which has been already raised in favour of the doctrine that the Apostolic office, as distinct from that of Elder, and superior to it, was a temporary one.

The grounds of the presumption, then, are (1) that the twelve apostles are referred to in the New Testament, as a well known body of men, limited in number, and not to be increased, except in the extraordinary case of Paul, which he himself describes as a remarkable exception—(2) that some of the powers exercised by the original apostles are no longer in existence—(3) that some, which still exist, are exercised by Presbyters, and were so exercised in apostolic times—(4) that those which are thus exercised by Presbyters are in themselves the most essential to the existence of the church—(5) that the office of Presbyter has been continued in the church for the very purpose of succeeding the apostles in these functions, and with a view to permanent action within fixed local bounds—(6) that the advocates for the perpetuity of the apostolic office are not agreed among themselves as to the powers which now belong to it, and that this want of agreement arises from the silence of Scripture, and the impossibility of fixing any principle, by which a line may be drawn between the powers which are thus continued and those which have ceased or been transferred to Presbyters.

Waving the positive conclusions which might not unreasonably be deduced from these premises, we shall merely insist upon their furnishing a strong presumption, that the apostolic office was intended to be temporary, bearing the same relation to the permanent ministry that a constituent assembly or convention bears to the legislative body which succeeds it. We say there is presumptive proof of this, so strong that it can only be countervailed by positive evidence from Scripture. The facts, which have been stated as the grounds of this presumption, may be clearly proved from Scripture. It is not too much to ask, then, that if another fact is to be added to the list, namely, that some of the apostolic powers were neither discontinued nor transferred to Presbyters, and that for the exercise of these reserved powers the apostolic office was itself continued, some explicit declaration of the fact may be adduced to counter-vail the strong adverse presumption. And this brings us back to our first position, that THE CONTINUANCE OF THE APOSTOLIC OFFICE, IN ADDITION TO THOSE WHICH RELIEVED IT OF ITS MOST IMPORTANT FUNCTIONS, IS NOWHERE EXPLICITLY ASSERTED IN THE SCRIPTURES. As the presumptions are so strong against the supposition of a permanent apostleship, the very silence of the scriptures might be urged as a decisive proof. It cannot be denied, however, that the force of this negative argument would be destroyed by proving that the scriptures *indirectly* recognise the apostolic office as perpetual. This leads us to another view of the subject.

(To be continued.)

[For the Banner of the Covenant.]

Historical Sketches.**THE HISTORY OF THE PRIMITIVE CHURCH IN IRELAND TILL THE ESTABLISHMENT OF POPERY.**

(Continued from page 239.)

We shall now examine the signification of some ecclesiastical terms, as used by the Culdees, which have changed their meaning very much in these last five or six centuries. The first which we will notice, is the term *monastery*. In the very meagre accounts of these servants of God which have reached us, we find this term very often used; and those who believe the lies of the man of sin think that in its use and some others which we shall notice, they have authority for their iniquitous system of monasteries. But its signification, as used by modern Romanists, is as different from its original signification among the Culdees, as are the practices of the Roman Catholic monasteries of the nineteenth century from those of the monastery of Iona in the seventh century. The first point of disagreement which we notice is, that they entered into the matrimonial relation. This is proved by the fact that some offices in the monastery were hereditary for many generations, as in the monastery at Armagh in Ireland, and St. Andrew's, in Scotland. Instead of thinking the connubial relation inconsistent with this character, it was esteemed honourable among them. But whenever any of the Culdees had to minister in holy things, they abstained from their wives, after the manner of the Eastern churches. Another point of disagreement was their contempt of the things of this world. They cared nothing for riches. Bede says that all the gifts conferred on them by kings and the rich of this world, they generally distributed to the poor. These monasteries may be viewed as colleges, or places of learning, in which the useful branches of knowledge were taught. They were the seminaries of the church, both in Ireland and North Britain. The presbyters ministered in holy things to those in their vicinity, and they were training others and sending them forth to preach whenever they had a call or any prospect of success. The next term which we notice is *saint*. This term has changed its meaning very much, as it is now used by Roman Catholics. In the Primitive Church in Ireland it only expressed veneration for the real virtues of godly pastors. It was used nearly, if not entirely, in the same signification as Reverend with us, and was a general title for men in the sacred office. Hence St. Ibas, the predecessor of St. Patrick, and St. Cormic, and St. Columille. This title was very different in those times from the popish term saint; for "the stench and fog of Tiber's marshes and the Papal bog" had not yet darkened the face of the church in Ireland. The last term which we will notice, is *bishop*. We know no ecclesiastical term so much changed by the transforming influence of the mystery of iniquity as bishop. It has been so much perverted from its Scriptural use and that which it had among the Culdees of Scotland and Ireland, that their descendants have altogether discontinued its use for ages. Among the Culdees every pastor was a bishop; and when they met in council it was on perfect parity, and decisions were made by votes. These bishops were so unlike the diocesan bishops of our times, that they themselves were not ordained by bishops, but mostly by the presbyters of the monasteries, as appears from the account of

Bede in reference to some applications made to the different monasteries for bishops to teach and preach the gospel. Bede denominates the men who ordained and sent them forth, "*majores natu Scotorum.*" Colman, who succeeded Finan as bishop in the nation of the Angles, says that he received his episcopal orders, of whatever kind they were, from the college of the elders. When he defended his own mode of celebrating Easter in a synod held at Strancschalch to examine into the time of observing Easter, he says: "The Easter which I keep I received from my elders who sent me hither as bishop, which all our ancestors, men beloved by God, are known to have celebrated in the same manner." Had he been ordained by a person of a superior order, he would unquestionably have made some reference to him; if not for adding to his own dignity, at least to give greater authority to the ritual for which he contended. Whatever was the distinguishing characteristic of the bishop among the Culdees, it is evident from Bede, that their authority was very different from those called diocesan. Speaking of Iona, he says, that it is always wont to have for its governor a presbyter abbot, to whose authority the whole province, even the bishops themselves, by an unusual constitution, ought to be subject after the example of their first teacher, who was not a bishop, but a presbyter and monk, viz. Columba. This is very different from the modern notion of episcopacy. This testimony of Bede is so unanswerable against the present episcopal order, that some of their ablest writers have strained every nerve to overturn it; but their efforts have been to no purpose; as Jamieson, in his history of the Culdees, shows in reference to what Bishop Lloyd says on this testimony of Bede.

Having in this very brief manner examined these ecclesiastical terms, which are so very important to be acquainted with, in order to understand their perversion by the man of sin and others, who wish to keep some parts of the filthy robes of popery, we shall now examine the doctrines of the Primitive Church in Ireland. The supremacy of the decisions of the Scriptures in matters of religion, lies at the foundation of all revealed religion. Therefore we shall first examine what the Primitive Church in Ireland taught concerning this doctrine. It received the Bible as the only rule of faith. It did not acknowledge traditions, councils, or papal dogmas, in opposition to the Scriptures, or as equal to them. Todd says in his History of the Primitive Church in Ireland, "that one of the most remarkable features of the church in the fifth century, was a sincere love of the Holy Scriptures, an intimate acquaintance with their letter, particularly the Psalms and New Testament." Finian, who founded the far-famed school of Clonard, A. D. 520, was so well versed in the Scriptures, that the fame of his biblical knowledge still shines through the clouds of time. A writer of his life tells us, "that students came from all parts to study the Scriptures under his instructions," and adds, "he was full of wisdom, as a scribe most learned to teach the law of God's commandments." About fifteen years after the establishment of Finian's school, a monastery was erected on an island near the mouth of the Shannon by a bishop named Sinon, to which a great many monks came from the continent of Europe to study the Scriptures.

Columbanus, who was born in Leinster, in the year 539, A. D., and educated in the monastery of Bangor, in the county Down, who afterwards removed to France, and settled at Luxeuil, where he erected a

monastery, or school of learning, has the following admirable statement in one of his letters to Pope Boniface in reference to the Scriptures: "All of us natives of Ireland," writes Columbanus, "whose dwelling is upon the confines of the earth, receiving no doctrine beyond what the evangelists and apostles taught, are the followers of Peter and Paul, and of all the disciples who, by Divine inspiration, wrote the sacred canon of Scriptures. Amongst us there has been no heretic, no Jew, no schismatic; but we adhere with unshaken firmness to the Catholic faith, as we received it at first, to wit, from the successors of the blessed apostles." This testimony in reference to the supremacy of the Scriptures as the standard of faith in the Primitive Church in Ireland, is conclusive. But, as this doctrine is of great importance in deciding whether Catholicism had a place in Ireland or not at that time, we shall refer to one or two other testimonies equally as decisive in support of the supremacy of the decisions of Scripture in the ancient church in Ireland. Every one in the least acquainted with the early history of Ireland, knows that St. Columba was among the most distinguished men of his age. Bede tells us concerning him and his successors, "that they observed only those works of piety and chastity which they could learn in the prophetic, evangelical, and apostolical writings." And in a special manner he notices one of the principal successors of Columba, bishop Aidan, "that all such as went in his company, whether they were of the clergy or of the laity, were tied to exercise themselves either in the reading of the Scriptures, or in the learning of psalms." Long before the time of Columba or his successors, Chrysostom writes in reference to Ireland and Britain: "Although thou didst go unto the ocean and those British isles, although thou didst sail to the Euxine Sea, although thou didst go into the southern quarters, thou shouldst hear all men every where discoursing matters out of the Scriptures, with another voice, indeed, but not with another faith, and with a different tongue, but with an according judgment." And St. Patrick, in his Book of the Abuses of the World, writes, "that the continual meditation of the Scriptures gives special vigour and vegetation to the soul."

The next doctrine to which we refer is the Deity of the Lord Jesus Christ. This is the cardinal doctrine of Christianity, the foundation on which the building of mercy rests. On this doctrine we quote from another letter of Columbanus: "If, as I have heard, some do not believe two natures in Christ, they are to be accounted heretics rather than Christians; for Christ, our Saviour, is very God, eternal, without time, and very man, sinless, of time; who according to his divine nature is co-eternal with the Father, and according to his humanity is younger than his mother, who, born in the flesh, was not, however, absent from heaven, abiding in the trinity lived in the world. And, therefore, if it be written in the fifth synod, as some one told me that he who adores two natures has his prayers divided, theasserter of this heresy is divided from the saints and separated from God. For we, in respect to the unity of person in which it hath pleased the fulness of the Godhead to dwell bodily, believe one Christ, God and man, because he who descended is the same who ascended above all heavens to fill all things."

In the doctrine of justification they rejected the merits of saints, papal penances, and the merits of themselves; believing in justification

by faith in Jesus Christ. Usher, in his *Religion of the Ancient Irish*, chap. 2, has several long quotations from the writings of two very old Irish expositors of the Scriptures, Sedulius and Claudius, which show the soundness of the faith of the Primitive Church in Ireland on this doctrine. We give a few of these quotations. "They taught, that the law was not given that it might take away sin, but that it might shut up all under sin: to the end that men, being by this means humbled, might understand that their salvation was not in their own hand but in the hand of a Mediator. That by the law cometh neither the remission nor the removal, but the knowledge, of sin: that it taketh not away diseases, but discovereth them; forgiveth not sins, but condemneth them. That the Lord God did impose it, not upon those that served righteousness, but sin; namely, by giving a just law to unjust men, to manifest their sins, and not to take them away: forasmuch as nothing taketh away sins but the grace of faith which worketh by love. That our sins are freely forgiven us, without the merit of our works: that through grace we are saved, by faith, and not by works; and that therefore we are to rejoice, not in our own righteousness, or learning, but in the faith of the cross, by which all our sins are forgiven us. That grace is abject and vain, if it alone do not suffice us: and that we esteem basely of Christ, when we think that he is not sufficient for us to salvation. That God hath so ordered it, that he will be gracious to mankind, if they do believe; that they shall be freed by the blood of Christ. That, as the soul is the life of the body, so faith is the life of the soul: and that we live by faith only, as owing nothing to the law. That he who believeth in Christ, hath the perfection of the law. For whereas none might be justified by the law, because none did fulfil the law, but only he who did trust in the promise of Christ. That this righteousness, therefore, is not ours, nor in us, but in Christ, in whom we are considered as members in the head. That faith, procuring the remission of sins by grace, maketh all believers the children of Abraham: and that it was just, that as Abraham was justified by faith only, so also the rest that followed his faith should be saved after the same manner." Those who compare the teachings of the council of Trent on the doctrine of justification, with the writings quoted above, will see, that there is a great gulf between modern Catholicism and the Primitive Church in Ireland. Transubstantiation, the most monstrous absurdity which has been broached since God stretched the heavens over the earth, was unknown to the Primitive Church in Ireland. There are still extant many discourses of preachers in the Primitive Church in Ireland on the Lord's supper, which prove that the absurdities of Romanism concerning this ordinance were not received. The people received the cup equally as the bread. Usher's *Religion of the Ancient Irish*, chap. 4: "For in the sacrament, they say the several elements be consecrated, not into Christ's whole person as it was born of the Virgin or now is in heaven." Bede relates, "that one Hildmer, an officer of Egfried, king of Northumberland, entreated Cuthbert to send a priest that might minister the sacrament of the Lord's body and blood unto his wife, that then lay a-dying." Sedulius says, "he left a memory of himself unto us: even as if one that were going a far journey, should leave some token with him whom he loved, that as oft as he beheld it, he might call to remembrance his benefits and friendship."

[To be continued.]

Family Circle.

AN APPEAL TO MOTHERS.—In the vicinity of Philadelphia, there was a pious mother, who had the happiness of seeing her children in very early life brought up to the knowledge of the truth, walking in the fear of the Lord, and ornaments in the Christian Church. A clergyman who was travelling, heard the circumstance respecting this mother, and wished very much to see her, thinking there might be something peculiar in her mode of giving religious instruction which rendered it so effectual. He accordingly visited her, and inquired respecting the manner in which she discharged the duties of a mother in educating her children. The woman replied, that she did not know that she had been more faithful than any Christian mother would be in the religious instruction of her children. After a little conversation, she said: "While my infants were on my lap, as I washed them, I raised my heart to God that he would wash them in that blood 'which cleanseth from all sin;' as I clothed them in the morning, I asked my heavenly Father to clothe them with the robe of righteousness; as I provided them with food, I prayed that God would feed their souls with the bread of heaven, and give them to drink the water of life. When I have prepared them for the house of God, I have prayed that their bodies might be fit temples for the Holy Ghost to dwell in; when they left me for the week-day school, I have followed their infant footsteps with a prayer that their path through life might be like that of the just, which shineth more and more unto the perfect day; and as I committed them to the rest of the night, the silent breathing of my soul has been, that my heavenly Father would take them to his embrace, and fold them in his parental arms."

Here is the influence of the silent, unseen exertions of a mother; an influence which will be felt when those external accomplishments and fleeting enjoyments which many labour to give their children, shall be forgotten or remembered only as the means of smoothing a rapid descent to the world of sorrow.—*Treasury.*

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HINTS FOR CHILDREN.—If there are among my readers any who are in the habit of jumping up behind omnibusses and other carriages, I beg them to discontinue it, for it is dangerous as well as vulgar. It is a small fraud and may lead to a greater, and is often the first step to rowdiness.

Do not deface walls, doors, or door-steps, with writing on them.

It is ill-bred to walk heavily, to slam doors, to make any unnecessary bustle or fuss.

It is ill-bred to shuffle with your feet, to drum with your fingers, to put them in your ears or your mouth, to bite your nails, or to have any tricks with your hands.

It is ill-bred to use slang words, or phrases.

Indecent and profane expressions are something far worse than ill-bred; they indicate that you do not revere God, nor respect man. But they are also vulgar. Profane and indecent words degrade you. If you respect yourself, you will not use such language, nor will you listen to it.—*Miss Sedgwick.*

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THE ALARM WATCH.—A lady who found it difficult to awake so early as she wished in the morning, purchased an alarm watch. These watches are so contrived as to strike with a very loud whirling noise, at any hour the owner pleases to set them.

The lady placed her watch at the head of the bed, and at the appointed time she found herself effectually aroused by the long rattling sound. She immediately obeyed the summons, and felt better all the day for her early rising. The alarm watch faithfully performed its office, and was distinctly *heard*, so long as it was promptly *obeyed*. But after a time the lady grew tired of early rising, and when she was awakened by the noisy monitor, she merely turned herself and slept again. In a few days the watch ceased to arouse her from her slumber. It spoke just as loudly as ever, but she did not *hear* it, because she had acquired the habit of *disobeying* it. Finding that she might just as well be without an alarm watch, she formed the wise resolution, that if she ever heard the sound again, she never would allow herself to disobey the friendly warning.

Just so it is with conscience. If we disobey its dictates, even in the most trifling particulars, or allow ourselves to do what we have some fears may not be quite right, we shall grow more and more sleepy until the voice of conscience has no longer any power to awaken us.—*The Child's Gem.*

A TOUCHING THOUGHT.—To an afflicted mother, at the grave of her deceased child, it was said, “There was once a shepherd, whose tender pastoral care was over his flock night and day. One sheep would neither hear his voice, nor follow him; he took up her little lamb in his arms—then the sheep came after him.”

The Sabbath School.

SOME OF THE DUTIES OF A SABBATH SCHOOL TEACHER.

DEAR TEACHER:—God has given you a work of momentous interest to do. In that little class which gathers so lightly around you every Sabbath, there are immortal souls, and such is the very constitution of their nature, your words and looks and actions will all almost necessarily bear upon their happiness or misery for time and eternity. Which shall it be? Will you, under God, lead them to salvation: or will you, in indifference to your charge, suffer them to pass on, and unwarned and unblessed, be lost for ever? O solemnly ponder your work, and let the following rules, which we affectionately lay before you, receive your serious and prayerful adoption:

1. I must enter upon this work with a deep sense of my ignorance and weakness, looking to God for wisdom and strength, and feeling that if any good is to succeed my labours, it must be wrought by Him.

2. I must be *regular* and *punctual* in my attendance. Providence alone must detain me from my class. I shall expect to find my scholars present at the appointed time, and surely they have an equal right to look for punctuality on the part of their teacher.

3. I must become acquainted with each member of my class. This must not be a mere general acquaintance, but must be personal, reaching to their homes, occupations, dispositions, minds, and habits. I feel this duty to be one of essential importance, not only that I may secure their interest and affection, but that I may be able successfully to adapt my instructions, reproofs, and exhortations; and especially that I may be led to realize my responsibility for the soul of each.

4. I must be prepared for the weekly duties of the school. If I expect to instruct others, I must spend much time in the prayerful study of the word of God. My aim must be to exhibit the truth in plain, familiar terms, with such illustrations as my knowledge of those I teach, leads me to suppose will be understood. In addition to the duty of teaching, I need a heart prepared for the devotional exercises of the school.

5. I must study to maintain a walk and conversation so ordered, that I may give no occasion for stumbling to any. I must take heed lest through my pride, passion, or worldliness, I destroy by my practice whatever good impressions my instructions may have produced.

6. I must not let a Sabbath pass without kind and earnest exhortations to each scholar on the subject of personal religion. Christ and his cross must be the main theme of my instructions.

7. I must be faithful in visiting any that may be absent, from sickness or other causes. In case of sickness, it will be my duty and privilege to be with such frequently, to counsel, to instruct, to pray with them: as well as, if necessary, to minister to their temporal wants.

Finally. I must humbly and patiently wait for the blessing of God upon my labours, *watching* for the gracious influences of His Spirit to awaken and convert the souls committed to my care.

“Feed my lambs.” “Of such is the kingdom of heaven.” “And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.”

RELIGION OF THE YOUNG.

The young want religion to lay the foundation of a good character. When the prophet Elisha was living at Jericho, some of the people came to him and told him that the water was very bad. Now the city of Jericho was supplied with water from a spring, which was conducted to the city, I suppose, in an aqueduct of some kind. And what did the prophet do? He did not go to the streams which conveyed the water to different parts of the city to see if he could purify them; but he went and cast salt into the spring, and the water was made good. This is what we must do; cast salt into the spring, that the stream of life may run pure. The young want their hearts purified by the influence of true piety, in order that their characters may be formed upon the true model.

Miscellaneous Communications.

[For the Banner of the Covenant.]

THE SUSTENTATION AND MISSIONARY MOVEMENTS OF THE EASTERN REFORMED PRESBYTERIAN SYNOD, IRELAND.

Dear Sir,—You have requested me to give the public, through the Banner, some account of the proceedings of our brethren in Ireland, in respect to their sustentation and missionary movements. I willingly comply with your request, not only because I feel a deep interest in the success of Christ's cause in the hands of our Irish brethren, but because I am aware that a similar interest is felt on their behalf by many both within and without the pale of the Reformed Presbyterian Church in the United States. But, in attempting to execute the task you have imposed on me, and which I thus voluntarily undertake, I feel at a loss where to begin; for there are *first* the schemes of the church and the machinery for carrying them out—*then* the principles upon which these schemes are based—*then* the history of the proceedings, and the *circumstances which led* the Eastern Reformed Presbyterian Church to *make* the experiment which has proved so successful in its result, and each of these subjects would form material for interesting reflection; but, if they were all discussed in one letter, its perusal would tire the patience of your readers. Rather, however, than risk such a disagreeable result, lest I should draw too largely on your own good nature, and on your valuable space, I will divide my communications into short epistles at monthly intervals. I cast myself on your courtesy; and I have no doubt of being allowed an ample latitude of discretionary power in regard to the manner and matter of my correspondence.

You are aware that an Irishman has the general reputation of putting the wrong end of his story foremost; and such is the "go-a-head" genius of an American, that he will scarcely exercise the patience necessary to listen to a long story from the beginning. If I then make the last first, and begin at the end of my story, I will at once sustain my national character and gratify the taste of my American readers. In my present letter I will not detain them with an explanation of the schemes adopted by the Irish brethren, nor with a didactic discussion of principles, nor with a dry detail of historical facts, but at once answer the question, What is the result of the matter? and, with your permission, inquire again into the steps which have led to this result.

In answering this question, it may be said, in one word, that a considerable revival of religion has taken place within the bounds of the

Eastern Reformed Presbyterian Church. I do not mean a mere religious excitement, such as has sometimes passed under the name *revival* in this country; for no section of Presbyterians in Ireland know any thing of camp or protracted meetings, &c.; but I mean a deeper and more general concern for the soul's salvation, the spread of the gospel, and the glory of the Redeemer, indicating the presence and influence of the Divine Spirit in the midst of the church. There is some evidence of this in the increased attention given to Sabbath-school education, in the systematic instruction of the youth through the medium of two Bible classes formed in connexion with each congregation, and superintended by minister and session, at such times and in such places as may be found most convenient for all parties to attend. One of these classes is a *junior*, and the other a *senior* class, consisting of such as seek to come forward to the table of the Lord. Not only in this way has a revival been prosecuted and evidenced, but also by the youth of the church being *almost all* employed actively in *doing* something for the cause of Christ on earth. They are to be found in every congregation, and in the bounds of every fellowship meeting, not only with their collecting cards in their hands endeavouring to raise money for the extension of missionary operations by others, but engaged themselves in *missionary labour*, distributing tracts among their neighbours, conveying *missionary, temperance, and religious* information.

Your readers can conceive what an extensive and blessed effect would be produced in a community if *all the youth of a large church* were thus to consecrate their energies to advance their Saviour's cause and kingdom in the world.

An additional proof of the people's increased interest in the cause of Christ, is the fact that during the last two years and a half they have raised their ministers' salary, or stipend, as it is called, from £55 on an average, to £80 a year; for the greater the sacrifice we make for any cause, the more we must love that cause. The value of this fact can be only appreciated when remembered in connexion with other considerations. The congregations are generally small. Their constituents are generally poor. They have thus increased their contributions for gospel support during a season of unparalleled misery in Ireland, a year of "famine, pestilence, and death." They have, for the most part, supported their own poor, whilst those of other denominations have been permitted to go into the workhouse. The average yearly stipend paid by the people of the Irish Assembly to each of their ministers, is just £40; that is, the one-half of what has been paid to our ministers. Whilst the liberality of our people was increasing, that of all other denominations was declining. So much was this the case among the people of the Assembly, that application was made to government to allow the payment of royal bounty to congregations without requiring £35 of stipend from them. [This amount of stipend is required from each congregation as a qualification for receiving the bounty.] And it was intimated in the Assembly's application to government, that the pressure of the times required an *augmentation* of the bounty, instead of warranting the withholding of it. The government refused compliance with the application; and, instead of yielding to the hint about augmentation, published an official report upon the subject, and held up the liberality of our church as an example to the

Assembly. I need not tell your readers that the Reformed Presbyterian ministers in Ireland have never accepted of the *Regium Donum*, and that they have all along objected to it from principle; and this favourable notice of the humble efforts of their people from such a quarter was considered by all parties as the more honourable testimony on their behalf. It was one means of bringing our movements more extensively before the public, and of fixing the attention of other ecclesiastical bodies upon the schemes of our church; and now, what is the consequence? A small, but honoured body of seceders, who, under the leadership of Dr. Bryce, refused the *Regium Donum*, when accepted by their brethren, have been trying to introduce our plan of a common fund among them. Our residuary brethren of the Reformed Presbyterian Church, from whom a painful necessity has for years separated us, have taken a leaf out of our book, and are now making a successful application of the lesson we have taught them. And even in connexion with the largest Presbyterian body in Ireland, the subject has occupied attention, excited considerable interest, and has been discussed in presbyteries, and in the Assembly itself. I have the strongest conviction that there will be a more extensive adoption of our principles and plans, and that the happiest consequences will result thereby to the church.

But a more particular explanation of these principles and plans I must reserve for another opportunity.

In the mean time, wishing you all success in your works of faith and labours of love, I subscribe myself, your brother in Christ,

JOHN NEVIN.

Williamsburgh, L. I., 20th July, 1849.

WAR AND THE GOSPEL.—The Christian nations of Europe and America expend every year in preparations for war, £200,000,000. This amount, when compared with “the most comprehensive form of Christian charity,” stands thus:—For preparations for war, *per day*, £548,000. For preaching the Gospel of peace to the heathen, £1,640; or, to make the comparison more distinct, *one pound sterling* for preparations for war between Christian nations, against *one-half penny* for evangelizing the Pagan world, and bringing myriads of benighted idolaters to bow to the sceptre of the Prince of Peace! *Or, millions for Mars, and miles for the Messiah.*

Domestic Missions.

CALLS FOR AID.

From every quarter of our land we receive, from time to time, the most urgent calls for the supply of the ordinances of the gospel. The cause of genuine Reformed Presbyterianism appears to be reviving in Vermont, one of its ancient strongholds, but where, from various causes, it had greatly declined. A letter received from Rev. R. A. Hill, whose labours in this region have been very abundant, and, we rejoice to say, highly successful, contains the following passages:

“I shall individually lay before your committee a statement of some facts in connexion with a district in the State of Vermont, with which I have become in some measure acquainted, and in whose supply with the ordinances from our Church, I feel particularly interested. This district is composed of two sections, one ten miles north, the other ten miles south of our congregation in Ryegate. “In both places the inhabitants have engaged to support the preaching of the gospel, if it be sent by the Reformed Presbyterian Church. A special effort has been made, and each section has subscribed and obligated itself to pay (except a small deficit, which will yet be made up,) an amount which will support a licentiate half the time for six months. After that time, if they be encouraged by a prospect of regular preaching from

our body, they hope to have a regular organization effected. Both these places I have named are neighbourhoods of much refinement, and considerable religious intelligence; but at present they are comparatively destitute of the ordinances. Many here are descendants of Reformed Presbyterians, who were driven from the church years ago on account of arbitrary measures taken in reference to Civil Magistracy, &c. Some of these connected themselves with the Congregationalist Church, but have never been satisfied, some have continued without the pale of the visible church; there are, too, a few Scotch Presbyterians in both neighbourhoods—all these are calling loudly and would gladly hail the supply of the ordinances as they were dispensed in the church and land of their fathers. In the southern neighbourhood they have no preaching except Congregationalists and Methodists. In this place there is an excellent church edifice, to which Presbyterians are entitled half the time. I think the Providence of God is calling us to come up and take possession of the land. In the other place they have the ordinances dispensed at no great distance (four or five miles) from this, both by the Associate on the north-east, and the Presbyterians on the south. But these seem not to have the desired effect. The people have been heretofore, in a great measure, torpid. Although descended from parents in both these churches, scarcely an individual (and some are gray-headed, and have large families around them,) has made a profession of religion. If encouraged by a prospect of preaching from our body, they propose building a church in Bachop's village, which is the centre of the neighbourhood, about three miles north of the meeting-house in Barnet, where our congregation now worship one fourth part of the time.

In compliance with Mr. Hill's urgent application, Mr. James Pierson has been sent to this region, and has entered upon his labours with his characteristic ardour.

We have already mentioned the commencement of a missionary station in Williamsburgh, L. I., under the care of Rev. John Nevin. We are happy to add, that the prospects of the speedy organization of a promising Church are very encouraging. The attendance in the place of worship is steadily increasing, and the Sabbath-school has nearly doubled its numbers.

In another part of the present number, our readers will find an account of the organization of a fifth Reformed Presbyterian Church in Philadelphia, and a sixth might be speedily established if there was any person to attend to it. The population of this city, by emigration, is rapidly increasing, and a most inviting field of usefulness is presented to any one who desires to labour in the Redeemer's vineyard. But where are the men to occupy the places already presented, or to open the new ground which promises such a rich spiritual harvest.

The Pittsburgh Presbytery has probably a larger number of vacant organizations, as well as missionary stations, than any other part of our Church. To supply adequately its demands for gospel labour would require nearly, if not entirely, all the licentiates in our whole Church.

From the Ohio Presbytery we receive a most urgent call on behalf of the Cincinnati congregation, the bush which has so often and so long been burning and is not yet consumed, but seems of late more flourishing than ever before. East and West Tennessee also call for help, the only places occupied by our church in the slave states, and which claim so much regard from the steady adherence of our members there, to the principles of our Church, notwithstanding the very meagre supply of the ordinances they have enjoyed.

The Western Presbytery has a most extensive field of exertion. Emigration from Europe as well as from our Eastern cities is rapidly covering its beautiful prairies with a population presenting features of character of a most pleasing kind. Men of enterprise, industry, integrity, strength and independence of mind, intelligence and good morals, are found throughout these regions, and numbers of congregations and stations have been regularly formed by the efforts of the laborious and devoted brethren of our connexion in that part of the Church. All the licentiates we have might be profitably employed there, yet but *one* is at present in their bounds. The Board of Missions are most earnestly desirous of sending more to that region, and will do so as soon as possible.

In view of such circumstances as these, on which we might enlarge at great length, is it not manifest that Divine Providence is urgently calling upon every one who loves the principles and the worship of the Reformed Presbyterian Church to aid her in Domestic Missionary efforts. *Men* are needed, and *means* to sustain them. Who will say, "Here am I, send me?" Who will say, Here is my mite for the Lord's treasury, that those who minister at His altar may not be embarrassed in their labours, or compelled to abandon them, because they cannot live by the altar? There is much land to be possessed: let us not be slothful, but go in and occupy on behalf of the exalted and blessed Mediator.

COLLECTION FOR DOMESTIC MISSIONS.

In order that the work of Domestic Missions may be carried on with energy, it is absolutely necessary that liberal contributions be made for this purpose. The long and expensive journeys which many of our preachers have to make, and the deficit which there frequently is in the amount received from the stations they supply, require that the general treasury be supplied with funds adequate to meet the calls made upon it. It is the desire and effort of the Board to distribute the services at their disposal in an equitable and judicious manner throughout *our whole church*, and they wish to have at least *one* licentiate always within the bounds of each presbytery, and subject to its direction. In a matter in which *all* our church must feel a deep interest, and which our highest ecclesiastical court has specially recommended, it is presumed that no one who loves the system of doctrines and order we maintain will hesitate to give cordial assistance. The Board has felt it proper to recommend that a collection for Domestic Missions be taken up in all our churches, and they appoint the *First Sabbath of October*, as the day for attending to this object. The prospect of good to be effected is most encouraging, and the need of such an effort obvious, so that we think none can refuse concurrence with this arrangement. We hope that the ministers and preachers who may officiate on that day will direct the minds of their hearers particularly to this subject, and earnestly present to them the calls which Divine Providence is so loudly making upon us. If we be faithful to our duty, and the LORD be with us, we can do great things and prevail.

Foreign Missions.

JOURNEY UP THE GANGES.

River Ganges, March 10th, 1849.

Rev. and Dear Sir:—I have several times taken up my pen with the design of fulfilling my promise to you in my last, but have hitherto been prevented by some cause or other. I would now gladly defer till we should reach Saharanpur, but I know you will feel anxious to learn how we are getting on our way. In my last, I dropped my subject at our landing in Calcutta. At this point I now resume it. Calcutta, by its inhabitants and English letter writers, has received the pompous title of the “City of Palaces”—a title not altogether inappropriate, when applied to the English part of it, as the houses in this part are constructed on a very expensive scale. The approach to the city is both imposing and picturesque, the frowning battlements of Fort William, and the towering grandeur of the Governor-General’s residence close by, together with the long line of stately shipping—the finest in the world—that extends along the numerous ghauts, constitute the former; while the incessant crowds of natives upon the shore—their primitive dress and occupations—the swarming varieties of native crafts that navigate the river, with a thousand other little specifics, all strange to newly arrived European or American eyes, make the picture complete. Upon entering the city, a stranger would hardly suppose that it was inhabited by Europeans, were he not convinced that the splendid houses on either side have had their model from the West, and that those carriages which occasionally roll by, and some of those numerous Palanquins that crowd along the streets, contain none other than genuine white faces. Very few Europeans are to be seen walking in the streets—the Bazaars and places of business are exceptions—they think it lowers them in the native estimation to be seen out of doors on foot.

An immense park or parade ground at the lower end of the city, intersected by excellent roads, affords good scope for airing, to which the English attend with religious punctuality, morning and evening. At

these times, English Calcutta betakes itself to the open air, and may be seen in all its glory as in one grand Panorama, rolling along for miles over this open plain. I think it is a custom in this climate indispensable. Its exhilarating effects upon the mind must prove very conducive to health. The English in Calcutta appear to live not only comfortably, but *luxuriously*. I am informed by Mr. Campbell, that there is very little improvement visible in the city since he passed through it first. Every thing seems stationary; and to stand still in India, is to deteriorate. The sanitary condition of the city, in my opinion, is not well cared for; many nasty filthy narrow streets are met with, even within the part called English; and the miserable hovels in which the natives live, can hardly fail, during the warmth of the hot season, to prove the fruitful seed-beds of every disease.

I think much more might be done for the social elevation of the natives in Calcutta, by the authorities; such as obliging them to build houses of a particular model, and lay out their streets in accordance with a particular plan. But I understand the authorities are so hampered by instructions from the "Board of Directors" in England, that nothing of this practical character can be undertaken. Another reason, and perhaps the truth is, that no person here appears to take a real interest in the future well-being of the country. The great majority of the Company's servants are more anxious to know when their time of service will be up, and they shall retire to spend their remaining days in England. They are here but as "birds of passage."—Business is conducted on a very large scale in Calcutta. There is sufficient evidence of this in the immense concourse of ships from all parts of the world, and engaged in all sorts of trade. Europeans almost all do their business through the natives, and as the latter are more disposed to look to their own interest than to that of their employers, it is a complete system of swindling and roguery. The first aim of both buyer and seller is to see how much they can overreach each other. This I am informed is the case in large matters as I have found it to be in small ones. An immense delay is requisite in procuring the smallest article.

The Bazaars commence business about 12 o'clock. Before this they are rarely open, and close about 6 P. M. Had I time and space to describe a day in the Bazaar, I am sure I could amuse you, but it would require a letter by itself, hence I forbear. I intrusted all my little purchases, &c., to Mr. Campbell. He knows the native character so well that it is impossible to deceive him. Besides, his tact for business is so great, and moreover, he is so good-natured, that he is fully a match for the williest of the natives. I have learned much from him by being in his company. I have seen more of the native character than I would otherwise have done. Here I would suggest to any young man or men who may come after me to this country, the propriety (if at all practicable) of coming in company with a returning missionary. Experience is so essential, and all that the most knowing *at home* can attain, is nothing to fit him for Calcutta and the inland journey. When I hear the tales of woe told by those who came for the first time alone, I am thankful that Mr. Campbell is with me. With him I have been comparatively at ease.

Excuse this digression, I brought it in under the head of business, because the first part of the American Missionary's career in India, is in the Bazaars of Calcutta, in endeavouring to procure something for his

inland journey, and the commencement of his house-keeping. Of the limited means placed at his disposal, it is equally his interest and his duty to be economical, but without some assistance in which he can place dependence, he is sure to be fleeced, although, at the time he may be ignorant of it. The Board in New York have published a set of instructions to Missionaries, but the ones I have seen are so imperfect as to be almost *useless*. I should like to see something of the kind from the pen of Brother C. It is absolutely necessary.

But to return. The moral and spiritual condition of Calcutta, is that of a great Heathen City. What can any city be where there is no fear of God, and of course no correct motive to duty. This I speak of the Heathen part. The English, you know, whether from habit or otherwise, are all a *church-going* people. There are in Calcutta, many good men—many servants of the Most High—but there is also, as in our large commercial cities at home, much depravity. Many Europeans of no character, and a low class of East Indians who live pretty much as the Heathen themselves, form a community very disreputable indeed. Among this class of Europeans, I am sorry to add, *American* Sailors are in the habit of mixing. I will here mention a fact that occurred while we were in Calcutta; one which is a call upon all good men in America to exert themselves in every possible manner for the reformation of that important class of the community, the Sailors. An American Sailor belonging to the ship *Burmah*, (from Boston, I think,) and calling himself “Yankee Bill,” killed an English Sailor in a midnight drunken row. They had been at the usual resort of drunken Sailors, in a Tavern in the Salt Bazaar,—had been turned into the street by the Police, when some slight dispute occurring, the criminal struck the deceased with a “slungshot,” producing almost instant death. I had these facts from the Sergeant of the City Police, in whose custody the man was. What an example before the Heathen, and that too, by an American—from a country, of all others—the most temperate. All ships from the port of Boston are strictly temperate ships, but all the men are not, and when the restraints of home and friends are gone, as in Calcutta, then it is that their true character is seen. It is customary for American Captains, when at this port, to advertise in the public papers cautioning all persons against trusting the sailors. When will our American sailors be trustworthy? there should be in every maritime city, many like our good friend in Boston, whom we met on the “*Dolphin*,” solely devoted to the redemption of sailors. Another matter I would here mention, not very creditable to your good “City of Brotherly Love.” Not far from where the “*Dolphin*” lay at anchor in the Hoogley, lay another *most beautiful vessel* bearing the American flag, and on her stern in large letters, “Heber, of Philadelphia.” When I saw her, I was astonished that I had not heard of her sailing, and she appeared newly-arrived. Upon inquiry I found she had not come from America directly, but from China. She is engaged in the OPIUM TRADE: a trade which I think stands next to the *slave trade* in the rank of *respectability*. Could your enterprising Philadelphians find no better employment for this noble vessel, than to carry between two Heathen nations, an article, the consumption of which tends to social deterioration and personal self-destruction? What a prostitution of names this beautiful vessel *exhibits*, Heber and Philadelphia! Unworthy both of the man and the city.

(To be continued.)

LATEST INTELLIGENCE FROM INDIA.

The last steamer brought several communications from Rev. J. R. Campbell, an extract from one of which will be found subjoined. The encouraging aspect of our foreign missionary operations should cause sincere gratitude, and stimulate to continued efforts to sustain them.

Saharanpur, May 25, 1849.

Reverend and dear Brother:—Your very interesting letters of March 17th to brother Woodside and myself were received on the 14th May. This is, I believe, the speediest communication we have ever had from the United States. How surprising to think that half the globe can be encircled in fifty-seven days, including all stoppages on the way! This leads us to hope that some of our enterprising friends will pay us a visit some of these days to see how the mission work goes on, and to witness the customs of Eastern life. The information you have given about our dear boys is very pleasing. How thankful we are that they are in such good hands, and under such favourable influences. I hope they will make rapid improvement both in the seminary and Sabbath school, and conduct themselves with propriety. We feel confident that they will receive much good advice from yourself as well as others, and that nothing will be wanting on the part of kind friends to supply the place of parents towards them. This greatly reconciles us in parting with them. Poor things, they cannot well understand the cause of this separation, or the meaning of the Saviour's language, when he said, "He that loveth son or daughter more than me is not worthy of me."

I wrote to you last month, but, as usual, in a great hurry. If life be spared, I trust there will be but few months that you will not hear from me. At any rate, you may expect to hear from some of us monthly, as we shall make arrangements to secure this. We rejoice that we have not only an opportunity of transmitting communications so frequently to you, but also, through you, to the many dear friends we have in the churches in America. To many of them I should delight to be able to write personally; but our missionary duties are now becoming so numerous and important, we fear it will not be in our power to do more than address them through public letters. To many of them with whom we have the pleasure of being acquainted we feel a warm attachment, and we can never forget the delightful seasons of intercourse we had with them during the recent visit to the United States. While they are zealously engaged in promoting the interests of religion in the interesting spheres where Providence has placed them, we wish to enlarge their views by laying before them the wants of the heathen world living without the Gospel, and perishing without God and without hope. We wish to enlist their aid in arousing the members of our churches to a deeper sense of their obligations to obey the command of the Saviour as he took leave of his disciples, and to still greater exertions in behalf of the millions who are living in all the darkness, and pollution, and hopelessness of Paganism. Oh, how long will believers in Christ, who feel the value of his precious Gospel, and the constraining influences of his love, slumber over his last command, and, without an effort worthy of so great a cause, allow one generation after another to go down to death without a voice to warn them of their danger, or to direct them to the door of hope which the Gospel opens. How easy

it would be, if the Christian world would join in real earnest, to send the Gospel to every part of the heathen world.

There is no want of means or men. This I could easily demonstrate. And would not the work be one worthy of the professed followers of *Him* who came to seek and to save the lost; who though he was rich for our sakes became poor, and who commendeth his love to us in dying for us while we were yet sinners! We cannot expect that the world will be reclaimed from the power of the Prince of Darkness until the people of God, clothed with the armour of light, go forward in the strength, and with the zeal of their Divine Master, to subdue the nations to the obedience of the faith. Evangelical effort, energetically directed and accompanied by ardent prayer, will accomplish wonders. The gospel is still the wisdom of God, and the power of God unto salvation among Jews and Gentiles. The preaching of the cross, though foolishness in the eyes of unsanctified men, is the *ordained* means of subduing the obstinacy of the natural heart. Would that the millions in this land, perfectly accessible, and perishing without the gospel, might hear the joyful sound, and turn from their idols to the living God.

The gospel is daily preached in several parts of the city here, and a much more respectful attention paid than in former years. The audience is always large at the new church, and on Sabbath when religious services are conducted, many of the hearers sit down and remain during the whole exercises. When the plans now laid are fully carried out, we hope that some good results will be manifest. The young men of the Orphan School, now acting as catechists, are conducting themselves much to our satisfaction at present. We had a very interesting meeting lately in the church, on the occasion of presenting to them and Mr. Coleman the presents sent out by the Board of Missions, as marks of respect and interest felt in them by the Christians at home. In the former part of the meeting I gave them an account of my travels from the time I left Saharanpur until my return, and told them some of the wonders that I saw. The account of rail-roads, steamboats, electric telegraph, cities lighted by gas, &c., seemed to surprise them. I then, in the name of the donors, presented them with the handsome and valuable articles sent, at the same time giving some advice. They returned their thanks in a feeling manner, and then the other brethren, Coleman and Woodside, followed with addresses. It was the most interesting public meeting I have ever seen at Saharanpur, and will be long remembered. The young men will write themselves next month, I think. We are all in good health, though the weather is most oppressively hot, yet what favours we have to acknowledge! We are in our old house. Brother Woodside has been living with us, but went to his own house the day before yesterday.

So far as we have opened our baggage, every thing is safe, without breakages. The electro-magnetic machine has been in operation, and surprised every body who saw it.—Your very affectionate brother,

J. R. CAMPBELL.

A GREAT ADVANCE IN BURMAH.—Rev. Mr. Abbott, of the Baptist Mission in Burmah, in a recent letter published in the Macedonian, states, that at a late meeting of the native Christian preachers among the Karens, thirty-five in number, they voted to look hereafter to the native churches themselves for support—doing it as a matter of Christian self-denial, that the Board in America might spend the more on other fields of labour. Rev. Mr. Binney gives interesting particulars of the progress of the work around Maulmain, and Rev. Mr. Ingalls represents the mission at Arracan as in a very prosperous condition.

Ecclesiastical Proceedings.

REFORMED PRESBYTERIAN SYNOD IN SCOTLAND.

[We continue in this No. the abstract of the proceedings of our sister Synod commenced in our last No.]

Professor La Harpe, of the Theological Seminary of Geneva, having been introduced by the Moderator, addressed the Synod in reference to the labours of the Evangelical Society of Geneva, in diffusing the Gospel in various parts of France and Switzerland, for which God has been affording remarkable facilities in consequence of the Revolution of last year. He stated that one of his chief objects in visiting Scotland this season, as a deputation from the Society with which he is connected, was to meet this Synod, and give them information respecting the important and inviting field of Evangelistic labour opened up on the Continent of Europe, and set forth its claims on whatever aid they might have it in their power to give. It was agreed, that as the report of the Foreign Mission Committee would bring the same subject under consideration of Synod, the final decision should be deferred till it was heard, and meanwhile it was unanimously agreed to thank Professor La Harpe for the address delivered and the information communicated by him, and to express the respect felt by the Synod toward himself personally, and the interest cherished by them in the labours of that excellent body, the Evangelical Society of Geneva. The Moderator communicated the decision to M. La Harpe, which he suitably acknowledged.

The report of the Foreign Mission Committee, was read by Dr. Bates. The Committee was re-appointed and somewhat enlarged. The following points engaged the serious and lengthened consideration of the Court:—

1. Whether this Church is willing to authorize Mr. Inglis to attempt the organization of a church among the colonists in Wellington, in connexion with the Reformed Presbyterian Church in Scotland.

The Synod, after serious deliberation, adopted the following motion, viz.:—

“That the Synod still adhere to their original purpose of missionary labour among the Aborigines, and so adhering do not deem it expedient to authorize the attempt to form a congregation in connexion with this Church among the colonists in Wellington, nor to support Mr. Inglis as a missionary among them; but that in the event of Mr. Inglis proceeding to organize a congregation on his own responsibility, the Synod reserve to themselves the power of judging of the principles on which it is organized, and of the relations to be maintained with it; or that if Mr. Inglis find it impracticable to resume his labours on heathen ground (which they hope will not be the case,) and prefer returning home, that the Committee be instructed to afford him the means of doing so.”

2. Whether the Synod is disposed to engage in Evangelical efforts on the Continent of Europe. The Synod unanimously responded to the question in the affirmative, and agreed to authorize a collection throughout the Church on the second Sabbath in July, or some Sabbath before the end of that month, in behalf of the diffusion of the Gospel throughout the Continent, leaving it to the Committee to dispose of the funds as they may think proper. Also, that the Committee consider the whole matter, and be prepared to report on a plan according to which aid may be given in diffusing the Gospel on the Continent.

CHEAP PUBLICATION SCHEME.—In consequence of the death of the convener of the committee on this scheme, Dr. Orr, and other circumstances, no matured report was submitted. It was, however, stated by Professor Symington, that some progress had been made in the preparation of the projected volume, though not, owing to various obstacles, so great as he could have wished; and that the whole matter would be submitted to an early meeting of the committee, which was re-appointed.

CORRESPONDENCE WITH ORIGINAL SECEDERS.—The Report having been called for, Professor Symington, Convener of the Committee, presented it. The Minutes of the Meetings of the Joint-committee were read, together with the Propositions which they have had under their consideration, and also a communication from the Synod of the Original Secession Church to the Court, containing the following Extract of the Minutes of that Church on the subject of the conference:—

“At Edinburgh, Davie Street Church, 4th May, 1849.

“The Synod of United Original Seceders being met, and constituted, *inter alia*,

“Received the Report of the Committee for Correspondence with other Churches.

The Committee produced the minutes of two conferences they had held with the Committee of the Reformed Presbyterian Church, and also some propositions drawn up by the joint Committees. After several members had expressed their minds, it was moved and agreed to:—That the Synod regret to learn that so little progress has been made towards agreement in sentiment between the two Committees, yet anxious to do all in their power to remove present differences, re-appoint the Committee for correspondence with other churches, with instructions to meet with the Committee of the Reformed Presbyterians, should there be any opportunity presented of meeting with them, or any prospect of matters being ripe for agreement in the profession of the truth."

The Committee of Correspondence was re-appointed; although we are sorry that the terms of the foregoing Minute appear to hold out very slender encouragement. According to it the meeting of the joint Committees is made to depend on the "prospect of matters being ripe for agreement in the profession of the truth." We had always considered the conferences as means of "ripening for agreement," by the opportunity which they afforded for mutual explanations, and of promoting confidence and brotherly love; and by the efficacy of united prayer in drawing down the influences of the Spirit of truth and peace. It is only thus, in our humble opinion, that agreement can at all be expected; and it were worth while to spend years in such intercourse for the sake of a consummation so desirable as the union of those who professedly maintain the covenanted Reformation.

OVERTURE REGARDING PREACHERS.—The following overture was submitted by the Glasgow Presbytery. It was deemed expedient, however, that it should lie on the table for consideration till next meeting of Synod:—

"Whereas it is of importance to the success of the Gospel, that the instruments employed in publishing it should be in some good measure acceptable to those among whom they labour—not only in the case of ministers, but also in that of preachers. In order to provide as far as possible that this may be the case, it is expedient that a definite and limited time should be fixed, at the expiration of which, the name of the preacher who has not obtained a settlement, should be dropped from the Synod's roll; it is therefore overtured by this Presbytery to Synod, to meet at Glasgow on Monday the 7th May current, to pass an enactment that the name of any preacher who has not obtained settlement within a period of years from the time of his being licensed, shall be dropped from the Synod's roll, provided always that the validity of his license shall not be affected thereby, and that it shall be competent to any minister to employ him in his pulpit, or to any Presbytery, to appoint him to a vacant congregation, at the desire or with the concurrence of the people."

MINISTERS AND PROBATIONERS FROM OTHER DENOMINATIONS.—In consequence of an overture from Glasgow Presbytery on this subject, it was unanimously resolved, "That no minister or probationer shall be admitted from any other denomination to public service in this Church, except through the Supreme Court." In all such cases Presbyteries will of course report the applications made to them to Synod, by which they will be finally disposed of. It is worthy of remark that of the only three ordained ministers that have for a great length of time left the communion of the Reformed Presbyterian Church in Scotland, two have been received from other denominations, the one as a probationer, and the other as a minister. The greater caution thus seems necessary.

Our space constrains us to omit noticing a variety of other matters which were under consideration; as for example the Deaconship, on which a report was read and reserved for further consideration till next meeting.

At the close a very suitable and impressive address was delivered by the Moderator. We only regretted that so many members had found it necessary to leave before it was delivered, and trust that hereafter arrangements will be made for a fuller attendance towards the conclusion of the proceedings.

ASSOCIATE REFORMED SYNOD OF NEW YORK.

This division of the Associate Reformed Church, held its last meeting in Caledonia, New York, commencing its sessions June 21st. By the statistical report subjoined to their minutes, we perceive that the number of ministers in their church is 37; of whom eight are reported as without charge, of licentiates five, and of students of theology six. The number of communicants is 4,820. Besides

the transaction of the ordinary routine of business, we find the following subjects of more general interest:—1. *Legal voters for Pastors and Elders.* In regard to this subject the Synod decided, that “the privilege of voting for the officers in the congregation belongs to the *male members* of the congregation, who are such on their own profession.” In explanation of this decision, it is said that, “Female members are excluded from the privilege of voting on account of their relations. It is equally proper that those who are members only by baptism, and are therefore in their minority, should be excluded from the power of filling offices over their parents and others in full communion and voluntary subjection to the authority of Christ, the King and Head of the church.” This rule must exclude a large portion of the communicant members of a church, in some cases a majority, a class, too, which, at least in our large cities, is, to a great degree, entirely unrepresented by male members; and which is, as far as our observation goes, fully as competent to exercise a correct and judicious choice as those who enjoy the exclusive privilege. In regard to their *right* to say who shall minister to their spiritual wants and exercise authority over them in the Lord, we consider that the Scriptures plainly teach that females possess this as much as males. We regret that so far as the Associate Reformed Church is concerned, *all females are disfranchised*.—2. *Correspondence with Transatlantic Churches.* It appears that, at their preceding meeting, the Synod addressed letters to the Presbyterian Church of Ireland, the Free Church of Scotland, and the United Presbyterian Church, informing them of the history and condition of the Associate Reformed Church, and calling the attention of emigrants to their places of worship in our seaports. The replies to these letters are given in the Appendix to the Minutes. We find in those from the United Presbyterian Church of Scotland, and from the General Assembly of the Presbyterian Church in Ireland, an expression of considerable mistrust in regard to the position of the Associate Reformed Church on the subject of slavery, which these bodies condemn in the most emphatic manner. It is probably owing to this circumstance that we find, as another point of general interest,—3. *Action on slaveholding*,—a series of resolutions on this subject was presented, in which slaveholding is condemned, but allowance made for such cases as may be considered, in consequence of existing civil laws, beyond the control of the slaveholder. We are sorry to find, that even in the modified and *accommodating* form in which this most enormous of all sins was presented, the subject was “laid upon the table, to be taken up at next meeting.”—4. *The subject of union* also received attention. In regard to the Convention of Reformed Churches, it was “manifest that the ‘time was not yet’ for a union on any basis that has hitherto been presented.” This is the position which our Synod assumed at the time it withdrew from the convention; and we are struck with the fact, that the very phraseology which, at that time, gave to many so much offence, is now adopted by our Associate Reformed brethren of New York. Much odium was incurred by our church at the time it took this ground; but now, we presume, it will not be regarded in the same aspect. Our Associate Reformed brethren then especially, made their remarks on our action in the case, although it might have occurred to them, that their own church, divided into three distinct organizations, each with its own separate superior and inferior ecclesiastical courts, should first be reunited into one body, before others not holding the same constitution should be censured by them for indifference or opposition to union. The interest of the Associate Reformed Church in the cause of union, will be best proved by an effort to reunite her own divided branches. As we find that measures have been taken for a new edition of their standards, we infer that there is no very definite expectation of any change in her position. These observations are made in no spirit of unkindness, or want of due respect. We think it proper that all should know the real character and standing of any church which may be the subject of attention. Our own has always had this course pursued towards her, and has never complained of it, although she has not hitherto returned it; acting on the principle of attending to her own affairs, and allowing others to pass without remark. In advertent to the proceedings of a sister church, however, this notice cannot, we hope, be condemned.

MR. THOMAS FLAVEL.

At a recent meeting of the Reformed Presbytery of Philadelphia, Mr. Thomas Flavel, a licentiate in connexion with the Presbyterian Church of Ireland, was

received under the care of Presbytery, and referred to the Board of Missions for appointments. We welcome our amiable and talented young brother most cordially, and hope the church may long and extensively enjoy the benefit of his valuable services.

ORGANIZATION OF THE FIFTH REFORMED PRESBYTERIAN CHURCH, PHILADELPHIA.

A number of persons connected with the Third Church, in Kensington, being desirous of forming a new congregation, applied to the Presbytery for that purpose. Their request having been granted, the new church, consisting of about thirty members, was organized in the usual manner on the last day of July. A lot has been presented to the congregation in a new part of the District of Kensington, about a mile distant from the place of worship occupied by the Third Church, and preparations have been commenced for the erection of a suitable building.

CASE OF REV. W. WILSON.

Since the publication in the Banner for August, the Rev. W. Wilson had been received among them by a majority of the Pittsburgh Presbytery, the question has been repeatedly asked, is that individual now a minister of the Reformed Presbyterian Church? The uniform reply which we have heard to this question is, "He certainly is not." Nor can he be until the General Synod readmits him.

The position which he occupies would seem to be this. At the last meeting of the General Synod, some nine months since, it was reported by the Presbytery of Ohio, that he had applied for a certificate to join another body. The certificate was given; his name was stricken from the roll of the ministry of the Reformed Presbyterian Church; and this act of Presbytery was approved and ratified by the General Synod. The questions now arise, whether any Presbytery had the right of restoring him to standing without consulting the supreme judicatory; and further, whether the proceedings of a majority of the Pittsburgh Presbytery in the case are legal and valid. These are questions for the supreme judicatory to decide. The protest and appeal of the Rev. Dr. Black and others bring the whole subject, in an orderly way, before the court of review; and, in the meantime, Mr. Wilson stands before the world as he was left at the last meeting of General Synod. We do not deem it proper to argue the case in advance of synod's meeting, nor even to express an opinion on the questions above referred to, but the indisputable facts of the case it is proper to record for general information. The Rev. W. Wilson is not a minister of the Reformed Presbyterian Church.

X. Y.

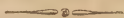
Editorial.

COVENANTING.

We publish in our present No. the concluding letter of the series on Covenanting, and we are sure all our readers will regret that there are no more, and unite with us in the earnest request that they may be continued. To us, as a church, this subject is peculiarly interesting, and we feel persuaded that the developments of Providence will soon cause it to become a *practical* matter both in the church and in the state. In anticipation of such an issue, which certainly must at some time arrive, although it may be by various causes retarded, it is most desirable that the public mind be enlightened, and properly aroused and animated. We hope all the members of our own church will carefully *study* these interesting and valuable letters, and we respectfully commend them to brethren of other denominations as a most excellent exhibition of our position and principles on this subject.

FIRST THEOLOGICAL SEMINARY IN THE UNITED STATES.

We find the statement frequently made by our brethren of the Associate Reformed Church, that the first Theological Seminary in the United States originated in their church in 1804. We are not disposed to detract from the honour which they may claim on this account ; but we find in the Christian Almanac, published by the American Tract Society, that the Theological Seminary of the Dutch Reformed Church was organized in 1784, and that of the Secession Church in 1792. These dates may be inaccurate, and if so should be corrected, or, if not, the Dutch Reformed Church is to be considered as entitled to this priority.



THE CHOLERA AND THE FAST DAY.

We rejoice to be able to record the fact that the day appointed by the proclamation of our Chief Magistrate for national humiliation in view of the pestilence which has been ravaging our land, was observed throughout our whole confederacy in a very becoming manner. There were, indeed, exceptions in a few instances, which seemed to grate harshly on public sentiment, but the general feeling was one of reverential humiliation. The President, we find it stated, paid suitable attention to his own recommendation, and the officers of government and the people generally gave their hearty compliance. May we not hope that such national acknowledgment of the Divine Being may be followed by the bestowal of rich temporal and spiritual blessings upon our beloved country.



THE TESTIMONY.

Contributions for the publication of the Testimony come in rather slowly, and it is owing to this circumstance that its issue is delayed, for the committee, very properly, are determined that it shall not be printed until the funds are procured to pay for it. *Every member* of our church should have a copy of it, and at a time when so large a supply is needed to furnish those who have not been brought up in our church, it is especially desirable that it be easily obtained. A small contribution from each congregation would effect the desired object. Why is it withheld?



POPERY IN THE UNITED STATES.

The interesting and valuable article on Popery in the United States, by Dr. McLeod of N. Y., has been published in a separate pamphlet by Mr. W. S. Young, in order that it may be bound with the work of Dr. Edgar, to which it forms an appendix. None of those who have procured Dr. Edgar's volume should be without this valuable accompaniment.

Banner of the Covenant.

OCTOBER, 1849.

Theological Discussions.

(From the Biblical Repertory.)

THE APOSTLESHIP A TEMPORARY OFFICE.

Continued from page 238.

II. A second argument in favour of the proposition, that the Apostolic office was a temporary one, is that the name Apostle, in its strict and proper sense, is not applied, in the New Testament, to any persons who were not of the original thirteen.

The passages, in which such an application of the title is alleged, are the following. 1. "But the multitude of the city was divided, and part held with the Jews, and part with THE APOSTLES,"—[meaning Paul and Barnabas]—"which when THE APOSTLES, Barnabas and Paul, heard of, they rent their clothes," &c. (Acts xiv. 4, 14.)—2. "Salute Andronicus and Junia, my kinsmen and my fellow-prisoners, who are of note among THE APOSTLES, who also were in Christ before me," (Rom. xvi. 7.)—3. "Yet I supposed it necessary to send to you Epaphroditus, my brother and companion in labour and fellow-soldier, but your messenger (*αποστολον*), and he that ministers to my wants," (Phil. ii. 25.)—4. "Whether any do inquire of Titus, he is my partner and fellow-helper concerning you; or our brethren be inquired of, they are the messengers (*αποστολοι*) of the churches, and the glory of Christ," (2 Cor. viii. 23.)—5. "Paul and Silvanus and Timotheus unto the church of the Thessalonians," (1 Thess. i. 1,) compared with "Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome AS THE APOSTLES of Christ," (1 Thess. ii. 6.)—From these texts it is inferred by some that Barnabas, Andronicus, Junias, Epaphroditus, Silas, Timothy, and certain brethren who accompanied Titus to Corinth, were Apostles, in the same sense in which Paul was an Apostle; and from this the obvious conclusion has been drawn, that the Apostolic office was intended to be permanent.

It might well be made a question whether the strong antecedent probability that the Apostolic office was a temporary one, could be wholly set aside by the application of the title in five places, however clear the application might be, and however obvious the sense in which the word was used. The advocates of this interpretation themselves protest against all objections to their system which are founded on the scriptural use of the word *Bishop*, which they own to be convertible with *Presbyter*. They have no right, therefore, to make that of the word *Apostle* the foundation of a perfectly exclusive system. If the *lawfulness* of a superior order were the point in question, incidental proofs of this kind ought to have due weight; but when attempts are made to prove that the continuance of the Apostolic order, as distinct from that of Presbyters, is essential to the being of a church, and that in the face of such presumptions to the contrary as have been stated, a sober reasoner would have good cause to hesitate before receiving, as conclusive evidence, the application of the name in a few cases, even if the proposed interpretation of the passages referred to were undoubtedly correct.

But this is very far from being certain. Of the five texts cited, there are two, in which the very application of the title is at least very doubtful. 1. In the first epistle to the Thessalonians, the word *αποστολοι* is not in juxtaposition or apparent connexion with the names of Timothy and Silas, but separated from them by fourteen intervening verses. It is not even alleged, that the joining of other names with Paul's, in the beginning of a letter, makes it necessary to refer the whole of its contents to all the persons thus included in the title; because, after such a joint address, he often uses the first person singular. Nor is it, on the other hand, alleged, that the use of the plural *we* requires such a reference; because that mode of speech is so habitual with

Paul, that it may almost be regarded as one of his characteristic idioms; and, as if to guard against such a construction, he says, near the conclusion of this very passage, "Wherefore we would have come unto you, **EVEN I PAUL**, once and again." (1 Thess. ii. 18.) This explanation is, at least, sufficient to outweigh the argument derived from the plural form *αποστολοι*, which is, no doubt, strictly inapplicable to a single person, but not when preceded, as in this case, by a particle denoting resemblance or comparison. Though Paul could not call himself "the **APOSTLES** of Christ," he could assert his right to do a thing "as the apostles of Christ." He could disclaim having sought glory of them or of others, when he might have been burdensome as the apostles of Christ collectively had a right to be. This construction of the sentence is, say the least, as natural as that which makes the plural form in chap. ii. 6, refer to Timothy and Silas, who are mentioned only in the title (i. 1,) and neither there nor elsewhere as apostles.

But even granting that this is a more probable explanation of the plural form, which is a mere gratuitous concession, it would not follow necessarily that Timothy and Titus were Apostles in the sense contended for; because another supposition is still open to us, namely, that *αποστολοι* is here used in another sense. For which is it easier to believe, that Silas and Timothy were as much Apostles as Paul himself, but nowhere called so except here by implication and remote allusion—or that when he calls them by that term, he uses it in a wider sense, than when it is employed to designate our Lord's immediate followers? We are willing that this question should be answered without any reference to the reasons, hereafter to be stated, for believing that the word *apostle* is employed in a plurality of meanings. Even if there were no other reason for attaching to it a double sense, this case would be just as good a reason for supposing one, as it is for supposing Silas to have been an Apostle, in the absence of all proof from any other quarter. The one argument is this: Paul says "we the apostles of Christ," and as Silas and Timothy are mentioned with him in the title of the epistle, they must be included; they were therefore Apostles, in the same sense in which Paul was one. The other argument is this: the Apostles were a limited number, and Paul elsewhere speaks of his addition to it as an extraordinary thing; but Silas and Timothy, though often mentioned, are no where else called Apostles; therefore, when Paul so calls them, he uses the title in a wider sense. If these two arguments be only *equal* in conclusive force, they balance one another, and the passage cannot be employed as proof, that these two persons were "supreme Apostles." This is the case, be it observed, on the supposition that the *αποστολοι* in ch. ii. 6, refers to all the men named in chap. i. 1. But we have already seen that this reference is doubtful, and that a different construction is, at least, as plausible. The adverse argument, then, rests on two assumptions; (1) that *αποστολοι* in ch. ii. 6, refers to Timothy and Silas, as well as Paul; (2) that it must be taken in its strict and highest sense; whereas it is at least as probable that it does not refer to them, and that if it does, it does not denote Apostles in the strict sense. To say the least, then, after every concession, this passage is too doubtful to be made the basis of an argument to prove, in opposition to such strong presumptions, that the office of Apostle was continued.

2. The other case, in which there is a doubt as to the application of the name **APOSTLE**, is Rom. xvi. 7. Here the phrase *επισημοι εν τοις αποστολοις* may mean either *eminent apostles* or *highly esteemed among* (that is, by) *the apostles*. Admitting, for the sake of argument, that the former is the better construction, we are not shut up to the conclusion that Andronicus and Junias (or Junia, as Bishop Onderdonk writes it, even while claiming him or her as an apostle) were Apostles in the strict sense. We have just as much reason to believe, that they were Apostles in another sense. Even supposing, for the present, that no such sense of the term can be proved from usage, we have just as much reason to infer it from this passage, as to infer that these two persons were Apostles in the strict sense. For against this inference lies, first, the whole weight of the strong presumption that the apostolic office was a temporary one; and, secondly, the extreme improbability that two eminent apostles, in the strict sense of that title, would be thus named among a crowd of private Christians, and never heard of elsewhere. Is it easier to believe this than that the word *apostle* has a double meaning, even supposing this to be incapable of proof from any other quarter? We are not now determining the true sense of the passage. We are only showing that a passage which admits, first of two grammatical constructions, and then (assuming that contended for by our opponents) of two interpretations, cannot be regarded as decisive of so difficult and grave a question as the one respecting the perpetual or temporary nature of the apostolic office.

In these two cases, it is doubtful to whom the name Apostle is applied; but in the other three, there can be no such doubt. We admit that Barnabas, Epaphroditus, and the brethren who accompanied Titus, are expressly called *αποστολοι*; and from this the inference is drawn by our opponents, that the Apostolic office, strictly so called, was conferred upon these persons, and that it consequently did not cease with the original incumbents. This inference involves the assumption that the term *αποστολος* has always the same meaning, namely, that of Apostle in the strict sense, as denoting one of the original thirteen, or a person equal to them in official rank and power, as supreme ruler of the church under Christ himself. In order to estimate the probability of this assumption, it is necessary to refer to the analogy of other terms, used to denote office in the Christian church.

The other terms admitted, upon both sides, to be so employed, are *πρεσβυτερος*, *επισκοπος*, *διακονος*, *ποιμην*, *διδασκαλος*, *προφητης*, *αγγελος*.* Now let it be observed that, of these seven words, not one was invented for the purpose, or derived from the Hebrew. They are all pure Greek words, used by profane writers, and already familiar to the Jews who spoke that language, before they were appropriated to the use in question. From this state of the case it would be natural and reasonable a priori, to conclude that all the words would have at least a double sense, as used in the New Testament, viz. a wide or popular meaning, according to their etymology and previous usage, and a stricter technical meaning, as appropriated to the designation of ecclesiastical office. How far this natural presumption is confirmed by the actual usage of the New Testament, may be forcibly stated, as to some of these terms, in the words of a well known episcopal writer.

“Many words have both a loose and a specific meaning. The word ‘angel’ is often applied loosely, (Acts xii. 15; Rev. i. 20, ix. 14,) but distinctively it means certain created spirits. The word ‘God’ is applied to angels, (Deut. x. 17. Ps. xcvii. 7, cxxxvi. 2,) and idols, (Ex. xx. 3, xxiii. 24, &c.) and human personages or magistrates, (Exod. vii. 1, xxii. 28; Ps. lxxxii. 1, 6, cxxxviii. 1; John x. 35;) but distinctively it means the Supreme Being. The word ‘deacon’ means an ordinary servant, a servant of God in secular affairs, and any minister of Christ; but a Christian minister of the lower grade is its specific meaning. So with the word ‘elder;’ it is sometimes applied to the clergy of any grade or grades; but its appropriate application is to ministers of the second or middle order. The above remarks, it is hoped, will enable those who feel an interest in consulting scripture on the subject before us, to do so without any embarrassment from the apparent confusion of official names or titles.” *Episcopacy Examined and Re-examined*, p. 14.

“We would also advert to the fact that, however distinct may have been the three above Latin names for the three grades of sacerdotal office, those names of office were, in the Greek, and at an earlier period, applied but loosely. At least, they were so in the New Testament. Thus we read ‘this ministry [*deaconship*] and *apostleship* (Acts i. 25) for the office to which Matthias was admitted. ‘I am the apostle of the gentiles, I magnify mine office [my *deaconship*,] the ministry [*deaconship*] which I have received,’ ‘approving ourselves the ministers [*deacons*] of God,’ (Rom. xi. 13; Acts xx. 34; 2 Cor. vi. 4,) are passages applied by St. Paul to himself. We also read, ‘who then is Paul, and who is Apollos, but ministers, [*deacons*] by whom ye believed?’ (1 Cor. iii. 5,) and ‘do the work of an *evangelist*, make full proof of thy ministry, [*deaconship*]—thou shalt be a good minister [*deacon*] of Jesus Christ,’ are admonitions addressed to Timothy, (2 Tim. iv. 5; 1 Tim. iv. 6.)” *Ib.* p. 20. “It may not be improper to add some further illustrations of the uncertainty of official names. Thus we say the Jewish ‘priesthood,’ including in that term, with the priests, the superior order of high priests, and the inferior one of Levites. Thus also we have the phrase ‘ministry [literally *deaconship*] of reconciliation;’ and the expressions, ‘that the ministry [*deaconship*] be not blamed;’ ‘seeing we have this ministry, [*deaconship*,]’ ‘putting me into the ministry, [*deaconship*,]’ and more especially ‘apostles, prophets, evangelists, &c., are all said to have been given for the work of the ministry, [*deaconship*,]’ (2 Cor. v. 18, vi. 3, 4; 1 Tim. i. 12; Eph. iv. 11, 12,) in all which passages the word *deaconship*, *διακονια*, the appellation strictly of a sacred body of men, or of their office, includes, nay, signifies chiefly, those who were superior to deacons. The word ‘presbytery,’ therefore, being no more definite than ‘ministry’ or ‘deaconship,’ cannot explain itself in favour of our opponents. *Ib.* p. 21. The mere expression *Presbytery*, therefore, does not explain itself, and cannot of itself be adduced in proof of parity.”

* *Ευαγγελιστης* is omitted, because its precise meaning is a matter of dispute. As to the rest, there is a formal agreement.

We make these quotations from an argument against the doctrine which we are defending, not for the sake of the specific application which the author makes of an important principle, but for the sake of the principle itself, which is, that names of office "do not explain themselves," and "cannot of themselves be adduced in favour" of either side of the question. An obvious deduction from this rule is that the mere use of the name "apostle" can prove nothing as to the precise rank of the men to whom it is applied, which can only be determined by a careful collation of the general usage with the context in any given case. Let us proceed to this comparison; but first let us consider the analogous usage of the other titles which have been enumerated, and which are employed to designate ecclesiastical office. In order to secure a satisfactory result, we shall survey them *seriatim*.

1. Πρεσβύτερος sometimes means *older*, as an adjective in the comparative degree, (Luke xv. 25; John viii. 9;) sometimes an *old man* in the proper sense (1 Tim. v. 1, where it is put in opposition to πρεσβύτερα;) sometimes an officer or magistrate under the Jewish commonwealth, (Matt. xxi. 23; Mark xv. 1; Luke vii. 3; Acts iv. 8, &c.); sometimes an officer of the Christian Church, (Acts xv. 2, xx. 17; 1 Tim. v. 19; Tit. i. 5; Jas. v. 14; 1 Pet. v. 5.)

2. Επίσκοπος (which only occurs five times in the New Testament) in one case is applied to the Lord Jesus Christ as the Head of the Church, or the spiritual guardian of the souls of all believers, (1 Peter ii. 25.) Elsewhere it denotes the official overseer of a particular church or congregation, (Acts xx. 28; Phil. i. 1; 1 Tim. iii. 2; Tit. i. 7.)

3. Διάκονος sometimes means a menial servant, a domestic, (Matt. xx. 26, xxii. 13, xxiii. 11; John ii. 5, 9;) sometimes a minister or agent either of good or evil, (Gal. ii. 17; 2 Cor. xi. 15;) sometimes a secular representative of God, (Rom. xiii. 4;) sometimes a minister of the old dispensation (Rom. xv. 8;) sometimes a minister of the Christian Church generally, without regard to rank, (2 Cor. iii. 6, xi. 23; Eph. iii. 7, vi. 21; Col. i. 7, 23, 25, iv. 7; 1 Thes. iii. 2; 1 Tim. iv. 6;) sometimes a *deacon*, the lowest order of church-officers, (1 Tim. iii. 8, 12.)

4. Ποιμήν sometimes means a literal shepherd, (Matt. xxv. 32; Luke ii. 8, 15, 18, 20;) sometimes a spiritual pastor, both in reference to Christ himself, (Matt. xxvi. 31; John x. 2, 11, 12, 14, 16; Heb. xiii. 20; 1 Pet. ii. 25,) and to his ministers, (Eph. iv. 11.)

5. Διδάσκαλος sometimes means a teacher generally, as opposed to a learner or disciple, (Matt. x. 25; Rom. ii. 20;) sometimes a public teacher of religion, (Luke ii. 46; John iii. 2; Heb. v. 12; James iii. 1,) especially the founder of a school or sect, (Matt. ix. 11, vii. 24; Luke xviii. 18;) sometimes an official teacher in the Christian Church, (Acts xiii. 1; 1 Cor. xii. 28, 29; Eph. iv. 11; 1 Tim. ii. 7; 2 Tim. i. 11, iv. 3.)

6. Προφήτης once means a poet, regarded by the heathen as inspired, (Tit. i. 12.) Elsewhere it means, sometimes a prophet of the old dispensation, (Matt. i. 22, viii. 17, &c.) sometimes an inspired teacher in the Christian Church, (Acts xiii. 1; 1 Cor. xii. 28, 29, xiv. 29, 32, 37; Eph. iv. 11.)

7. Ἀγγελος sometimes means a human messenger, (Luke ix. 52;) sometimes a spirit, good (Matt. i. 20, &c.) or bad, (Matt. xxv. 41; 2 Cor. xii. 7;) sometimes an ecclesiastical superior (Rev. i. 20, ii. 1, 8, 12, 18, iii. 1, 5, 7, 14.)

Now if ἀπόστολος has one invariable meaning in the New Testament, it is contrary, not only to what might have been expected from the origin and previous usage of the term, but also to the analogy of the other terms used in the New Testament, to designate ecclesiastical office. The only probable supposition *a priori* is, that it would have the same variety of meaning as the rest. Now of the seven terms, which we have been considering, the three which occur most frequently in application to ecclesiastical office, have a threefold usage perfectly distinguishable. They are all used in a popular sense, in a general religious sense, and in a specific ecclesiastical sense. Thus πρεσβύτερος is used, in a popular sense, to signify an old man; in a general religious sense, to signify a minister of any rank; and in a strict ecclesiastical sense to signify a Presbyter. The popular sense of διάκονος is a servant, its more restricted sense a minister, its most restricted sense a deacon. The widest sense of διδάσκαλος is a teacher of any kind; its more restricted sense, a religious teacher; its most restricted sense, an authorized official teacher in the Christian Church. The three corresponding senses of the word ἀπόστολος would be (1) a messenger of any kind; (2) a religious messenger or missionary; (3) an Apostle, in the strict official sense before described. And this distinction, suggested by analogy, is verified by usage. The first of these senses occurs in John xiii. 16, "the servant is

not greater than his lord, neither he that is sent (*ἀπόστολος*) greater than he that sent him." Here *ἀπόστολος* stands in the same relation to the *sender*, as the *servant* to the *lord*. The second sense occurs in Rom. xi. 13, where *ἐθνῶν ἀπόστολος* means not merely a Christian teacher of the highest rank, but one *sent out* as a missionary to the heathen. The same idea is still more clearly expressed in 1 Tim. ii. 7, where the collocation of the words connects *ἀπόστολος*, in a peculiar manner, with *κῆρυξ* and *διδάσκαλος ἐθνῶν*. The very same form of speech is repeated in 2 Tim. i. 11. In neither of these cases would the word *bishop*, in the modern sense, seem natural in such a position. If *ἀπόστολος* is here used in the technical sense, without any special reference to its etymology, why is it thus twice placed between the titles *preacher* and *teacher of the Gentiles*? We are, of course, not endeavouring to show, that Paul was not an Apostle in the strict sense, but that the word is sometimes used with special reference to its etymology, and in its secondary sense of a religious messenger or missionary. The third or strict sense is the usual one, and need not be exemplified.

(To be continued.)



The following article, though brief, is pointed, and will be found worthy of attention. It is taken from the Scottish Presbyterian, the magazine published under the auspices of our brethren in Scotland, and which contains many articles of value. We take the opportunity to express our thanks to its esteemed editor for the numbers of it which we have recently received. We hope to make from time to time such selections from them as will be instructive to our readers.

HIGH CHURCHMEN.—The more numerous, intolerant, and popishly-inclined portion of the Church of England, rigidly maintain the principle, that Christian grace is conveyed solely through Christian sacraments, regularly dispensed; and that these are regularly and effectually dispensed only by persons ordained by Bishops, who enjoy unbroken succession from the immediate Apostles of Christ. Now, the whole of this complex dogma, and every separate and component part of it, is unsound, unscriptural, and anti-christian. It is false, absurd, and detestable,—a base, bigoted, and baseless fiction, which in effect unchurches, and so unchristianizes all Presbyterians. They boast of great learning,—a *ruse* to which inefficient, illiterate dullards in state-churches have ever resorted as a cover to their utter incompetency; and proofs are too numerous, of a man being very learned, and yet irreligious, immoral, and profane. But we challenge any Churchman, with all the learning he can command, to prove from scripture these points: 1st. That God's grace of regeneration is confined to water-baptism; or, his grace of nourishing and edifying to the Lord's Supper. 2d. We defy such to prove that the prelatial or Diocesan Bishops are successors of the Apostles, or indeed have the slightest institution in Scripture. The Episcopalians, whose clergy are ordained by Bishops, still boldly tell us that their Church is an apostolical one, derived from the Apostles, through the Popish or Catholic priesthood. A succession this truly as muddy as the Tiber; for the Pontiffs of Rome in the middle ages, were a series of monsters and not men, elected often by the harlots (such as Marozia and Theodora,) of the "eternal city," as Baronius himself with all his partiality, is obliged to admit. What a pure and enviable spiritual ancestry! No wonder Puseyites are proud of their pedigree! But, if the Roman and Anglican Bishops be successors of the Apostles, it is natural to ask, "In what do they succeed them?" Not surely in their poverty and unremitting labours as itinerant preachers; nor in their humility, zeal, sanctity, and shining piety. The Apostles were inspired men—they possessed the gift of miracles—had seen the Lord, and were appointed by him personally as his ambassadors to the world. Their office was original, extraordinary, miraculous, and of necessity temporary, dying with them; and in all that was peculiar and essential to it, it is utterly impossible that the Apostles could have any successors. They did a work which could not and needed not be repeated; and it is worse than preposterous, it is dishonest, to claim a name without any possible pretension to the thing which it denotes. What we desiderate is not a succession of men, but of doctrines, worship, discipline, and government; and the Reformed Presbyterian Church can easily and satisfactorily trace her last ordination in Scotland or elsewhere to the first by the Apostles at Jerusalem, thereby demonstrating her genuine apostolical descent. The Church of England, so far from holding and acting on apostolical principles, would limit and restrict the preaching of the gospel to those whom they regard the children of apostolical descent; holds the dogma of baptismal regeneration—the heretical notion that the Spirit and Christ by him may

be otherwise received than "by the hearing of faith,"—namely, by confirmation, or laying on of hands of a Bishop; and the despicable and contracted, the bigoted and highly unscriptural opinion, that the knowledge of salvation and the blessings of Christianity must necessarily flow through one narrow, and in the past history of the Church, deplorably polluted channel. And from the days of the little theatrical Laud, there has been a race of Church of England Papists, whose vocation it is to pick up and patch together the rags of Rome—the squalid draperies of superstition, which were desecrated, torn, and trampled under foot at the Reformation. Of late years, particularly, the blessing,—“be fruitful and multiply,” has had singular effect upon these worthy representatives of the Apostles. And every one who knows their history and character cannot fail to admire the taste, modesty, and veraciousness evinced by the Scottish Episcopal Society, constituted 1838, for promoting Christian knowledge, in adopting for their motto—“Evangelical Truth, Apostolical Order.” It was haughty, intolerant, rampant prelacy, that caused the twenty-eight years of persecution and martyrdom in Scotland, which exceeded in cruel severity the worst under the heathen Roman emperors. The “malignants” denounced by our forefathers, and against “associating” with whom they gave injunctions so early as the sixteenth century, and in self-defence from whom afterwards drew their broad swords, were the furious adherents of this doomed system; from whom the good people of Scotland suffered infinitely more than from even idolatrous Catholics.—[*Scottish Presbyterian*.



Practical Essays.

FASTING.—A degree of abstemiousness is, by all reasonable persons, allowed to be favourable to mental effort; but an occasional fast is also found, in certain constitutions, to invigorate both mind and body. It seems to give time to the functions to complete their work, and then to rest for awhile. Fasting, for a moderate period, diminishes the carbon in the blood, and thus prevents drowsiness, while promoting a free circulation of highly vitalized blood through the brain; and, as on this kind of supply, the ready power of the mind depends, a clearness and rapidity of perception may reasonably be expected under such circumstances, provided the muscles are not much in demand. Those who by mental habit can take advantage of this state, may then attain the highest ecstasy of meditative abstraction. Probably the greater number of persons who think themselves morally and physically in health, would find how greatly they are mistaken if they could but be induced to bring their appetites more into subjection, and wait for something like an urgent demand for nourishment before they indulge in eating. Instead of submitting to custom, and regularly resorting to the table three or four times a day for the mere gratification of the palate, the wise plan would be sometimes completely to break through the habit, and enjoy the quickening power of a rational will triumphing over animal appetite. Thus health of body and mental fortitude, which together constitute the best assurance of intellectual power, may be equally promoted.



POWER OF KINDNESS.—Many years since, there lived in one of the central counties of New Jersey a poor mechanic, eminent for his pious zeal and consistency. He was very much tried by the conduct of an ungodly neighbour, who was in the habit of cutting his wood for the week on the Lord's day, and the sound of whose axe continually disturbed the old Christian's meditations. Father H., as he was called, often remonstrated earnestly and kindly with his neighbour, but without any effect. At length he adopted a different course. One Saturday afternoon his neighbour found the old man very busy at his wood-pile, and inquired in astonishment what he was doing. "Why," replied Father H., "you will persist in cutting your wood on God's holy day, and it grieves me so much that I mean to do it for you this afternoon, so that you will have no temptation to do it to-morrow." The man was at once overcome, and exclaimed—

"No, you shall not. I will do it myself. Nor will you ever, after this, have reason to complain of me for chopping wood on the Lord's day." And he was as good as his word.

The old man has long since gone to his reward, but this incident lives after him, to enforce the divine direction, "Be not overcome of evil, but overcome evil with good."
—*Am. Messenger*.

ODD MINUTES.—A professional gentleman, of rare attainments, and one who added to the laborious duties of his calling a great variety of learning, much scientific research, and many elegant accomplishments, was asked by a young lady how he found time for all he did. He replied, "There is one rule which I have found of great use, and therefore recommend it to you; and that is always to do small things, such as writing a letter, copying out some short piece, making a sketch, reading a review, &c., in small portions of time, and to reserve a whole day of leisure for some long and important affair. Never use up a rainy morning in doing a variety of little jobs, and think because you despatch a great many that you have well bestowed your time; leave small affairs for odd half hours, use your uninterrupted morning for something that cannot be done in half hours. You have sometimes wondered at my having time to correspond with so many absent friends, but all my letters of friendship are written in odd minutes, while I am waiting for people who are not as punctual to their appointments as I am."—*Young People's Mirror*.

TRAINING YOUNG MEN FOR THE MINISTRY.—It is stated in the life of Dr. Proud-
fit, that during his ministry in Salem, New York, between thirty and forty of the young men of his congregation became Ministers of the Gospel. He made it a point to urge the consideration of the subject upon every young man of promise who united with the Church. Other pastors may learn a lesson of importance from this example. Although the Lord of the harvest calls the labourers whom he has chosen, into his vineyard, yet he does it through means.

AN INDIAN'S THEOLOGY.—A white man and an Indian were both brought under conviction for sin about the same time. The Indian, whose conviction was pungent, soon found joy and peace in believing—while the white man continued in darkness and distress for a long time. Seeing the Indian one day, who enjoyed the sweet consolations of religion, "Why (says the white man) should there be such a difference? Why has God forgiven your sins, while I go mourning? I have done all that I can do, but find no comfort." "Suppose (says the Indian) there come along a great prince. He holds out to you a suit of clothes and says, 'Here, take these, and welcome!' You look around, feel ashamed and say, 'No, my clothes pretty good yet; they do little longer, thank you, sir.' Then the prince, rather angry, says, 'Here, Sam, take the suit.' I look; my old blanket all rags, cold, and dirty. 'Thank you, thank you, kind sir! Poor Indian now be warm and happy.'"—*Wesleyan Methodist Magazine*.

NO RETREAT.—Among the prisoners taken captive at the battle of Waterloo, there was a Highland piper. Napoleon, struck with his mountain dress and sinewy limbs, asked him to play on his instrument, which is said to sound delightfully in the mountains and glens of Scotland. "Play a pibroch," said Napoleon, and the Highlander played it. "Play a march;" it was done. "Play a retreat." "Na, na," said the Highlander, "I never learned to play a retreat."

No retreat! should be the motto emblazoned on the standard of every Christian warrior, as he goes forth to battle "not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

Ephes. iv. 15; Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

INFLUENCE OF CONSISTENT EXAMPLE.—If the present lecturer, says Rev. J. A. James, has a right to consider himself a real Christian,—if he has been of any service to his fellow-creatures, and has attained to any usefulness in the church of Christ, he owes it in the way of means and instrumentality to the sight of a companion, who slept in the same room with him, bending his knees in prayer on retiring to rest. That scene, so unostentatious and yet so unconcealed, roused my slumbering conscience, sent an arrow to my heart; for though I had been religiously educated, I had restrained prayer, and cast off the fear of God; my conversion to God followed, and soon afterwards my entrance upon College studies for the work of the ministry. Nearly half a century has rolled away since then, with all its multitudinous events; but that little chamber, that humble couch, that praying youth, are still present to my imagination, and will never be forgotten, even amidst the splendour of heaven and through the ages of eternity.

SCOTCH SABBATHS.—I have heard many curious stories illustrative of that veneration with which the Sabbath is regarded in Scotland. Let me mention one or two. A geologist, while in the country, and having his pocket-hammer with him, took it out and was chipping the rock on the way-side for examination. His proceedings did not escape the quick eye and ready tongue of an old Scotch woman. "What are you doing there, man?" "Don't you see? I'm breaking a stone." "Y'are doing mair than that: y'are breaking the Sabbath."

Another old woman's inquiry of one who, on the Sabbath day, passed her on the road, singing as he went, was equally characteristic. It was very brief, "Songs, man, or psalms?" Now I am well aware that many readers will at once say, "what ultra severity!" and will only be able to see something absurd and ridiculous in these sayings. Others, among whom I readily number myself, will view them in a light altogether different—as apt, amusing, and characterising, no doubt, but as most valuable testimonies to the strong religious feeling of the people, and to that habitual decision with which many among them carry out those scriptural principles, regarding the observance of the Lord's day, which they have imbibed in their childhood, and put into practice from Sabbath to Sabbath during the course of their lives.—*Trench.*

AN EXTRAORDINARY DELIVERANCE.—In the war called "Braddock's war," as a vessel of the British navy was one night sailing close to the coast of Barbary, the officers on the deck heard some person singing. In a moment they were convinced that he was singing the Old Hundred Psalm tune. They immediately conjectured that the singer was a Christian captive, and determined to attempt his rescue. Twenty stout sailors, armed with pistols and cutlasses, manned the ship's boats, and approached the shore. Directed by the voice of the singing prayer, they soon reached the abode of the Christian captive. It was a little hut at the bottom of his master's garden, on the mouth of a small river. They burst open the door and took him from his knees, and in a few minutes he was on the ship's deck frantic with joy.

The account he gave of himself was that his name was McDonald; that he was a native of Scotland, and had been a captive eighteen years. He had obtained the confidence of his master, was chief gardener, and had the privilege of living by himself. He said he was not at all surprised when they burst open the door, for the Turks had often done so, and whipped him while on his knees.

RESIGNATION.—How touchingly beautiful was the parting scene between Cotton Mather and his wife. Observe his own account of it. "The black day arrives. I had never seen so black a day in all my pilgrimage. The desire of my eyes is this day to be taken from me at a stroke. Her death is lingering and painful. All the forenoon of this day, she is in the pangs of death, and sensible to the last minute or two before the final expiration. I cannot remember the discourses that passed between us, only her devout soul was full of satisfaction about her going to a state of blessedness with the Lord Jesus Christ. As far as my distress would permit, I studied to confirm her satisfaction and consolation. When I saw to what a point of resignation I was called of the Lord, I resolved, with his help, to glorify him. So, two hours before she died, I kneeled by her bed-side, and took into my hand that hand, the dearest in the world, and solemnly and sincerely gave her up to the Lord. I gently put her out of my hand, and laid away her hand, resolved that I would not touch it again. She afterwards told me that she signed and sealed my resignation; and before that, she called for me continually, *after* it she never asked for me any more. She conversed much until near two in the afternoon. The last sensible word that she spoke was to her weeping father—'Heaven will make amends for all.'—*Watch. & Reflector.*

WEAR A SMILE.—Which will you do—smile and make others happy, or be crabbed, and make every one around you miserable? The amount of happiness you can produce is incalculable if you show a smiling face, a kind heart, and speak pleasant words. Wear a pleasant countenance; let joy beam in your eyes, and love glow on your forehead. There is no joy like that which springs from a kind act or a pleasant deed—and you may feel it at night when you rest, at morning when you rise, and through all the day, when about your business.

"A smile! who will refuse a smile,

The sorrowing heart to cheer?

And turn to love the heart of guile,

And check the falling tear?

A pleasant smile for every face,

O, 'tis a blessed thing;

It will the lines of care erase,

And spots of beauty bring."

Poetry.

THE NEW JERUSALEM;

OR, THE SOUL'S BREATHING AFTER HER HEAVENLY COUNTRY.

"Since Christ's fair truth needs no man's art,
Take this rude song in better part."

O mother dear, Jerusalem,
When shall I come to thee?
When shall my sorrows have an end—
Thy joys when shall I see?
O happy harbour of God's saints!
O sweet and pleasant soil!
In thee no sorrows can be found,—
No grief, no care, no toil.
In thee no sickness is at all,
No hurt nor any sore;
There is no death, nor ugly sight,
But life for evermore.
No dimming cloud o'ershadows thee,
No cloud nor darksome night;
But every soul shines as the sun,
For God himself gives light.
There lust and lucre cannot dwell,
There envy bears no sway;
There is no hunger, thirst, nor heat,
But pleasures every way.
Jerusalem! Jerusalem!
Would God I were in thee!
O that my sorrows had an end,
Thy joys that I might see!
No pains, no pangs, no grieving grief,
No woful wight is there;
No sigh, no sob, no cry is heard—
No well-away, no fear.
Jerusalem the city is
Of God our King alone;
The Lamb of God, the light thereof,
Sits there upon his throne.
O God! that I Jerusalem,
With speed may go behold!
For why? the pleasures there abound
Which here cannot be told.
Thy turrets and thy pinnacles,
With carbuncles do shine,
With jasper, pearl, and chrysolite,
Surpassing pure and fine.
Thy houses are of ivory,
Thy windows crystal clear,
Thy streets are laid with beaten gold—
There angels do appear.
Thy walls are made of precious stones,
Thy bulwarks diamond square,
Thy gates are made of Orient pearl—
O God, if I were there!
Within thy gates no thing can come
That is not passing clean;
No spider's web, no dirt, no dust,
No filth may there be seen.
JEHOVAH, Lord, now come away,
And end my grief and plaints;
Take me to thy Jerusalem,
And place me with thy saints,

Who there are crowned with glory great,
And see God face to face;
They triumph still and aye rejoice—
Most happy is their case.
But we that are in banishment
Continually do moan;
We sigh, we mourn, we sob, we weep—
Perpetually we groan.
Our sweetness mixed is with gall,
Our pleasures are but pain,
Our joys not worth the looking on—
Our sorrows aye remain.
But there they live in such delight,
Such pleasure and such play,
That unto them a thousand years
Seem but as yesterday.
O my sweet home, Jerusalem!
Thy joys when shall I see?
Thy King sitting upon his throne,
And thy felicity?
Thy vineyards and thy orchards,
So wonderfully rare,
Are furnish'd with all kinds of fruit,
Most beautifully fair.
Thy gardens and thy goodly walks,
Continually are green;
There grow such sweet and pleasant
flowers
As nowhere else are seen.
There cinnamon and sugar grow,
There nard and balm abound;
No tongue can tell, no heart can think,
The pleasures there are found.
There nectar and ambrosia spring—
The music's ever sweet;
There many a fair and dainty thing
Are trod down under feet.
Quite through the streets with pleasant
sound
The flood of life doth flow;
Upon the banks on every side
The trees of life do grow.
These trees each month yield ripened
fruit—
For evermore they spring;
And all the nations of the world
To thee their honours bring.
Jerusalem, God's dwelling-place,
Full sore I long to see:
O that my sorrows had an end,
That I might dwell in thee!
There David stands with harp in hand,
As master of the choir;
A thousand times that man were bless'd
That might his music hear.

There Mary sings "Magnificat,"
 With tones surpassing sweet;
 And all the virgins bear their part,
 Singing about her feet.

"Te Deum" doth St. Ambrose sing,
 St. Austin doth the like;
 Old Simeon and Zacharie
 Have not their songs to seek.
 There Magdalene hath left her moan,
 And cheerfully doth sing,
 With all blest saints whose harmony
 Through every street doth ring.

Jerusalem! Jerusalem!
 Thy joys fain would I see
 Come quickly, Lord, and end my grief,
 And take me home to thee!
 O paint thy name in my forehead,
 And take me hence away,
 That I may dwell with thee in bliss,
 And sing thy praises aye!

Jerusalem, the happy home—
 Jehovah's throne on high!
 O sacred city, queen, and wife,
 Of Christ eternally!
 O comely queen, with glory clad,
 With honour and degree,
 All fair thou art, exceeding bright—
 No spot there is in thee.

I long to see Jerusalem,
 The comfort of us all;
 For thou art fair and beautiful—
 None ill can thee befall.
 In thee, Jerusalem, I say,
 No darkness dare appear;
 No night, no shade, no winter foul—
 No time doth alter there.

No candle needs, no moon to shine,
 No glittering stars to light;
 For Christ the King of Righteousness
 For ever shineth bright.
 A Lamb unspotted, white, and pure,
 To thee doth stand in lieu
 Of light—so great the glory is
 Thine heavenly King to view.

He is the King of kings, beset
 In midst his servants' sight;
 And they his happy household all
 Do serve him day and night:
 There, there the choir of angels sing;
 There the supernal sort
 Of citizens, which hence are rid
 From dangers deep, do sport.

There be the prudent prophets all,
 The apostles six and six,
 The glorious martyrs in a row,
 And confessors betwixt.
 There doth the crew of righteous men
 And nations all consist;
 Young men and maids that here on earth
 Their pleasures did resist.

The sheep and lambs that hardly 'scap'd
 The snare of death and hell,
 Triumph in joy eternally,
 Whereof no tongue can tell;
 And though the glory of each one
 Doth differ in degree,
 Yet is the joy of all alike
 And common, as we see.

There love and charity do reign,
 And Christ is all in all,
 Whom they most perfectly behold
 In joy celestial.
 They love, they praise—they praise,
 they love;
 They "Holy, holy," cry;
 They neither toil, nor faint, nor end,
 But laud continually.

O happy thousand times were I,
 If, after wretched days,
 I might with listening ears conceive
 Those heavenly songs of praise,
 Which to the eternal King are sung
 By happy wights above—
 By saved souls and angels sweet,
 Who love the God of love.

O passing happy were my state,
 Might I be worthy found
 To wait upon my God and King,
 His praises there to sound;
 And to enjoy my Christ above,
 His favour and his grace,
 According to his promise made,
 Which here I interlace.

"O Father dear," quoth he, "let them
 Which thou hast put of old
 To me, be there where, lo, I am,
 Thy glory to behold;
 Which I with thee before the world
 Was made, in perfect wise,
 Have had; from whence the fountain
 great
 Of glory doth arise."

Again: "If any man will serve
 Thee, let him follow me;
 For where I am, he there right sure,
 There shall my servant be."
 And still: "If any man loves me,
 Him loves my Father dear,
 Whom I do love, to him myself
 In glory will appear."

Lord, take away my misery,
 That then I may be bold
 With thee in thy Jerusalem,
 Thy glory to behold;
 And so in Zion see my King,
 My love, my Lord, my all;
 Whom now as in a glass I see,
 There face to face I shall.

Oh! blessed are the pure in heart,
 Their Sovereign they shall see;
 O ye most happy, heavenly wights,
 Which of God's household be!
 O Lord, with speed dissolve my bands,
 These gins and fetters strong;
 For I have dwelt within the tents
 Of Kedar overlong!

Yet search me, Lord, and find me out,
 Fetch me thy fold unto,
 That all thy angels may rejoice,
 While all thy will I do.

O mother dear, Jerusalem,
 When shall I come to thee?
 When shall my sorrows have an end—
 Thy joys when shall I see?

Yet once again I pray thee, Lord,
 To quit me from all strife,
 That to thy hill I may attain,
 And dwell there all my life,
 With cherubim and seraphim
 And holy souls of men,
 To sing thy praise, O God of hosts,
 For ever, and amen.

DAVID DICKSON.

Slavery.

THE SLAVE TRADE.

A Portuguese exploring expedition was in progress, in 1434, along the west coast of Africa, having in view the double object of conquering the Infidels and finding a passage by sea to India. Under a sanction of a bull of Pope Martin V., they had granted to them the right to all the territories they might discover, and a plenary indulgence to the souls of all who might perish in the enterprise, and in recovering those regions to Christ and his church. Anthony Gonzales, an officer of this expedition, received, at Rio del Oro, on the coast of Africa, in 1442, ten negro slaves and some gold dust in exchange for several Moorish captives, which he held in custody. On his return to Lisbon, the avarice of his countrymen was awakened by his success, and in a few years thirty ships were fitted out in pursuit of this gainful traffic. These incipient steps in the slave trade having been taken, it was continued by private adventurers until 1481, when the King of Portugal took the title of Lord of Guinea, and erected many forts on the African coast to protect himself in this iniquitous warfare upon human rights.

Soon after the settlement of the first colony in St. Domingo, in 1493, the licentiousness, rapacity and insolence of the Spaniards exasperated the native Indians, and a war breaking out between them, the latter were subdued and reduced to slavery. But as the avarice of the Spaniards was too rapacious and impatient to try any method of acquiring wealth but that of searching for gold, this servitude soon became as grievous as it was unjust. The Indians were driven in crowds to the mountains, and compelled to work in the mines by masters who imposed their tasks without mercy or discretion. Labour so disproportioned to their strength and former habits of life wasted that feeble race so rapidly, that in fifteen years their numbers were reduced, by the original war and subsequent slavery, from a million to sixty thousand.

This enormous injustice awakened the sympathies of benevolent hearts, and great efforts were made by the Dominican missionaries to rescue the Indians from such cruel oppression. At length Las Casas espoused their cause; but his eloquence and all his efforts, both in the Island and in Spain, were unavailing. The impossibility, as it was supposed, of carrying on any improvements in America, and securing to the crown of Spain the expected annual revenue of gold, unless the Spaniards could command the labour of the natives, was an insuperable objection to his plan of treating them as free subjects.

To remove this obstacle, without which it was in vain to mention his scheme, Las Casas proposed to purchase a sufficient number of Negroes, from the Portuguese settlements on the coast of Africa, to be employed as substitutes for the Indians. Unfortunately for the children of Africa, this plan of Las Casas was adopted. As early as 1503, a few Negro slaves had been sent into St. Domingo, and in 1511, Ferdinand had permitted them to be imported in great numbers. The labour of one African was found to be equal to that of four Indians. But Cardinal Ximenes, acting as Regent from the death of Ferdinand to the accession of Charles, peremptorily refused to allow of their further introduction. Charles, however, on arriving in Spain, granted the prayer of Las Casas, and bestowed upon one of his Flemish friends the monopoly of supplying the colonies with slaves. This favourite sold his right to some Genoese merchants, 1518, and they brought the traffic in

slaves, between Africa and America, into that regular form which has been continued to the present time.

Thus, through motives of benevolence toward the poor oppressed native Indians of St. Domingo, did the mistaken philanthropy of a good man, co-operating with the avarice of the Christian world, entail perpetual chains and inflict unutterable woes upon the sons of Africa.

This new market for slaves having been thus created, the nations of Europe were soon found treating with each other for the extension of the slave trade. 'The Genoese,' as already stated, 'had, at first, the monopoly of this new branch of commerce. The French next obtained it, and kept it until it yielded them, according to Spanish official accounts, the sum of \$204,000,000. In 1713, the English secured it for thirty years.' But Spain, in 1739, purchased the British right for the remaining four years, by the payment of \$500,000. The Dutch also participated to some extent in the traffic.

The North American Colonies did not long escape the introduction of this curse. As early as 1620, slaves were introduced by a Dutch vessel, which sailed up the James river, and sold her cargo. From that period a few slaves were introduced into North America from year to year, until the beginning of the 18th century, when Great Britain, having secured the monopoly of the slave trade, as before mentioned, prosecuted it with great activity, and made her own Colonies the principal mart for the victims of her avarice. But her North American Colonies made a vigorous opposition to their introduction. The mother country, however, finding her commercial interests greatly advanced by this traffic, refused to listen to their remonstrances, or to sanction their legislative prohibitions.

But in addition to the commercial motive which controlled the actions of England, another, still more potent, was disclosed in the declaration of the Earl of Dartmouth, in 1777, when he declared, as a reason for forcing the Africans upon the Colonies, that "Negroes cannot become Republicans:—they will be a power in our hands to restrain the unruly Colonists." The success which a kind Providence granted to the arms of the Colonists, in their struggle for independence, however, soon enabled them to control this evil, and ultimately to expel it from our coasts.

In consequence of citizens of the Colonies being involved in the traffic, in the adoption of the Constitution the period for the termination of the slave trade was prolonged until January, 1808. But Congress, in anticipation, passed a law, on March 3d, 1807, prohibiting the fitting out of any vessels for the slave trade after that date, and forbidding the importation of any slaves after January, 1808, under the penalty of imprisonment from five to ten years, a fine of \$20,000, and the forfeiture of the vessels employed therein. This act also authorized the President of the United States to employ armed vessels to cruise on the coasts of Africa and the United States to prevent infractions of the law.

On the 3d of March, 1819, another act was passed, re-affirming the former act, and authorizing the President to make provision for the safe-keeping and support of all recaptured Africans, and for their return to Africa. This movement was prompted by the exertions of the American Colonization Society, which had been organized on the first of January, 1817, and embraced among its members many of the most influential men in the nation.

On the first of March, preceding the passage of this act, a gentleman from Virginia offered a resolution in the House of Representatives, which was passed without a division, declaring that every person who should import any slave, or purchase one so imported, *should be punished with death*. This incident reveals to us, in a very unequivocal manner, the state of public sentiment at that time.

In the following year, 1820, Congress gave the crowning act to her legislation upon this subject, by the passage of the law declaring the slave trade *piracy*. This decisive measure, the first of the kind among nations, and which stamped the slave trade with deserved infamy, it should be remembered, was recommended by a committee of the House in a Report founded on a memorial of the Colonization Society. Thus terminated the *legislative measures* adopted by our Government for the suppression of the slave trade.

We shall now turn to Great Britain, the most extensive participator in this iniquitous traffic, and ascertain the success of the measures adopted for its suppression in that direction.

Through the efforts of Wilberforce and his co-adjutors, the British Parliament passed an act in 1806, which was to take effect in 1808, by which the slave trade was for ever prohibited to her West India Colonies. But the want of wisdom and

foresight involved in the measures adopted to accomplish this great work, soon became manifest. Had Great Britain prevailed upon or compelled Portugal and Spain to unite with her, the annihilation of the slave trade might have been effected. The traffic being abandoned by England, and left free to all others, was continued under the flags of Portugal and Spain, and their tropical colonies soon received such large accessions of slaves, as to enable them to begin to rival Great Britain in the supply of tropical products to the markets of the world.

But the philanthropic Wilberforce persevered in his efforts, and, after a struggle of thirty years, succeeded in procuring the passage of the Act of Parliament, in 1824, declaring the slave trade piracy. This was four years after the passage of the Act of our Congress which declared it piracy, and subjected those engaged therein to the penalty of death.

This decisive action of the two Governments was hailed with joy by the philanthropists of the world, and their efforts were now put forth to influence all the other Christian powers to unite in the suppression of this horrible traffic. Their exertions were ultimately crowned with success, and their joy was unbounded. England, France, the United States, and the other Christian powers, not only declared it piracy, but agreed to employ an armed force for its suppression. This engagement, however, was not carried out by all of the Governments who had assented to the proposition; yet, still, the hope was confidently entertained that the day for the destruction of the slave trade had come, and that this reproach of Christian nations would be blotted out for ever.

But, alas, how short-sighted is man, and how futile, often, his greatest efforts to do good. The vanity of human wisdom and the utter imbecility of human legislation, in the removal of moral evil, was never more signally shown than in this grand struggle for the suppression of the slave trade. Instead of having been checked and suppressed, and the demons in human form who carried it on having been deterred from continuing the traffic by the dread penalty of death, as was confidently anticipated, it has gone on increasing in extent and with an accumulation of horrors that surpass belief. A glance at its history proves this but too fully, and shows that the warfare between good and evil is one of no ordinary magnitude.

Edwards, the historian of the West Indies, states, that the importation of slaves from Africa, in British vessels, from 1680 to 1786, averaged 20,000 annually. In 1792, Mr. Fox and Mr. Pitt both agreed in estimating the numbers torn from Africa at 80,000 per annum. From 1798 to 1810, recent English Parliamentary documents show the numbers exported from Africa to have averaged 85,000 per annum, and the mortality during the voyage to have been 14 per cent. From 1810 to 1815, the same documents present an average of 93,000 per annum, and the loss during the middle passage to have equalled that of the preceding period. From 1815 to 1819 the export of slaves had increased to 106,000 annually, and the mortality during the voyage to 25 per cent.

Here, then, is brought to view the extent of the evil which called for such energetic action, and which, it was hoped, could be easily crushed by legislation. Let us now look forward to the results.

While the slave trade was sanctioned by law, its extent could be as easily ascertained as that of any other branch of commerce; but after that period, the estimates of its extent are only approximations.

The late Sir THOMAS FOWELL BUXTON devoted himself with unwearied industry to the investigation of the extent and enormities of the foreign slave trade. His labours extended through many years, and the results, as published in 1840, sent a thrill of horror throughout the Christian world. He proved, conclusively, that the victims to the slave trade, in Africa, amounted annually to 500,000. This included the numbers who perish in the seizure of the victims, in the wars of the natives upon each other, and the deaths during their march to the coast and the detention there before embarkation. This loss he estimates at one half, or 500 out of every 1,000. The destruction of life during the middle passage he estimates at 25 per cent., or 125 out of the remaining 500 of the original thousand. The mortality after landing and in seasoning he shows is 20 per cent. or one-fifth of the 375 survivors. Thus he proves that the number of lives sacrificed by the system, bears to the number of slaves available to the planter, the proportion of *seven to three*—that is to say, for every 300 slaves landed and sold in the market, 700 have fallen victims to the deprivations and cruelties connected with the traffic.

The parliamentary documents above referred to, vary but little from the estimates of Mr. Buxton, excepting that they do not compute the number of victims destroyed

in Africa in their seizure and transportation to the coast. The following table, extracted from these documents, presents the average number of slaves exported from Africa to America, and sold chiefly in Brazil and Cuba, with the per cent. amount of loss in the periods designated.

Dates.	Annual average number exported.	Average casualties during the voyage.	
		Per Ct.	Amount.
1798 to 1805	85,000	14	12,000
1805 to 1810	85,000	14	12,000
1810 to 1815	93,000	14	13,000
1815 to 1817	106,000	25	26,600
1817 to 1819	106,000	25	26,600
1819 to 1825	103,000	25	25,800
1825 to 1830	125,000	25	31,000
1830 to 1835	78,500	25	19,600
1835 to 1840	135,800	25	33,900

This enormous increase of the slave trade, it must be remembered, had taken place during the period of vigorous efforts for its suppression. England, alone, according to McQueen, had expended for this object, up to 1842, in the employment of a naval force on the coast of Africa, the sum of \$88,888,888, and he estimated the annual expenditure at that time at \$2,500,000. But it has been increased since that period to \$3,000,000 a year, making the total expenditure of Great Britain, for the suppression of the slave trade, at the close of 1848, more than *one hundred millions of dollars!* France and the United States have also expended a large amount for this object.

The disclosures of Mr. Buxton produced a profound sensation throughout England, and the conviction was forced upon the public mind, and "upon Her Majesty's confidential advisers," *that the slave trade could not be suppressed by physical force*, and that it was "indispensable to enter upon some new preventive system calculated to arrest the foreign slave trade."

The remedy proposed and attempted to be carried out, was "*the deliverance of Africa by calling on her own resources.*"

To accomplish this great work, the capitalists of England were to set on foot agricultural companies, who, under the protection of the Government, should obtain lands by treaty with the natives, and employ them in its tillage,—to send out trading ships and open factories at the most commanding positions,—to increase and concentrate the English naval force on the coast, and to make treaties with the chiefs of the coast, the rivers and the interior. These measures adopted, the companies formed were to call to their aid a race of teachers of African blood, from Sierra Leone and the West Indies, who should labour with the whites in diffusing intelligence, in imparting religious instruction, in teaching agriculture, in establishing and encouraging legitimate commerce, and in impeding and suppressing the slave trade. In conformity with these views and aims, the *African Civilization Society* was formed, and the Government fitted out three large iron steamers, at an expense of \$300,000, for the use of the company.

Mr. McQueen, who had for more than twenty years devoted himself to the consideration of Africa's redemption and Britain's glory, and who had become the most perfect master of African geography and African resources also, appealed to the Government, and urged the adoption of measures for making *all Africa a dependency on the British Empire*. Speaking of what England had already accomplished, and of what she could yet achieve, he exclaims:

"Unfold the map of the world: We command the Ganges. Fortified at Bombay, the Indus is our own. Possessed of the islands in the Persian Gulf, we command the outlets of Persia and the mouths of the Euphrates, and consequently of countries the cradle of the human race. We command at the Cape of Good Hope. Gibraltar and Malta belonging to us, we control the Mediterranean. Let us plant the British standard on the island of Socatora—upon the island of Fernando Po, and inland upon the banks of the Niger; and then we may say Asia and Africa, for all their productions and all their wants, are under our control. It is in our power. Nothing can prevent us."

But Providence rebuked this proud boast. The African Civilization Society commenced its labours under circumstances the most favourable for success. Its list of members embraced many of the noblest names of the kingdom. Men of science and intelligence embarked in it, and, when the expedition set sail, a shout

of joy arose and a prayer for success ascended from ten thousand philanthropic English voices.

But this magnificent scheme, fraught with untold blessings to Africa, and destined, it was believed, not only to regenerate her speedily, but to produce a revenue of unnumbered millions of dollars to the stockholders, proved an utter failure. The African climate, that deadly foe to the white man, blighted the enterprise. In a few months, disease and death had so far reduced the numbers of the men connected with the expedition, that the enterprise was abandoned, and the only evidence of its ever having ascended the Niger exists in its model farm left in care of a Libe-rian.

This result, however, had been anticipated by many of the judicious Englishmen who had not suffered their enthusiasm to overcome their judgments, but who had opposed it as wild and visionary in the extreme, on account of the known fatality of the climate to white men.

Thus did the last direct effort of England for the redemption of Africa prove abortive. The slave trade has still been prosecuted with little abatement, and for the last few years with an alarming increase. The statistics in the parliamentary Report, before quoted, and from which we have extracted the table exhibiting the extent of the slave trade between Africa and America, down to 1839, also present the following table, including the numbers exported from Africa to America, from 1840 to 1847 inclusive, with the per cent. of loss in the middle passage and the amount.* It is as follows:

Years.	Numbers.	Loss.	
		Per Cent.	Amount.
1840	64,114	25	16,068
1841	43,097	25	11,274
1842	28,400	25	7,100
1843	55,062	25	13,765
1844	54,102	25	13,525
1845	36,758	25	9,189
1846	76,117	25	19,029
1847	84,356	25	21,089

Here, then, we have the melancholy truth forced upon us, that the slave trade was carried on as actively in 1847 as from 1798 to 1810; while the destruction of life during the middle passage has been increased from 14 per cent. to 25; and that while the vigorous means used to suppress the traffic, during these fifty years, have failed of this end, they have greatly aggravated its horrors.

And such was the conviction of the total inadequacy of the means which had been employed by the British Government to check or suppress the evil, that the British and Foreign Anti-Slavery Society, at the close of the year 1847, after declaring that the slave trade was then more actively and systematically prosecuted than for many years, and that its horrors had been greatly increased, urged upon the Government, from motives of humanity, the suspension of all physical force, and the repeal of all laws inflicting penalties upon those engaged in the traffic. It was proved that the slave traders, when closely pursued by vessels of war, often hid the evidence of their guilt, when favoured by the darkness of the night, by burying the slaves with which they were freighted in the depths of the ocean; or by persevering in refusing to surrender, force the pursuing vessels to continue firing into them, and thus endanger and destroy the innocent victims crowded between the decks of their vessels. It was also urged that the African Civilization Society be revived, but that, instead of *white men*, the emigrants be taken from the better educated and more enlightened of the West India coloured population. By the adoption of this course, and the civilization of the Africans along the coast, they hope to seal the fountain whence the evil flows.

This brief outline of the slave trade, and of the efforts made by Great Britain for its suppression, and the utter failure of the measures which she had adopted to accomplish that object, prove, conclusively, two points which American philanthropists had for years urged as settled truths, viz.:

*There is some discrepancy in the authorities from which we quote the figures. We have not had access to the original document. One of our authorities gives the whole number of these exports from Africa to Brazil, and a proportionable number to Cuba. This would greatly increase all our estimates based upon the figures of this table.

1. *That the planting and building up of Christian Colonies on the coast of Africa, is the only practical remedy for the slave trade.**

2. *That coloured men only can, with safety, settle upon the African Coast.*

And so fully has the British Government now become convinced of the truth of these propositions, that Lord Palmerston not only has placed a naval force at the disposal of the President of Liberia for the suppression of the slave trade on territory recently purchased, where the slave traders refused to leave, but has, in connexion with others, offered ample pecuniary means to purchase the whole territory between Sierra Leone and Liberia, now infested with those traffickers in human flesh, with the view of annexing it to the little Republic, and thus rescuing it from their hands.

By this act, Englishmen have acknowledged the superiority of our scheme of African redemption over that of the philanthropists of Britain, and have thus given assurances to the world that their plan of *making Africa a dependency of the British Crown* has been abandoned, and that a change of policy toward our colony has been adopted. All their own schemes in relation to Africa having failed, they are constrained to acknowledge the wisdom and success of ours, and are the first to avail themselves of the commercial advantages afforded to the world by the creation of the Republic of Liberia.—*Christie's Lecture.*

Obituary.

OBITUARY OF ISABELLA JOHNSON.

Isabella Johnson, the subject of the following notice, was born near Dromore, Co. Down, Ireland, on the 11th of November, 1842. She was the only daughter of poor but decent and industrious parents. When she was very young, her father emigrated to this country, leaving behind him his wife and child, until he would be able to save enough to send for them, and provide a more comfortable home than his native land, in its depressed condition, seemed likely to afford. After four years of hard toil he was permitted, in the good providence of God, to realize his hopes. The passage of his wife and child was paid, and on the 10th of June, 1847, the ship, bearing in safety these objects of his affection, arrived at Philadelphia. We must leave to be imagined the joy of this little family at meeting in perfect safety after being exposed to danger seen and unseen. The feelings which filled the bosom of the father, the wife, the child, doubly endeared by four years' separation—let those who have been placed in similar circumstances endeavor to describe.

Soon after the above occurrence, as I was visiting in Moyamensing, in order to ascertain if a prayer-meeting could be established on the Sabbath evening among the newly-arrived emigrants, I stepped into the room occupied by the above mentioned family. Mrs. J. at first seemed rather distant, as she could not think I had any interest in calling at her house, being altogether a stranger. But when I explained the nature and object of my visit, she seemed much pleased, for the Scripture-reader is a well known and generally a welcome visitor among the Presbyterian Irish. I invited her to come and bring along her child to the prayer-meeting, which I intended to open on the following evening. Sabbath evening came, and the room, stair-way and door-way were filled with parents and children. Isabella and her mother were there too. Many of the children recited psalms, but Isabella as yet had not learned any—she was but a child, and scarcely knew the alphabet.

Very soon, however, after this night, her mother taught her the twenty-third psalm by dictation, which she recited with the class on the next Sabbath evening. And in this way from Sabbath to Sabbath she continued to prepare her lesson; and what seemed so remarkable was the great accuracy which she observed in recitation, far excelling some others whom we naturally supposed enjoyed much better opportunities.

When the Sabbath School Association of Dr. Wylie's Church, Philadelphia, soon afterwards established the Mission Sabbath School for the improvement of immigrant children in the neighborhood, Isabella was one of the first scholars. And

* Our own opinion is, that the *best*, if not the *only* way of stopping the slave trade, is to stop the slave market. As long as there are persons who will *buy*, there will be persons who will *sell*, their fellow-men. We fear the *slave trade* will never cease till *slave-holding* is abolished.
—EDITOR.

though previously she had not enjoyed the same privilege as many other children, not having attended an infant school, yet her progress in learning was very remarkable.

The Superintendent soon found it necessary to remove her from the infant to the testament class. And such had been her diligence, attention and good conduct in her class, that it was with the greatest regret that the teacher consented to her removal. About this time she was sent to day school, where the same rapidity of acquirement marked her progress; but the Sabbath School and evening class for children at the prayer-meeting still continued to be chief objects of interest to this amiable child. About this time, the Superintendent of the Sabbath School, anxious to encourage and incite to diligence the pupils of the School, appointed to the higher classes a psalm to be committed to memory in a given time, promising a book as the reward of such exertion, to all who would recite it correctly. When the day of hearing came, Isabella was the only one who won and carried home the promised reward.

Her punctuality of attendance at Sabbath School was observed by all the teachers, even in the most inclement weather. She was never known to be absent from her class except when indisposition would cause her mother to keep her at home, and even under such circumstances a flood of tears was the consequence of such detention. As Rev. T. W. J. Wylie usually preached in the hall after the Sabbath School had been dismissed, she used to remain and listen with great attention during the time of public worship. And her mother has since told me that on returning home at noon she would say, "Oh, mother, you might come to Church and Sabbath School with me, for other little girls have mothers who come with them." "Thus," said her mother, "she would press me to go with her to hear the minister preach;" and her childish persuasion was more powerful with the mother than the most powerful eloquence, for what eloquence can be more touching to a mother's heart than to hear an only beloved and dutiful child pleading with a parent for the observance of our holy religion in serving God in the sanctuary on the Holy Christian Sabbath? This good child did not plead in vain, though depressed circumstances and a little pride seemed to operate strongly upon her mother's mind, yet these had to yield to maternal tenderness. She became the companion of her child on the Sabbath, attending both at Church and Sabbath School, and at the former she found her spirit much refreshed by the preaching of the gospel. Isabella having succeeded in bringing out her mother to the sanctuary on the Sabbath, now wished the company of her father, and in this she partially succeeded. He would often go with her to Sabbath evening prayer-meeting, where she recited her psalm, and sometimes he would go with her to Church.

But here we must say something more about her wonderful facility in storing up in memory divine truth—especially toward the close of her life this ability increased. Often has she surprised and delighted me with the long lessons of psalmody which she committed weekly, averaging for many weeks thirty-four stanzas. While hearing her recite I have often felt the force of the divine declaration—"out of the mouth of babes and sucklings God perfects praise." But her natural ability was very much aided by the care of her father—who in other respects seemed rather careless about religious matters, and yet took great pleasure in instructing his child. This, we since learned, he attended to for a short time every morning; and Isabella gave good evidence that this care was not lost. Though so very young she was taught to be industrious. She would mend her mother's clothes after returning from day school, wash the dishes, and attend to the work of the little kitchen; and it was her custom while doing so to sing hymns, and sometimes she would sing the twenty-third psalm, which was her favourite. When her mother was at leisure she would say, "Mother, ask me who made me? who sanctified me? and who redeemed me?" &c. And in this manner, by recapitulating them, her lessons were deeply fixed in her memory. One evening, shortly before her death, she had been reading in the testament about the massacre of the children of Bethlehem, having finished her lesson she seemed very sad; her mother observing this said rather seriously, "What ails you?" She replied, "Mother, may be God does not love me." Said the mother, "What makes you think that?" She replied, "Mother, may be I have been bad sometimes." But she was comforted when her mother told her that if she would ask God's forgiveness and be good for the future that God would love her. Of the many human compositions which she committed we only transcribe the following in part, because it was daily recited by this little girl, probably in allusion to her little brother, who had died when a few weeks old:

“ And thou must die, my darling boy ;
 I see the fatal shade
 That o’er thy blooming cheek of joy
 The hand of death has laid ;
 And soon the appointed hour must come
 To bear thy ransomed spirit home.”

(We here pass over many verses to the last :)

“ Let me rejoice to think that thou
 Hast early joined the blessed,
 Before thy youthful heart could know
 Aught to disturb its rest ;
 Before earth’s chilling storms had given
 A blight to fruit prepared for heaven.”

These lines have daily given the fond mother a chastened pleasure as they fell from the lips of her surviving child ; and now, when she is gone, they express the feelings of the bereaved mother in reference to her sweet little daughter.

In this way from day to day Isabella employed her time—happy herself and making her parents happy—when the scarlet fever came into the neighbourhood. She was attacked, but her parents did not suppose there was any danger. On Sabbath she wanted to go to Sabbath School as usual. Her mother told her she was too sick. She then said, “ Mother, I want you to go and fetch my library-book.” Her mother soothed her by saying she hoped she would be able to go next Sabbath herself, and that would be time enough. She had her psalm prepared as usual for the class at the prayer-meeting ; but when evening came she was very ill. The Doctor was sent for, and when he came he said she could not live. I called to see her, but she was asleep. Next morning she was so much better as to be able to speak. In a short conversation with her mother she said, “ Mother, do you love God ?” “ I hope I do,” was the reply. She said again to her parent, “ Mother, I love God, and God is the Lord”—here she was compelled to stop, for the swelling in her throat gave her great pain. From this the disease gained rapidly on her, and articulation was rendered very indistinct. But sometimes her parents understood her as wishing to see her Sabbath School teacher ; however, when she was told that it might be dangerous for the teacher to come, as she might catch the disease, she seemed satisfied. Every moment made it more evident that the hand of death was upon her—rapidly hurrying her away from this vale of tears.

Very shortly before her death she called for her father ; he came to her bed-side, but though she attempted to speak she could not be understood. In a few minutes afterwards she was no longer to be numbered among the living. She died about 10 o’clock on Christmas night, 1848, having lived in this world of trouble 6 years and 7 months. Though her life was short yet she had done much, for she had learned to read the scriptures with fluency, she knew the greater part of the Shorter Catechism, and she had committed to memory about fifty psalms. She recited to myself in the prayer meeting from the first to the thirty-second psalm, besides many others of her own selection. But she had done more than this during her short life, she had learned to love *Christ*.

Never did I feel the bitterness of this world so much as when accompanying her remains to the grave. Her dust is interred in Lafayette Cemetery, Moyamensing ; and, though no monument marks the spot, yet she is not forgotten ; and her epitaph, though not written in marble, yet is recorded in the remembrance of the living.

Now should any little one who may chance to read this notice, wish to be happy in life and to die happy, let them remember the only way to attain this is,—“ Remember thy Creator in the days of thy youth.” This was the secret of all the happiness of little Isabella Johnson, whose life you have just read. Do you wish to be loved by the good and the wise ?—then, like Isabella, give good heed to God’s holy word—be obedient to your parents and respectful to your kind Sabbath School teacher, and good people will love you, and what is far better, God will love you. God says in the Bible, “ My son, give me thy heart.” Now, little reader, give your heart to God, and remember he has said, “ Suffer little children to come unto me, and forbid them not.” Ask him to be your Shepherd, and if you do so in sincerity and in truth you may fear no evil, though you may like little Isabella be called even when a little child to walk in the dark valley of death.

And you, parents, who may read the above notice, let it remind you of your duty to your children. If God in his mercy have spared them to you, let not his mercy lull you into neglect of parental duty, but let it be a cause of thankfulness on your

part. Remember his language to every parent is, "Nurse this child for me, and I will give thee thy wages." And what parent professing Christianity can refuse to nurse sons and daughters to the Lord Almighty.

It is with pleasure we state that since the above occurrence Isabella's mother has become a member of our communion; and has learned to say, with Christian resignation, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." Her desire is beautifully expressed by one of old: "I shall go to *her*, but *she* shall not return to me."

"A few short years of evil past,
She hopes to reach the shore,
That happy, happy shore,
Where death-divided friends at last
Shall meet to part no more."

Miscellaneous.

REPORT OF THE SCRIPTURE READER OF THE FIRST REFORMED PRESBYTERIAN CHURCH, PHILADELPHIA, FROM JANUARY TO JULY, 1849.

"As we have therefore opportunity, let us do good unto all men."—APOSTLE PAUL.
To the Session of the First Reformed Presbyterian Church, Philad.

RESPECTED PASTORS AND ELDERS:

In the good providence of God we are again brought to the close of another period of labour, and it again becomes our duty to pause for a moment and review the past—then sit down and lay before you some account of our labours—to mention with grateful remembrance the opportunities which God has given for the advancement of his own cause—and at the same time to note the opposition encountered.

For a considerable time after sending in our last report, we were busily employed in keeping up the prayer meetings, by visiting the absent or sick usually attending them, together with the necessary visiting which the Sabbath-school at that time required. But when the Seminary closed, we found time to go out and explore new sections of the city. In these excursions we found much degradation and misery. We will not attempt to give a full account of the scenes through which we have passed on such occasions, but content ourselves by transcribing the account of one day from our note-book. "Scene of labour, a narrow street. Commencing at the first house, found the inmates Irish Catholics; as might be expected, very bigoted. Second house tenanted by Dutch Catholics; cared not for my visit. Third house occupied by a Presbyterian family; they have not been at church for many years, and care nothing for religion. Fourth house, do. Fifth, do. 6th, a Presbyterian family when in Ireland, but have never been at church since their arrival in this country; had a certificate of membership, but, in moving about, have lost it. Next house, Methodists once, but have fallen away. We endeavoured to communicate a word of instruction to the families above mentioned. But it was received by some with much indifference, while some others seemed to feel very much; but thought as they had been well brought up, that surely the Author of all religion will take this into consideration; because, say they, we have been kept in poverty, and could not get dress to attend church, and God is too good to blame us for a thing we cannot help. We ventured to reply to this apology, by saying, no wonder you are poor, as the plan you have been pursuing is altogether different from that which God directs. God says, Seek first the king-

dom of heaven and its righteousness, and all other things shall be added. But, instead of doing this, according to your own account, you began first to seek the world and its riches, and intended, when you had gained these, at some convenient time to become religious and seek God. But since the plan you have been pursuing for so many years has failed, are we not taught by the fact, God's way is the best way—for he is wiser than man. Some of them acknowledged it was the truth, and promised amendment in the future. At each house we left a tract calculated to awaken them, if they would but read it. Many of them expressed a wish that we should again visit them. Same street, about half way up, rapped at a door for admission. A very good-looking woman opened it; without entering, we stated the object of our call. She said she had no need of preaching or Sabbath-school either, as she had no one to send. We hoped she belonged to some church. She responded, 'No, for I don't attend any more.' We said, 'Why do you not attend?' 'Because I can enjoy myself better at home; but you are not to suppose I am any worse than my neighbours, for I once attended both church and Sabbath-school.' We said, 'Perhaps you had a kind and religious mother.' 'Yes, I had a good mother.' 'Is she living?' we inquired. 'No, she is dead some years.' 'Well, then,' we added, 'supposing it possible your mother, whom you seem to remember with so much affection, would appoint to meet you at a certain place which she herself might name, and there give you many rich gifts and her blessing, too, do you think you would go there?' With much earnestness she replied, 'Nothing in the world could hinder me.' We then said, 'Is not God, our heavenly Parent, much more worthy of our gratitude than any earthly one, however kind? Has he not said in the Bible, when father and mother both leave us, He will take us up? Has He not promised to meet with us in the sanctuary on the holy Sabbath, there to give to us rich gifts of grace and his blessing, which indeed enricheth? But, you say, nothing could hinder you from meeting with an earthly parent, were it possible for you to do so; and can it be possible you would let any thing hinder you from meeting with your Creator, who has taught us all to say, 'Our Father who art in heaven?' "' She seemed somewhat struck, and said, 'I will attend church; where is your church?' We then told her where she would find the church. As we left we gave her a suitable tract, intending to call again, which we did, but did not see her.

SABBATH-SCHOOL.—Our Sabbath-school in the hall has been closed for some time; this was occasioned by the selling of the hall. We may mention that on the morning of the day on which the sale was to take place, our junior pastor very kindly went to the sheriff and obtained permission to remove the library and other requisites which belonged to the school, which was done, lodging them at Mr. Kane's, until further instructions should be received.

We keep up the Sabbath evening prayer meeting in Buena Vista, as usual. And it is very gratifying to state, that though recently, many who were in the habit of attending it have removed from the district, yet from the families occupying their places we have still a pretty good attendance. As showing the opinion entertained by some in reference to this meeting, we may mention that on the other Sabbath evening, a resident in the district gave it as his opinion that this meeting had done much for the improvement of the people in its vicinity.

"As for myself," said he, "I am convinced that attending the prayer meeting has done both me and my family much good." Such testimony as this coming unexpectedly was not without its pleasure.

We have attended as much as possible to finding out recent immigrants, that we might direct them to the church on Sabbath; also to prevent, as much as possible, the effects of the misrepresentations of the *Old Darks* upon the minds of strangers in reference to our church. And recently we have met with several families from the Presbyterian Church, Ireland, which will probably connect themselves with us if they should remain in the city. Perhaps we should have mentioned earlier in this report, that having visited in the neighbourhood of 13th and Catharine streets, we found a Sabbath evening prayer meeting very much wanted; but, as we were already engaged on that evening, we could not take charge of it ourselves. However, we mentioned the thing to Mr. W. T. Wylie, of the Theological Seminary, and Mr. M'Bride, who willingly embraced this opportunity to do something for the sanctification of the Sabbath, and jointly took charge of it. We attended for a few evenings till it was established, and we have reason to believe that the efforts of these young men were the means of effecting much good; the number of youth attending their instruction was large, and would have been much larger could the place have contained more. The prosperity of this meeting was very much increased by the exertions of Mr. Ramsay, a member of our church, at whose house the meeting was held; and we are happy to say that since Mr. Wylie returned to the West, that Mr. R. has rendered Mr. M'Bride much assistance in conducting the meeting. Mr. M'B. lately thought it advisable to suspend these exercises for a few weeks, until the intense heat would be over; but he will open it again when it has become cool.

At the suggestion of our junior pastor, another prayer meeting has been opened on week evenings in the neighbourhood of Summer street. It is not stationary, but goes from house to house in rotation. It is very well attended by the members of our own communion residing in the neighbourhood, together with some strangers. This meeting gives promise of much good; at present it is in a very flourishing condition; and as the parents lately have been induced to bring their children, we have formed a very nice class of nine, who recite psalms and catechism. Also by the advice of the junior pastor, we visited in the neighbourhood of Pleasant and Eleventh streets, with the view of establishing another meeting there; but as yet we have not been able to secure a place, for which we are sorry, as the people seem willing to attend.

During the time of the absence of the superintendent of the Sabbath-school, we visited as many as possible of the absent scholars, though unfurnished with lists of such.

But we must close this report. Suffice it to say, from day to day we are occupied in the manner above stated. And in the prosecution of these labours we meet with much to comfort and encourage, but we sometimes have to bear with much apathy and neglect. However, this much we must say, we have never experienced any of that menacing treatment of which some have complained, and, comparatively, with but little of the scorn and mockery so commonly lavished on those occupying a similar position. We have been treated with respect by

the large crowds of youth assembled in Moyamensing. At our request they have taken down their swings on which they were amusing themselves and desecrating the Sabbath day. It is true sometimes they have fixed them up again when they have got us away, yet we could not but feel thankful to God for giving us so much influence with them as to succeed in stopping their sinful amusements even for a short time while there, as it gave ground to hope that by proper exertion, accompanied by the divine blessing, these youth might be induced to forsake or refrain from this and other kinds of amusement on God's holy day. Indeed, we are inclined to think, if the older persons would refrain from amusing themselves on the Sabbath, but few of the youth would be found publicly to continue it. Hoping that we may yet see the time when in this district the holy Sabbath shall be sanctified, and the keeping of it esteemed honourable, and praying that God may give faith to rely implicitly upon his promise, so as not to weary in well doing, knowing that in due time we shall reap if we faint not, I am, respectfully, yours,

W. S. DARRAGH.

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[For the Banner of the Covenant.]

LETTERS ON THE SUSTENTATION, MISSIONARY, AND OTHER MOVEMENTS
OF THE EASTERN REFORMED PRESBYTERIAN SYNOD, IRELAND.

No. II.

DEAR SIR:—Allow me to correct a misprint which has occurred in my last letter—*Dr. Bryce* is printed for *Mr. Bryce*. Although Dr. Bryce, of Belfast, is connected with the small body of Seceders to which I alluded, and is an ornament to it, yet it was not he, but his father, Mr. Bryce, who still lives and officiates as a respected minister of the gospel, that, when all his brethren accepted of *regium donum*, had the honoured distinction of *refusing* it, regarding its acceptance as a sacrifice of the independence and purity of the Church. Nor has he had any cause to repent of his conscientiousness, for that Divine Providence on whose care he cast himself and his family which was very large, has amply provided for him and them. Few parents have so much reason to be thankful for the success, respectability, and usefulness of their children in the world and in the Church. Several members of his family have acquired marked distinction in literary and professional life. There are now united under the same banner with him, and in one presbytery, seven congregations.

In my last letter I stated the results, so far as they had been developed, of the movements of our Irish brethren. I am now able, from later intelligence, to confirm my previous statement of their success. At the meeting of Synod in July, the Sustentation and Missionary report on the eighteen months ending May 1st, 1849, was read by the Secretary. The account showed upwards of £11 of a balance in the Treasurer's hands, after paying all expenses. Since November, 1846, the time the present plan was adopted, (that is, for two years and a half,) our ministers have received £80 a year instead of £55, and our probationers £50, their board being also paid, instead of about £30, as formerly. This continued success, notwithstanding numerous adverse circumstances, falsifies the prophecies of some, disappoints the fears of others, realizes the hopes of many, and is calculated to strengthen the

hearts and hands of all engaged in the work, and even to provoke additional imitations of the good example.

In my present letter I shall not discuss the principles upon which the proceedings of our Irish brethren are based, but proceed to describe the means employed for carrying out these principles. These means I have called the *machinery* of the Church's movements, and this machinery has been sometimes designated by the terms system, plan, measures, and schemes. The latter term has been used by the Free Church to denote the means employed by them for Church support and gospel extension. The principal of these are their Sustentation, Education, Home, Colonial, Foreign, and Jewish Missionary schemes. Hence the appropriate application of the term to the plans adopted by our Irish brethren, in following, on a small scale, such a noble example as had been set by the Free Church.

Besides the Sustentation and Missionary schemes of our Church, there are other auxiliary and important measures which ought not to be overlooked.

Sabbath schools, and, in some instances, day schools, have proved efficient means of gathering youth into the fold of Christ, and of introducing enlightened and useful members into the Church. I have been told by *one* faithful teacher that in the congregation of which he is himself an efficient and exemplary elder, he could count *fourteen* members who had been at one time or other Sabbath scholars in his class. And though this teacher is the father of a family, he still continues in the good work. Ministers and elders generally regard the Sabbath school as the nursery of the church, and not only furnish facilities for others to conduct them, but, not unfrequently, as other duties permit, give the encouragement of their presence and example as teachers. Upon the continued and increased attention of our Irish brethren to Sabbath school instruction, depends, in no small degree, the future growth and prosperity of our Church in that country.

Other important auxiliary means of improvement for youth are found in *Bible classes*; for the most part two in connexion with each congregation, a *junior* and a *senior*. The latter is intended to encourage young people to come forward to the Lord's table, and prepare them for making an enlightened and useful profession of religion. Sabbath schools can only collect the youth of a small district or neighbourhood, and therefore, in most instances, all the youth of a congregation cannot attend; for the Irish congregations being, in general, widely scattered, the distance they would have to travel would be too great for many of them to be present. Besides, some parents, entertaining the idea that the Sabbath school is only designed for the benefit of the poor, or for youth whose religious education is altogether neglected by their parents, are not disposed to send their children, and these children are generally far behind Sabbath scholars in religious knowledge. Now, these Bible classes meet such cases, and furnish an opportunity for all the youth of the congregation to be brought directly under pastoral and sessional supervision; for these classes are superintended by the pastor or some efficient elder or member of the class, and meet generally on Sabbath, either before or after public worship, as it may be found convenient for all parties concerned to attend. Membership in one or other of these classes gives an additional interest in religion to the minds of youth, and supplies an additional motive for them to

be present at public worship, since the instructions received from their teacher prepare them for listening with more profit to the preacher.

It was found that when such opportunities were not enjoyed, many young persons, even when men and women, though brought up in the church, declined to enter into full communion, by coming forward to the Lord's table—perhaps till they were married, had become parents, and required the ordinance of baptism for their children; and others have lived and died without commemorating the dying love of their Redeemer. We have known of one young man of good character and hopes being greatly pained on his death-bed, at his neglect of this ordinance, and reminding his pastor and his father, who was an elder, that he wanted due encouragement from them to observe it. Some have joined other denominations, and some no longer walk in the footsteps of the flock in any connexion. Now we do not say that such cases as these may not occur again, but their number is not likely to be so great so long as a class, which may be denominated a *communicants'* class, brings youth into so frequent and immediate contact with the pastor, whose object in meeting them is not only to give general religious instruction, but to remind them of the importance and obligation of their baptismal vows. I can recall several instances of decided good resulting from such classes.

The interest felt in the *Temperance cause* by our Irish brethren has not a little contributed to the prosperity of the church. Seven-eighths of her ministers are total abstainers from intoxicating drinks, and several of them have formed congregational Societies for promoting Temperance. Among her people, as well as her clergy, are found some of the most zealous friends and most able advocates of this cause, and one of these has contributed largely to its success, not only within the bounds of the church, but far and wide in other denominations, both by personal advocacy and by the circulation of Temperance tracts and periodicals, some distributed at public meetings, some transmitted through the Post Office, and some put into the hands of youth to be read, and handed to their neighbours. I will not wait to point out what disease, poverty, crime, and sin have followed in the train of the drinking customs of society, neither will I attempt to show how much these customs have retarded the progress of vital religion in Christendom, and the spread of gospel truth among heathen nations. But one fact will show that their influence for evil is almost incalculably great. In Great Britain and Ireland, 65 millions sterling are expended yearly on intoxicating drinks, whilst not much more than one million is voluntarily devoted to the support and extension of the gospel. This fact speaks volumes to the friends of Christianity in those and other lands. That universal temperance would enlarge the number of the church's members, and increase her resources, there can be no dispute. Even to the partial success of the cause in our church, in Ireland, is her present prosperous state in no small degree to be attributed.

I must not be too lengthened. I will reserve my account of the machinery of the church's sustentation and missionary movements for next month. I conclude my present communication by expressing the hope that some of your youthful readers will prayerfully consider how much *they* can aid their pastors and contribute to the progress of Christ's cause in the world, by taking a lively and active interest in

Sabbath School instruction in congregational *Bible classes*, and in the *Temperance* reformation.

I remain, dear sir,
Your brother in Christ,

JOHN NEVIN.

Williamsburgh, New York, Sept. 20, 1849.

Foreign Missions.

JOURNEY UP THE GANGES.

(Continued from page 281.)

The Christian population of Calcutta are very active and benevolent, so far as I could ascertain. The various denominations of Christians live together upon very good terms. We had an opportunity of meeting most of the missionaries. At one public breakfast we met the great majority at once. With some of them we had more particular intercourse. They all appeared to be men of God, patiently labouring for the accomplishment of the end for which they have been sent to this land. It is very pleasing for one in my circumstances, to meet so many veterans in the Missionary work, to receive a warm welcome into their number. This they did with the greatest cordiality; and the extreme kindness we received from them, was well calculated to warm the current of Christian sympathy, and strengthen the bond of brotherhood that should always subsist between us. The Free Church Missionaries were particularly attentive to us. They are at present, six in number, in Calcutta. Dr. Duff, Messrs. Ewart, McKay, Smith, Sinclair and McKail. The last mentioned, is the Pastor of the Free Church, (English or rather Scotch.) The rest are more particularly employed with the Heathen. Mr. Sinclair, like myself, is a new-comer. He was only about a month in Calcutta before me. From the fame of Dr. Duff, I was anxious to see him. He is a plain man, unassuming, but with an expression of remarkable energy and promptitude of action, that gives to his countenance an appearance of sharpness and restlessness, not usual to Scotchmen. He is very free and easy of access, and like all other great men, seems to think the least of himself. I understand he has received a call from Edinburgh, to occupy the place of Chalmers, and also, that he will not accept it. It would be a pity to take him out of India, and yet, his influence in Scotland in stirring up a Missionary spirit, might more than compensate for his removal. I learned he is about to visit Scotland. The institution that goes by his name, but which is equally under the direction of the other Missionaries, is a noble one. It is attended by about 1100 Heathen youth. How you would have been gratified to sit with us in the presence of nearly 200 of these youth, and hear them examined on the doctrines of Christianity, and on the various departments of science, as taught in our most approved Colleges. To be present on one such occasion, is a sufficient commentary on the whole Missionary question. It shows what the gospel will do for the Heathen. There are two or three other institutions of this kind in Calcutta, but none so extensive, nor, perhaps, so well managed as that of the Free Church. Such institutions must tell upon the Heathen; and already, they are felt, but the population of this country is so great, that these efforts are not seen upon the masses. These beginnings all tell upon the

future destinies of India. The Lord has given the word ; it is spreading, and although few as yet give ear and fear, yet we know and feel assured that great will be the "company" of those who shall obey the truth. Our short stay in Calcutta, and the bustle of preparation for our inland journey, prevented us from becoming so intimately conversant with "men and things" there, as we would otherwise have been. I should have been glad to have remained a little longer, to benefit by learning better their plans of conducting Missionary operations. The public breakfast of which I spoke above, is given monthly and alternately by the several Missionaries of all denominations. The morning we met them it was in the house of Mr. Lacroix, a Swiss, of the London Mission ; one of the oldest Missionaries in the country, and one who preaches with great fluency in the native languages. He is hale and hearty, a genuine man. At these meetings, some important question is brought before the Missionaries after breakfast is over. It is an excellent plan, for I think men are less likely to dispute, after discussing, in the first place, a comfortable repast, such as is usually provided. While in Calcutta, Mr. Campbell preached twice in the Free Church, and once in the Baptist—I, twice in the Baptist, in two separate places.

Having gone through the usual difficulties in procuring boats, and making our agreement with all the accuracy of a law transaction, we went to live upon our Budgerows, (so our boats are called) just two weeks from our arrival, and in a few days were ready to start. Here we met with a new difficulty, and one not unusual, nor one unanticipated. The boatmen refused to start without a new agreement, and the payment of a most unreasonable demand of demurrage ; for three days we had stopped, after we hoped to be ready. Both these demands were firmly resisted by Mr. Campbell, who insisted upon the written agreement. For five days we lay at the bank, but then determined to lay no longer ; we accordingly put the agreement into the hands of a lawyer, with the design of recovering the amount advanced,—one half of the whole boat hire,—and engaged our passage on board the steamer for Mirzapore. At the eleventh hour, when we had commenced to remove our baggage from the boats, the agent and the men came in the most submissive manner, and begged of us not to leave the boats, making acknowledgments of their roguery. The agent is an East Indian, and the house is called Wetherall & Co. So we remained ; were saved the trouble and expense of a law suit, and the extra expense of a steam passage. This is the way in this country ; you can believe no man. If we had not had our agreement written with the greatest accuracy, they would have brought twenty witnesses to prove that there was nothing of the kind. Previously to that time, I hardly thought that men could be capable of such bare-faced villany, and that they could come, and to our face acknowledge that they thus intended to rob us, was an exhibition of depravity that I was not prepared for ; yet, by them, and by the community, it was looked upon as nothing out of place. It is their custom. Mr. Campbell's firmness on the occasion, saved us from infinite trouble afterwards. Had we once yielded, it would have been but the beginning of such demands, but they have since behaved in a very becoming manner. The Devil appears to have a powerful hold upon the people, their minds are darker than their skins. They are the willing servants of the "Prince of Darkness," and nothing but the light of righteousness can clear their darkened souls. Poor men, I pity them ;

I would they were otherwise. I might fill another sheet—ay, a quire, about Calcutta, and what came under my observation there; but this letter is now long enough. I will drop this part of my narrative with our departure from Calcutta on the 20th of December. In my next I will begin here, and lead you up the Ganges, perhaps to Saharanpur, if I am spared. Before closing, I shall tell you what has happened to us within the last few days.

We are now within twenty miles of Cawnpore, where this will be posted, and are twelve days from Allahabad. From the latter place the territory of the King of Oude begins. This territory about which history records so much, is not subject to the company's government, but allied and tributary. From the manner in which its affairs have been, and are managed, the country is going to waste, and the people are dangerous as robbers, &c. Bands of robbers go by the name of Dacoites. I have seen it stated in, I think, "The Friend of India," that five hundred dacoites are taken annually, on the road from Cawnpore to Lucknow, about forty miles, and some of them are very daring—two hundred lives lost in one year. It is therefore advisable, while passing here, that boats should keep as much as possible on the company's side of the river. Being fully aware of this, we took the necessary precaution of coming always to the English side to lie over night, and for several days nothing occurred, further than a little exhibition of malevolence, as we passed a crowd of natives on the bank. As we sail along from day to day, our boats are often separated; sometimes a mile or two—more frequently a quarter or half a mile. It happened on Wednesday last, 7th inst., that we were separated about half a mile, and just as the sun went down, our boats were on the Oude side of the river, and the men were coming to a large jungle. It was now time to cross the river for the night, as the twilight is very short. Mr. Campbell's boat, and another in company had crossed, and mine was left alone. A short distance ahead, I perceived the jungle set on fire and burning, close to the bank, so as to prevent the men from proceeding, (the men in pulling the boat along, go on the bank on 'a beaten track like canal horses.) They were in consequence, obliged to leave their usual track, and come down close to the water's edge. When they had arrived at a certain point, just beneath a bunch of burning grass, a furious attack was made upon them, by a band of villains, armed with clubs and other weapons. The object of the attack I suppose, was to have beaten down the men—seven in number—seize the rope by which our boat was pulled; drag us close to the bank; rifle the boat of its contents, and perhaps, take our lives. In this, however, they were frustrated by a kind Providence. The men were so close to the river, that when the attack was made, they all plunged into the stream and swam to the boat; only one man receiving a blow with a club upon the shoulder. I was upon the top of the boat, enjoying the cool evening air, and distinctly saw the whole movement. When frustrated in their attack upon the men, the robbers, (for such they must have been,) made an attempt to seize the rope, part of which had fallen on the bank, although the men carried the end they held with them into the stream. Seeing this, I seized the rope, and by a quick jerk, succeeded in detaching it from the bank. Had they seized the rope, we must inevitably have fallen into their hands, as the current set powerfully against that bank of the river. It was difficult, as it was, to prevent the boat from coming against the bank,

owing to the force of the current, but by great exertion on the part of the men, we got to the other side. The river here was very narrow, and of course, deep. Hence, they did not attempt to board us on the river, as the men could have beaten out their brains with their bamboos; (these were the only weapons on board; I have no arms of any kind.) The noise made by the attack, together with our cries for help, had reached the other boats, and the men began to come to our assistance. In order to reach the other boats, we were obliged to pass close to the attacking party; the river was so narrow. When right opposite them, they discharged a gun at the boat—it may have been at me, as I was still outside and the evening was clear. It was moonlight. I then caused the men to put back to a wider place, where we were out of range of their gun; and where we lay till joined by all the men from the other boats. There all seized the rope and speedily landed us safely along side of the others. We immediately informed the Zemindar of the District, who came with a band of men, and the presence of so many, and our position on the company's side, deterred them from further attack, although their number would still have made them formidable. From the appearance they made on the opposite side of the bank, there must have been from forty to fifty men. There may have been many more. As to the amount of their fire-arms, I can say nothing. There was only the one shot fired. They are usually armed with clubs of bamboo, called Lattas, about four feet long, and thick towards the point, with spears whose shaft is about six feet in length. Had we fallen into their hands, I know not what would have been the result. All I have described was but the work of a few minutes, yet they were critical, and such as I do not wish again to endure. Personally, I felt but little alarm; my anxiety was more for Margaret and our infant of three weeks old. Her alarm was slight also, as she is not of a nervous temperament. We were all determined to resist, if necessary. I have little confidence in the tender mercies of these barbarians. Providence, however, directed us better. He snatched us from the very jaws of danger. Glory be to his name! "Blessed be the Lord, who has not given us as a prey to their teeth." "Had not the Lord been on our side," it would have been worse with us. Our *help* was found in *Him*. During the critical moment, I had more confidence in Him than our own resources. I felt that of ourselves we were helpless. I could not help but note the particular Providence of God, in preventing them from seizing our rope. During the night we feared they might raise a still greater force, and cross to attack us where we lay. Accordingly, we all went into Mr. C's. boat; kept a large watch, and lay with our anchors ready to take to the middle of the stream, but they dispersed from the bank about 11 o'clock.

(To be continued.)



RECENT INTELLIGENCE FROM INDIA.

Since the publication of the last number, we have been favoured with quite a large number of communications from our dear brethren at *Saharanpur*, including the journal of Mr. Woodside, and several letters from the young men of the Orphan School, who are now acting the part of catechists. We regret that our present number will only admit of the accompanying letter from Mr. Campbell. Our dates extend to the 12th July, at which time all were in good health and much

encouraged in the work of the Lord. The interesting state of religion at *Fathagarh* described by brother Campbell, continues to encourage the hearts of the brethren at the station, and loudly calls upon the church at home for more prayer and faith, as well as united and constant efforts to send the gospel to the heathen. May God revive his Spirit both at home and abroad.

Mission House, Saharanpur, June 23, 1849.

REVEREND AND DEAR BROTHER,—As I wrote to you a month ago, and as on this occasion there is no direct mail *via* Bombay, but letters must go round by Calcutta to Suez, it was not my design to address you this time, especially as brother Woodside is writing, I believe. But as the young men here, to whom some testimonials of kindness and affection were sent out through us by the church, have just handed me letters expressive of their feelings and gratitude on the occasion, and of their fresh determination to live and labour for the welfare of their benighted and idolatrous countrymen, and in the service of the mission, I most cordially comply with their request in forwarding them to you. As the composition of these letters is their own, they will show you what progress they have made in the English language. I wish we could by some means show you, also, how much they understand of English science, and of the grand leading truths taught in the sacred scriptures. They are all promising young men, and consistent members of the church. I hope the evidences of the interest felt in them by their Christian friends at home, and which have been so substantially shown, will not be lost upon them. So far the measure appears to have done much good, as it has shown them that although they are not now beneficiaries of the church at home, but earning their own support by labour in connexion with the mission, yet they are still kindly remembered by those whose generous liberality saved them from death by famine, provided for their bodily and mental wants during eight long years, and through the blessing of God on their instructions, qualified them for usefulness in the cause of Christ in this dark land of their birth. Let the same interest continue to be felt in them, and thus to draw forth from them reciprocal feelings of attachment to the church at home with which they are connected. Should another token of Christian friendship be sent at any time, I would suggest for each of them a copy of *Henry's* Commentary, as the best of all suited to their wants. It is hoped that some kind friends will feel a pleasure in furnishing this requisite, and thus indirectly exert a scriptural influence not only on the minds of these young men, but through them on the heathen around them. I am happy to say, they are all usefully employed at present in missionary labours, and giving us much satisfaction by their conduct.

We have lately had a meeting of the Presbytery and one of Session. At the meeting of Presbytery, John Gabriel (who had been engaged as an assistant by Brother Caldwell at Meerat,) and Theodore Wylie, who had been acting as catechist for a length of time past, were examined as to the extent of their knowledge, and the soundness of their views in theology, and having satisfied Presbytery on these points, they were received *formally* as catechists in connexion with the mission, and taken under the special care and direction of the Presbytery. Subjects were then given them, and also to Mr. Coleman, on which to prepare discourses in Hindustani to be delivered before Presbytery at its next meeting. Samuel B. Wylie and John N. McLeod, are candidates for the

office of catechists, and will soon be received on the same footing. They are already labouring in that capacity in order to test their abilities. At the meeting of session, Théodore was nominated to the office of ruling elder in the Congregation. This nomination having been unanimously approved of by the communicants, his ordination is to take place on the first Sabbath of next month. Session also attended to the cases of two members of the Church for some time under suspension. They were both restored to their former privileges, the only thing proved being some slight indiscretions of conduct. On the whole we have reason to be satisfied with the general walk and conversation of the church members, so lately brought out of heathenism into the fellowship of the gospel. To-morrow morning, at the close of the Hindustani sermon, we are to have some of the fruits of our little Christian colony presented to the Lord in baptism. I shall delight to dedicate these first-fruits of the seed of the Church to the Church's Head, as the *beginning* of a generation to do him service while the sun and moon endure. The daughter of Theodore is to be called *Susan Wylie*, and that of Samuel, *Mary Campbell Wylie*. I have no doubt but you will often pray for these little lambs.

During the last month or more, there has been a very interesting state of things in the Orphan Institution at Fathagarh. More than twenty of the orphans profess to have experienced a change of heart, and nearly all of them are under deep concern about their eternal interests, and anxious to hear the gospel constantly preached. This is quite remarkable, as when we passed through that station lately, the missionaries seemed very much discouraged in consequence of the obstinacy and perverseness, and even ingratitude, of many of those from whom they had hoped better things. This ought to teach us, that in the use of divinely appointed means, we should never despair of success. Though the blessing tarry, we must wait for it, and "in due time we shall reap, if we faint not." O for a time of reviving and refreshing amongst us, when multitudes of the perishing heathen around shall flock to Christ as clouds, and as doves to their windows. Well, we plough and sow in hope, and wait for the early and latter rain, the benign influence of the Spirit, to produce fruit to the glory of God. We labour in a barren soil long overrun with the noxious weeds of error and delusion. The fallow ground of hearts, always accustomed to bring forth fruits of sin, has to be broken up, and the good seed of the gospel planted under many disadvantages; yet we anticipate a harvest even in India, and one which will bring a large revenue of glory to the King of Zion. May we be faithful in the discharge of the important trust committed to us, as stewards of the treasures of the gospel. Who is sufficient for these things? But how encouraging is it to think that we have not run unsent—that we engage not in this warfare at our own charges, but that we have the promise of the *Master* himself, to be with us till the end of the days, and to make our unworthy and weak efforts efficient in the fulfilment of his gracious purposes.

During the last few weeks, I have felt my muscular system more relaxed, in consequence of the extreme heat, than I ever was before in India. On the 19th, the rainy season commenced—the air has been delightfully cooled—our doors are all thrown open, and we feel our strength not only invigorated, but as if we were in a new world!

We have been much interested in the account you give us of eccle-

siastical affairs in our Church. We like to hear of promising young men entering the Theological Seminary, in order that the ministerial ranks may not only be filled up from time to time, but greatly increased. Your own labours in preparing for the pulpit, and the classes in the Seminary, in addition to all the calls of pastoral duty, must be very great. You must be careful not to lay upon the earthly tabernacle more than it will bear. We hope that Dr. Wylie himself has quite recovered from the effects of the fall, and enjoying usual good health. Please repeat to him my grateful acknowledgments for all the kindness and favours he has shown me since the day I had the pleasure of making his acquaintance. It is delightful to hear of dear Mr. M'Vickar's success as a preacher. I always anticipated great things of him. You have also, long ere this, had the pleasure of welcoming Mr. Nevin as a valuable minister in our connexion. I have been thinking that if he can be spared from other important posts, Southwark or Moyamensing is the place where he could be very useful. A plain house of worship might soon be put up, and the divine blessing on his labour would soon fill it.

Remember us very kindly to all dear friends. How often we think of you all. The first leisure hours I get, it is my intention to write to all the ministerial brethren, as well as to many others, whom it was happiness to meet in my travels in the United States, just to renew the bonds of friendship then formed.

As ever, my dearest brother, yours in the bonds of the gospel,

J. R. CAMPBELL.

Editorial.

NOVA SCOTIA MISSION.

Since our last Number was issued we have had the opportunity of making a visit to Nova Scotia, and observing the condition of the stations which have been formed by Rev. Mr. Clarke, in that and the adjoining province of New Brunswick. At present, we have time merely to say that the whole appearance of things far surpassed our expectations, and that our conviction of the propriety of encouraging and fostering this mission was greatly strengthened. We design, as soon as possible, to prepare a report of the visit, which will be laid before our readers. In the mean time we only add the expression of our gratitude for the great kindness with which we were received by brethren in the ministry, and of the people, not only of our own, but also of other churches.

SUSTENTATION PLAN.

The letters of Rev. Mr. Nevin, which are continued in the present Number of the Banner, will give our readers a correct understanding of the Sustentation Plan, which has been adopted with such favourable results, by our brethren in Ireland. The propriety of introducing it in our own church, is a subject worthy of the consideration of all in our communion, whether ministers or laymen. We hope that we may receive some communications in regard to it, as our pages are open for its discussion.

FALL MEETINGS OF PRESBYTERIES.

During the present month most of our Presbyteries hold their stated fall meetings. Besides the usual routine of business, we trust the condition of the various funds which have been established by Synod, will meet with proper attention. Our Foreign Missionary operations were never before so promising, and we hope that measures will be taken to secure the full and punctual payment of the amounts required to sustain them. It will be remembered that Synod directed that the deficit which had been occasioned by the failure of some of the Presbyteries, should be cancelled by an appropriation of the surplus funds contributed for the outfit. Arrangements have been made to this effect, and at present it is only necessary to meet the amount requisite for a single year. This we hope all will endeavour to do without defalcation. The *Seminary fund* should also be attended to, and the congregations in each Presbytery which have not contributed to it, should be called upon to pay their proper portion. The *Domestic Mission* fund, which is so important, will certainly not be neglected. The first Sabbath of this month has been recommended by the Board for a collection on account of this purpose. No congregation, whether with or without a pastor, should fail to contribute to this object, which is of common and vital interest. It would be a good plan for Presbyteries to ascertain how much every congregation can raise for each of these objects, and then at their regular annual meetings to make inquiry from the representatives of every congregation, whether their contributions have been paid, and if not, press upon them the duty of attending to the matter. The responsibility should be brought to bear on each particular congregation, and as far as possible, on each individual member. It should be impressed upon the minds of all that it is as truly a *Christian duty to give* as God has prospered us, for the support of his cause, as it is to *pray* for it—that *liberality* in the cause of CHRIST according to our ability is as truly required by the Christian profession, as family worship, secret prayer, or partaking of the LORD'S Supper. Those who have made a proper consecration of themselves to the LORD JESUS CHRIST, will feel that *all* they have is His, and must be used in His service as in His providence he may require it.

"O MOTHER DEAR, JERUSALEM."

In this number of the Banner our readers will find this long celebrated piece of sacred poetry, composed by David Dickson, one of the most distinguished men in the times of the 2d Reformation in Scotland. Although its style is quaint and uncouth, yet it has a vigor, richness, and sweetness of thought, which have caused it to be highly esteemed, and frequently imitated. It will add to the interest with which our readers will peruse it, to know that it was a great favourite with our covenanting forefathers in times of bloody persecution.

THE PRIMITIVE CHURCH IN IRELAND.

The copy of the interesting article on this subject was unhappily mislaid and was not found until too late to be printed in the present Number. It will be resumed in our next.

Banner of the Covenant.

NOVEMBER, 1849.

Historical Sketches.

[For the Banner of the Covenant.]

THE HISTORY OF THE PRIMITIVE CHURCH IN IRELAND TILL THE ESTABLISHMENT OF POPERY.

Concluded from page 272.

The Christians in the Primitive Church in Ireland did not acknowledge the supremacy of the Pope of Rome; they knew no head of Zion but the Lord Jesus Christ. Hear how Columba sings in one of his beautiful odes, composed about the time of the founding of the monastery of Derry, and still preserved in the library of the Dublin University:

“Jesu! thy love creation sings,
Most upright, holy King of kings,
For ever blest shalt thou remain,
Ruling with truth thy wide domain.

“The Baptist who prepared thy way,
Ere he beheld the light of day,
Strengthen’d with grace from God on high,
Rejoic’d to know Thy day drew nigh.

“Though strength was gone, and nature fail’d,
God’s aged priest by prayer prevail’d;
A Son was given—a prophet came,
The great Messiah to proclaim.”

On this very important point, the supremacy of the Pope of Rome, and the manner that it was received in Ireland, we quote from a letter of Columbanus to Pope Boniface. Columbanus writes thus: “For so long only shall power remain with you as right reason shall remain; for he is the unerring porter of the kingdom of heaven, who, by true knowledge, opens to the worthy, and shuts against the unworthy. If he act otherwise, he shall be able neither to open nor to shut. Since, then, these things be true, and are received as such, without any gainsaying, by all wise persons, (though it is known to all, and no one is ignorant in what sense our Saviour gave the keys to St. Peter,) and you, perchance, by this I know not what arrogance, claim to yourself above the rest, greater authority and power in divine matters, you should know that your power shall be less with the Lord, if you ever admit the thought of such a thing, for unity of faith in the whole world has made unity of power and prerogative.” Were further testimony necessary on this point, we might quote from Edgar’s Variations of Popery, and par-

ticularly the manner that Dagan, the Irish Culdee pastor, treated the bishops of Rome; he not only refused to eat with them, but also to sleep under the same roof, treating them as excommunicated persons. "Dagan, an Irish Culdee bishop, or pastor, refused to eat, or sit in company, or abide under the same roof with the Romish bishops, or priests."

The doctrine of purgatory was not received in the Primitive Church in Ireland. In proof of this proposition, we shall quote from the writings of St. Patrick which are still extant. St. Patrick writes thus:—"There be three habitations under the power of Almighty God: the first, the lowermost, and the middle. The highest whereof is called the kingdom of God, or the kingdom of heaven; the lowermost is termed hell; the middle is named the present world, or the circuit of the earth. The extremes whereof are altogether contrary one to another: (for what fellowship can there be betwixt light and darkness, betwixt Christ and Belial?) but the middle hath some similitude with the extremes. For in this world there is a mixture of the bad and of the good together. Whereas in the kingdom of God there are none bad, but all good: but in hell there are none good, but all bad. And both these places are supplied out of the middle. For of the men of this world, some are lifted up to heaven, others are drawn down to hell. Namely, like are joined unto like, that is to say, good to good, and bad to bad: just men to just angels, wicked men to wicked angels, the servants of God to God, the servants of the Devil to the Devil. The blessed are called to the kingdom prepared for them from the beginning of the world: the cursed are driven into everlasting fire that is prepared for the Devil and his angels." We might bring a great many other proofs equally conclusive, but we consider this from St. Patrick sufficient to prove that the doctrine of purgatory was not known in the Primitive Church in Ireland.

Before leaving the doctrines of the Primitive Church in Ireland, we will notice their attachment to the Psalmody which God gave to his church. This forms a very remarkable feature in the Primitive Church in Ireland. No imitations of the songs of Zion were known among the Culdees, for they preferred the reality to the resemblance.

No one peculiarity of the Ancient Church in Ireland stands out with so much prominence as their attachment to the songs which God gave to the church. Whatever else the lava of time has buried, the Psalmody of the Culdees is still to be seen. In every life of St. Patrick which we get into our hands we see his attachment to the Psalms; and the same is true of the other distinguished men whose names shine through the clouds of time. The monastery at Bangor unceasingly chanted the praises of God in the Psalms; and Todd tells us the same of that at Derry, and of all the distinguished seminaries in Ireland. And the monastery at Iona, founded by Columba, concerning which Moore writes:

"Thou noblest college of the ancient earth,
Virtue and truth—religion's self shall die,
Ere thou canst perish from the chart of fame,
Or darkness shroud the halo of thy name;"

was distinguished for its attachment to the Psalms of David.

No one feature of the Culdees appeared sooner among their descendants at the Reformation than their attachment to the Psalms. We trace with pleasure this feature of their worship up to the present time. We

rejoice to know that Columba, the founder of the monastery at Iona, spent his last days on earth in copying out a psalter, and that Columbanus spent the best days of his life in preparing these songs of Zion for a more general circulation among the many churches which he had been instrumental in establishing.

The next thing demanding attention is the extent of the Primitive Church in Ireland. We do not think it necessary to delay on this point, because all historians are agreed that in the fifth century the religion of Jesus was spread all over the island. Todd, in his History of the Primitive Church in Ireland, shows that the Christian religion was embraced far sooner in the south than in the north; and, speaking of Columba, he says that he was born at Gartan, in the county Donegal, and that he established several monasteries in the north before he left Ireland to settle in Iona; therefore we conclude, that as Donegal is farthest north of any portion of Ireland, religion must have been universal all over the island before the close of the fifth century. The next thing which we notice in the Primitive Church in Ireland as worthy of attention, was its missionary character. This we have already in some measure anticipated in the many references which we have made to Columba and Columbanus. There is no telling of the blessed consequences of the mission of Columba to the western isles of Scotland. The beneficial results flowing from it may, in some measure, be traced in the history of Iona, which Moore calls the temple of the living God.

“Thou wert the temple of the living God,
And taught earth’s millions at his shrine to bow;
From thee ran
That fire which lit creation in her youth,
That turn’d the wandering savage into man,
And showed him the omnipotence of truth.”

The monastery of Iona was for centuries the first seminary of learning in Europe. The number of other seminaries and schools of learning founded by Columba in Scotland was very great, besides many churches. The mission of Columbanus to France was also blessed in a very remarkable manner in spreading the truth of the gospel throughout France. The class of Irish preachers who left their own country as missionaries forms a large and respectable body of holy and disinterested men, who thought no sacrifice too great to be made on behalf of the kingdom of Christ. It was not the expectation of any temporal advantage that induced such men to endure the trials and dangers of a missionary life; but it was the simple desire of doing good, of advancing the interests of the church, of reclaiming the outcast, and bringing back the wandering. And there is nothing more honourable to the Primitive Church in Ireland than its missionary zeal. There is scarcely a country in the south and west of Europe where Irish missionaries did not preach the gospel and erect schools of learning. Dr. Lanigan asserts that prior to the time of John Scotus, the Irish had extended their missions even to Iceland, which they called Thule or Tyle. We might mention the names of several of these missionaries, did time permit. We shall only notice one or two of them. St. Kilian, born in the seventh century, was from childhood devoted to religion; after being properly qualified for preaching the gospel he crossed over from Ireland to Britain, and thence proceeded to Germany, and settled at Wurtyburgh. He was the instrument of converting Gozbert, the duke of Franconia, and many others of the same province. His preaching and death remind us of John the

Baptist. Reproving Gozbert for having married his brother's wife, which marriage took place before his conversion to Christianity, he says to the duke, "that the apostle James witnesseth that whosoever shall keep the whole law, and yet offend in one point, is guilty of all. Besides, that man is created anew in baptism, not in part, but altogether. That he may therefore become entirely a new creature, he ought to retain none of his former errors." Gozbert was much distressed at hearing this expostulation, and promised to put away his wife whenever he would return from an expedition on which he was about to set out. During his absence, this remonstrance reached the ears of Gilana, the duke's wife; and it filled her with such indignation and resentment, that she determined to have revenge. She hired some ruffians, who entered the church while Kilian and his companions were engaged in nocturnal prayers, and put them all to death.

The last thing which we notice concerning the Primitive Church in Ireland is its learning. The monasteries and seminaries of learning in Ireland were famed all over Europe, and foreign students came there in great numbers. In the sixth and seventh centuries the monasteries of Ireland excelled every other place in Europe for learning, except Iona. We shall notice a few facts which prove the great attention that was given to learning in the Primitive Church in Ireland. Clemens and Albinus went as missionaries to France in the time of Charlemagne. Day after day these two missionaries stood among the merchants; but, instead of exhibiting any thing for sale, they would cry, (if any desire wisdom, let him come to us and receive it, for we have it for sale.) At last their fame reached Charlemagne, who was always the patron of learned men. He sent for them, asked them many questions, and was pleased with their replies and sincerity. We have the testimony of Hallam, in his *Middle Ages*, in confirmation of this fact. Speaking of public schools in France, he says: "The establishment of public schools in France is owing to Charlemagne. He was compelled to invite strangers from countries where learning was not so thoroughly extinguished. Alcuin, of England, Clemens, of Ireland, Theodulf, of Germany, were the true Paladins who repaired to his court. With the help of these he revived a few sparks of diligence, and established schools in different cities of his empire; nor was he ashamed to be the disciple of that in his own place, under the care of Alcuin." *Middle Ages*, vol. iii.

A remarkable proof that attention was given to the acquisition of learning, may be found in the history of John Scotus, or Erigena, a native of Ireland, who flourished in the ninth century. John Scotus surpassed most of his contemporaries in acquaintance with the Greek language, and ranked as one of the principal philosophers of the age. Mr. Hallam has a high opinion of the genius of John Scotus. "I am not aware," he writes, "that there appeared more than two really considerable men in the republic of letters from the sixth to the middle of the eleventh century—John, surnamed Scotus, or Erigena, a native of Ireland; and Gerbert, who became Pope by the name of Sylvester II.: the first, endowed with a bold and acute metaphysical genius; the second, excellent, for the time in which he lived, in mathematical science and mechanical inventions." *Middle Ages*, vol. iii.

In conclusion, we will very briefly notice the decline of religion in the Primitive Church in Ireland. The declension from the simplicity and spirituality of the gospel early makes its appearance, as is clear to

every observing reader: e. g., their monastic institutions had too little spirituality about them, viz., there was too much resting on externals; for they interpreted the command, "Love not the world, neither the things that are in the world," too literally, and thought that great seclusion from the world was necessary. This tendency to rest on externals increased age after age. The frequent visits of the natives of the continent of Europe to Ireland, and the close connexion with England, operated very badly on the religion of Ireland in the seventh century; and the invasion of the Danes in the ninth tended very much to prepare the way for popery. During the ninth century the vultures of Rome, smelling some carrion in Ireland, began to come in considerable numbers, and fix their nests there. They gradually increased in that and the following century, till, in the beginning of the twelfth century, it swarmed with them. In this way the state of things was changed in Ireland, till, from being the island of saints, the Pharos of western Europe, it became filthy and polluted, and shrouded in the mists of Rome. In the twelfth century, Ireland was resting quietly on the bosom of the Delilah of popery; and we hear this harlot saying to the British Philistines, "Up, and on her;" and they bound her, and put out her eyes, and have led her around for nearly seven centuries, to make sport for them.



SKETCH OF SCOTTISH PRESBYTERIES.

The following article, which we extract from the Scottish Presbyterian, gives a concise view of the various branches into which the Presbyterian family, in Scotland, has been divided. It will show that the Reformed Presbyterian church justly claims direct lineage from the old Covenanters.

"In the reign of Charles II. there were two bodies of Scottish Presbyterians diametrically opposed to the Church of England, and to each other, called "Resolutionists" and "Remonstrants," and answering to "Hoadleyites" and "Romaineists" in England,—using the terms in their conventional sense. At the Revolution, these two bodies, for the most part, coalesced as "Establishmentarians," but some of the Remonstrants would admit of no settlement that did not embody the Solemn League and Covenant, whereupon they separated and called themselves "Reformed Presbyterians." Thus, at no period since the Revolution, have the Scottish Presbyterians been *one*. 1st. In 1690, there were,—1. Establishmentarians. 2. Reformed Presbyterians.—2d. In 1733, a dispute arose at Kinross about the placing of a preacher. In 1740, eight preachers were deposed by the General Assembly, and formed the first Secession, so that, in 1740, there were,—1. Establishmentarians. 2. Reformed Presbyterians. 3. Seceders.—3d. In 1747, a dispute arose on this point: on admission as a Burgher, an oath was to be taken, embodying the words, "I do profess the religion presently established in this realm." Some of the Seceders thought this a declaration against Romanism, others thought it in favour of the Establishment, and they parted as "Burghers" and "Antiburghers," so that in 1747, there were,—1. Establishmentarians. 2. Reformed Presbyterians. 3. Burghers. 4. Antiburghers.—4th. In 1755, a dispute arose at Jedburgh, similar to that at Kinross. Two

preachers were deposed, and formed the "Relief Presbytery," so that in 1755, there were,—1. Establishmentarians. 2. Reformed Presbyterians. 3. Burghers. 4. Antiburghers. 5. Relief Presbyterians.—5th. In 1806, some Burghers wished a declaration to be made in favour of the union of civil and ecclesiastical powers, others murmured and parted, as the "Associate Synod of Original Seceders," so that in 1806, there were,—1. Establishmentarians. 2. Reformed Presbyterians. 3. Burghers. 4. Antiburghers. 5. Relief Presbyterians. 6. Associate Synod of Original Seceders.—6th. In 1821, the Burghers' Oath became obsolete, and the Burghers and Antiburghers prepared to coalesce, but some Burghers parted off as the "Original Burghers' Associate Synod," thus, when six bodies were reduced to five, they at the same moment parted into six; and in 1821, there were,—1. Establishmentarians. 2. Reformed Presbyterians. 3. Relief Presbyterians. 4. Associate Synod of Original Seceders. 5. United Associate Synod. 6. Original Burghers' Associate Synod.—7th. In 1834, the *Romaineist* party in the General Assembly passed the veto act, which gave an absolute veto on the placing of a preacher, to the majority of male heads of families being communicants. This being declared illegal by the Court of Session and House of Lords; on the 18th May, 1843, and subsequent days, about 450 *Romaineist* preachers and elders left the Establishment, and formed the "Free Presbytery," so that in 1843, there were,—1. Establishmentarians. 2. Reformed Presbyterians. 3. Relief Presbyterians. 4. Associate Synod of Original Seceders. 5. United Associate Synod. 6. Original Burghers' Associate Synod; and 7. Free Presbyterian."—(*Inverness Courier*.)

The recent amalgamation of the Relief and United Associate Synods, reduces the above number to 6 separate Presbyterian bodies in Scotland. Other parties have expired, or are dying in the nursery.

[For the Banner of the Covenant.]

Sermons by the Old Covenanters.

No. VIII.

A SERMON PREACHED BY REV. DONALD CARGILL, SEPT. 1680.

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was no place found for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."—REV. XX. 11, 12.

There are some who have a sight of the last judgment in vision; there are others who have it by faith; but the world shall have a sight of it at last in itself, and feel the effects of it. Then we shall not only be beholders, but we shall be a party. Every person shall be a party, and each party ought to be considering what will be their place and portion; whether the left hand of Christ shall be their place, and wrath their portion, or his right hand their place, and heaven and happiness their part and portion. But we shall only say this before we proceed to particulars—That there is not a more blessed and profitable sight upon earth than a sanctified sight of the last judgment. Its profitability appears in this one thing, that it awakens and rouses the soul of a man when thinking upon it. What is it like then? It is like a fright to the body. They will sleep no more when once affrighted thoroughly

by the judgment of God. A sanctified sight of it awakens souls so that they never rest until it be thorough work with them. It is said of some that they never smiled after some faint views of it; this is the case of the thoroughly convinced sinner, at least till he is brought to rest in the Lord Jesus Christ.

But then there is something more in it than this; it not only awakens the soul, but leaves a carefulness in the soul to be ready against that judgment come, and against the time that that white throne shall appear or be erected. Ye know what is said of repentance, that it leaves sorrow and indignation for sin; so does the sight of this judgment. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" 2 Pet. iii. 11.

But that we may proceed—the thing that we have to speak concerning this last judgment is, concerning the preparation for it.

I. The parties to be judged, who are the dead; under which are comprehended those who shall be then alive, as "also Enoch and Elias."

II. The Judge, Jesus Christ, the Mediator, who hath the keys of hell and death, and is appointed Judge both of quick and dead, and is called God in the twelfth verse of this chapter.

I. "I saw the dead, small and great, stand before God." The parties here, then, are the dead. All men are considered as dead before this; for the Judge will not come until all men be passed through death, or at least undergo a change equivalent to it. Then the elect shall be changed in the twinkling of an eye, as we have it, 1 Cor. xv. And yet it may be as sharp and painful as a lingering death. The thing is evident, that they must all be dead, and after that the judgment. The holy God hath decreed death, and then judgment to follow, because,

1. If there had not been sin in the world, there had not been death and judgment. There would have been no need or occasion for a sentence to have been given out against any. Now when we remember death and judgment, we should remember sin too, which procured these. He that remembers his sins most, will be best prepared for death and judgment, for it is impossible for a man to have a right view of death and judgment, and yet not be looking for something to evade the strength and power of them. Neither is there any other thing that will do it, but the all-sufficiency of the Mediator Christ Jesus. But as to the parties to be judged, "I saw the dead, small and great, stand before God." A fair sight, indeed; there was never such a noble and great assembly since the world began, and never will be afterwards to all eternity. Why, heaven, earth, and hell, will all meet together. The Lord with all His great and mighty hosts of angels will meet there; the devil and all his angels will be brought forth there; the sea will give up its dead, and there will not be one individual missing. The same cause that brings one, is an evident and relevant cause to bring all, and that is judgment, for all have been sinners before God, and it must be seen or evidenced how they have been freed from sin. It must be a public judgment, for if it were only private, it might be accounted a private murdering or condemning of persons. And so this shall be the greatest sight and assembly that shall be together through all eternity.

2. As there is a cause for one convening, so for all to convene before God. The same power that brings one can, nay will, bring up all, for

a greater or lesser number is all one unto Omnipotent power. The cause then being one, the power one, therefore all must appear, and the end must be one, namely, that they may receive their sentence; while as many particular persons as there are, so many particular sentences shall be given out for them before God.

3. It is the dead, small and great. It may be asked, why says He this? Is it in regard of the great and the mean men? No, we think not, for death hath taken away that difference. Death levels all, and their dust is mixed together in the grave, so that in their rising again there shall be no difference but in respect of their sanctity, for death shall once make all equal; if there is a difference after that, it is grace merely that makes it. By small and great, then, may be meant the old, those at the greatest age or stature, and those infants or young ones that have not attained unto their perfection of stature; in a word, all that ever breathed or had life; none are exempt, but all shall appear before God.

There are two objections that may arise here:—

(1.) If infants be signified here, why should they be judged? they have no actual sin.

(2.) If they rise, will they rise infants again? In answer to these, *First*, All infants are included under one of the covenants, either the covenant of works or that of grace. If under works, then they have the breach of that covenant to answer for; they have Adam's sin to answer for as being the serpentine brood, or offspring of a transgressor, and so have a corrupted nature in them. So that the Lord will say, "Where is the rest or remains of that perfect soul created in man at the beginning?" In a word, the Lord will find infants under Adam's transgression, if not sanctified by Christ; for, says the apostle, "All died in Adam," and, "if through the offence of one, many be dead." 1 Cor. xv. 22: Rom. v. 15.

Again: If under the covenant of grace, then He will deal with them as believers who have Christ's righteousness and holiness to stand between them and wrath. It is true, the Lord's way of dealing is a mystery; but it is as true that they are sanctified as well as those who are sanctified by faith and knowledge; for without holiness, we are assured, none shall see the kingdom of God. Heb. xii. 14.

Secondly: For the second objection, will they rise infants again? The schoolmen will have it, that all shall be raised about the age of thirty years, that being the prime of man's strength, and about the age of Christ when he suffered. But as this seems groundless, so it seems to derogate from the mystery of the resurrection; (1 Cor. xv.,) for though the same body be raised, yet it will be another kind of body than ever formerly it was at any age. But this we may say, that the elect shall be perfect in whatever condition they die, for all "that is imperfect shall be done away." Their persons, stature, judgment, and knowledge, shall all be perfected. We may add this one word, that an infant of days will then be as much for the glory of God as any man of his full strength. We are sure they shall be capable of enjoying the fulness of felicity. The soul shall then be filled with felicity, and the condition of the body shall be glorious. "I saw the dead, small and great." We are persuaded that those whom the Lord's goodness could not bring from their wickedness to Him for mercy on earth, His power shall bring unto Him at the last judgment.

II. We have the Judge. "I saw them stand before God." The very first sight of Him begets a terror in them, and, as it were, a hell in their consciences. We see the judge here, and though not a word is spoken of Him in the eleventh verse, but of a great white throne, yet all who see Him here, say it is God, the Mediator, Christ Jesus, God in our nature. All this assembly shall see Him, and then they shall acknowledge Him to be God, and every one according to their condition shall begin either to tremble or to rejoice. Fear shall seize the hypocrite, the unregenerate, and unbeliever. The believer shall then rejoice. Why? He hath God who sits upon the throne for his friend. So then the believer may expect mercy; but all unbelievers have nothing to look for but pure and unmixed justice. Now he sees them all brought in and standing before God. He sees the godly standing there also; but they shall soon be despatched. "Come, ye blessed of my Father, inherit the kingdom prepared for you." Then shall they be set down as assessors in the judgment with God, and shall give their assent to the condemnation of the wicked. The father shall vote the condemnation of his own child, and the husband the condemnation of the wife, and shall say, "Thou art righteous, O Lord, because thou hast judged thus."

Now, another part of this procedure is, the consulting of the law with regard to what is found to be due to every one of them. O it shall be a terrible sentence that shall be past upon mercy! Although to many others it shall be a glorious day, so that they never saw the like; for some never saw or enjoyed perfect holiness and felicity until then. Now the law takes place; "The books were opened, and another book was opened;" not as if Jesus Christ were literally so to proceed, for He needs neither books nor witnesses; for His own remembrance and your consciences (the recorder) shall witness for Him.

But to show forth the power and justice of God, the judgment shall be as particular and accurate as if all were registered before Him. But it may be asked, what books are these that they shall judge by?

1. There is one book that must not be wanting, and that is the Bible, or word of God. "The word that I have spoken, the same shall judge him in the last day." John xii. 48. As soon as conscience sees this, it says, "If God be judge with thee, O Bible,"—heaven's acts of parliament, (so to speak,) "then I am gone." You know what the apostle says, "When God shall judge the secrets of men by Jesus Christ, according to my gospel." Rom. ii. 16. Not that we shall need this Bible in heaven, for the Spirit of God says, "There is no temple there;" for all there are complete, illuminated, divine. This, then, shall be the last sight man shall have of the Bible, or word of God, lying before the throne, and, according to it, God shall judge all, both "small and great." And what does this intimate unto us? It says, read the word of God, and improve it, for as it approves of, or casts and condemns you now, so by it ye shall either be condemned or approved of at the last and great day. There shall be no sleeping unto you there, (nor to me either,) when standing before the tribunal of God.

2. There is a book upon man's part—the consciences. "Their consciences also bearing witness in the mean while, their thoughts accusing, or else excusing one another."

3. There is a third book in the judge's hand, which, so to say, may

be called the register of His remembrance, which He brings from heaven with Him; and God will say unto every one of you, "Look now unto your own conscience, and see if it does not agree unto my register." Wo unto them who must stand before God until they must answer for all their wicked and flagitious deeds! Ye must not go down yet; ye must answer for all your wickedness and rebellion against God, idolatry, swearing, Sabbath-breaking, drunkenness, lying, stealing, falsewitness, unfaithfulness to friends and relations, with others that will be almost innumerable. We shall say this word, that there is one book in the judge's hand, and another in conscience's; and conscience shall read as fast and as long as God reads unto you; there will be no denying or gainsaying. Then, O rebellious souls, you shall not escape. Then this book shall miss none of you, nay, not so much as the least straying thought you may have. O this will be a sore and searching book! and yet there remains another.

4. A fourth or last book, and a comfortable one too, and who is there? Who but the believer is there? It is a white roll called the "book of life;" "And none shall enter there but those who are written in the Lamb's book of life." There are none there but the names of such as shall be saved.

Now to conclude: ye who are in earnest with God, plead that He may let you see your names written in this "book of life," even before ye go hence and be no more. Many are now earnest and solicitous to know if their names be in the woful commissions to take and apprehend you. But O that it were in the hearts of men to be in earnest to know if their names be in the "book of life," and that they might see their names written there! O sirs, take care what you give God now to write! Alas, alas, alas, you give Him many ill deeds to mark against you! But O that he had this to write, that you had unfeignedly repented of them all!

Practical Essays.

WHY SO LOATH TO DIE?—I find within me a strange reluctance to die, and I perceive in others indications of a similar unwillingness. Indeed it is rare to meet with one who does not participate in this general and great aversion to dying. Now I do not wonder that some are unwilling to die. Nature revolts at death. It is the object of her strongest antipathy. It is not strange, therefore, that mere natural men should be averse to it.

Some have nothing to die for. How can it be expected that they should be willing to die. They have nothing beyond the grave to go to. Their possessions all lie on this side of the grave. They have their portion in this life; their good things here. Do you wonder they are reluctant to leave them? To such, to die, is loss. Death is not theirs, as it is the Christian's; but on the other hand, they are death's. Jesus is not precious to them. How should they be "willing rather to be absent from the body, and to be present with the Lord?" What Paul esteemed "far better" than life, dying in order to be with Christ, has no claim for them whatever.

But that the spiritual man, the disciple and friend of Jesus, the child and heir of God, should be so strongly averse to death, deserves to be considered strange. We might indeed expect that there should remain some of the reluctance of nature to death, even in the subjects of grace, for Christianity does not destroy nature; but that this reluctance should be so strong, and often so predominant, that grace should not create a desire for death stronger than nature's aversion to it, is what surprises us.

I am sure it ought not to be as it is. Certainly every Christian ought to be able

to say with Paul, "Having a desire to depart and be with Christ, which is far better." However averse to being "unclothed," he should yet be willing to be "clothed upon, that mortality might be swallowed up of life."

Life required an exercise of patience in the saints of old, which seems to have no existence now. Job says, "All the days of my appointed time will I wait, till my change come." Then Christian submission was exercised in living. Now to be resigned to death is the desideratum. Grace had then made its subjects willing to live. Now it has to make them willing to die.

How shall we account for this reluctance? What if nature in us be strong, is not grace still stronger? Has it subdued our friends, calmed our agitations, allayed our fears, and can it not master this one aversion? Have we made experiment of what grace can do with the fear of death?

Is it because of the pain of dying that we shrink from it? But how know we that to die is so very painful? In half the cases of death, at least, it does not appear to be so. How many sicknesses we are subject to, whose progress is attended with far more pain! How many surgical operations, which men readily submit to, are beyond all doubt productive of more suffering!

Is this world so bright and beautiful that we are loath to leave it on that account? But is not heaven fairer and brighter far! Here there is night; but there none. Here deformity alternates with beauty; but there all is loveliness. Here the alloy prevails; there, there is no mixture, all is pure.

Can it be possible that earth has charms and attractions equal to those of heaven: this earth, which the curse has lighted on, comparable in point of beauty and loveliness to that of heaven, where God manifests himself, and which Jesus has gone to prepare as the fit habitation and eternal home of his redeemed? Is it conceivable? Even the saints who lived under the old dispensation, esteemed the heavenly a better country.

Is it the separation which death makes, that renders us so averse to die? True it separates, but it unites also. It takes us, I know, from many we love. Leave we a family behind? But do we not go to one larger, more harmonious, happier? Are we parted from friends by death? And are we not joined to friends by the same? If we lose a father, do we not find a better father; and if we leave a dear brother, do we not go to one who "is not ashamed to call us brethren?"

More than half of some families have gone already to heaven. Why should we be so much more desirous of continuing with the part on earth, than of going to the portion in heaven? Do those you part from need your care and services more than those to whom you go? But is it not safe going, and leaving them in charge of God? Is it he now who cares for them and watches over them, and defends them? And will he not do it when you are dead and gone? Ah, the parent clings to life, and looks imploringly on death, when he thinks of his loved little ones! What will become of them he asks? What would become of them now, if they had only you to care over them? It is not your eye that keeps watch over them; nor your arm that is put underneath and round about them: nor your hand from whose opening palm their wants are supplied.

It is God's. And when he does by you now, cannot he do without you? Cannot he find other agents and instruments when you are laid aside? Does he not say of the widow and fatherless children, "Leave them to me?" And will he not be faithful to the trust which he solicits?

Do not children desire to see the face of their father? And are not we children of God? After so many years of daily converse and communion with him, and after receiving so many tokens of his parental regard, should you not be willing to go now and see him face to face, whose unseen hand has led, sustained and supplied you hitherto? Is it natural in us not to be willing to go to God? We readily go to those we love.

Has home no charm? What man is he to whom it has not a charm? Who has been long absent from it, and does not languish with desire to reach it? But where is home, thy father's home? It is not here. It is beyond the flood. Earth is not home. Dying is going home. We must die to reach our father's house. And yet we are reluctant to die.

Do you dread the way? Do you tremble at the thought of the valley of the shadow of death—what, when you are sure of such company as that of Jesus? Will you fear with him at your side? Do you talk of the cold arms of death? Think rather of the warm embrace of Jesus. Does he not say he will come for you? "If I go, I will come again and receive you unto myself." Angels may minister to

the saints on common occasions, but when a Christian dies, Jesus himself attends. But death has a sting. You mean he had one. To those who believe in Jesus, no sting of death remains.

Fear you the consequence of dying—does the thought of the presence into which you are to go appal you? But you have often been into that presence in prayer; you have appeared already before God on his mercy seat, and then you have wished the veil away. Why then so unwilling that death should withdraw it; were you not gladdened by those transient glimpses of his glory which you saw—and dread you now the full and fixed gaze of his glory—have you not often sighed for those brighter views, and those nearer and clearer discoveries which death will afford you?

Surely it cannot be the judgment you fear. What, when you are “accepted in the Beloved!” If accepted in yourself, you should not fear. How much less when accepted in him! If God would honour your own righteousness, had you a righteousness of your own, will he not much more honour Christ’s righteousness, now become yours—what if you cannot answer for yourself, cannot he answer for you?

But who is the judge—is it not Jesus your advocate—will your advocate condemn you—are you afraid to meet your Saviour? He that summons you to judgment, is the same that said, “Come unto me, and I will give you rest.” Would you live always? I know you would not. But you would live longer, perhaps you say, for the sake of being useful to others. But who knows that you may not be more useful in heaven—who can say but your death can do more good than your life? Besides, if God can dispense with your services, should you not be willing to have them arrested?

Do you not desire to be freed from all sin? But know you not that only he “that is dead is freed from sin?” If you cannot be perfectly holy until you die, ought you to be so unwilling to die? Is your desire of perfect holiness sincere, while you are so averse to the condition?—NEVINS.

OBJECTIONS TO FAMILY WORSHIP ANSWERED.—It would be more honest for people, frankly to own that they have no heart for it, and that this is the real cause of their neglecting it, and not any valid objections they have against it; but since they will torture their invention to discover some pleas to excuse themselves, we must answer them.

First Objection. “I have no time, and my secular business would suffer by family religion.”

Were you formed for this world only, there would be some force in the objection; but how strange does such an objection sound from the heir of an eternity! What is your time given to you for? Is it not principally that you may prepare for eternity? And have you no time for the greatest business of your life? Why do you not plead, too, that you have no time for your daily meals? Is food more necessary for your body than religion for your soul? May you not redeem sufficient time for family worship from idle conversation, or even from your sleep? May you not order your family worship so as that your domestics may attend upon it, either before they go to their work, or when they come to their meals?

Second objection. “I have not ability to pray.”

Did you ever hear a beggar, however ignorant, make this objection? A sense of his necessities is an unfailing fountain of his eloquence. Further, how strange does this objection sound from you! What! have you enjoyed preaching, Bibles, and good books so long, and yet do not know what to ask God? Again, is neglecting prayer the way to qualify you to perform it?

Third Objection. “I am ashamed.”

But is this shame well grounded? Are sinners ashamed to serve their master? A little practice will easily free you from all this difficulty.

Fourth objection. “But alas! I know not how to begin it.”

Here, indeed, the difficulty lies; but why will you not own that you were hitherto mistaken, and that you would rather reform, than persist obstinately in the omission of an evident duty?

Fifth objection. “But my family will not join in it.”

How do you know? Have you tried? Are you not master of your own family? Exert that authority in this, which you claim in other cases.

Sixth objection. “But I shall be ridiculed and laughed at.”

Are you more afraid of a laugh or a jeer than the displeasure of God? Would you rather please men than him?

Therefore, let God have an altar in your dwelling, and then let morning and evening prayers and praises be presented, till you are called to worship him in his temple above, when your prayers and praises shall be swallowed up in everlasting praise.

THE DEATH OF SALADIN.—In the midnight of the eleventh century, there arose a Mohammedan Prince in Egypt, by the name of Saladin. Ascending to the throne of the ancient Pharaohs, and guiding the Moslem armies, he rolled back the tide of European invasion with which the crusades were inundating the Holy Land. His legislative genius constituted him the glory of his own country, while his military exploits inspired Christendom with the terror of his name. The wealth of the Orient was in his lap, the fate of millions hung upon his lips, and one half the world was at his disposal.

At last, death, the common conqueror of us all, came to smite the crown from the brow, and to dash the sceptre from the hand of this mighty monarch. As he lay upon his dying bed, looking back upon the visions of his earthly glory fast flitting away, and looking forth into the impenetrable obscurity of the future, his soul was overwhelmed with those emotions which must, under such circumstances, agitate the bosom of every thinking being. For a long time, his unbroken silence indicated the deep absorption of his thoughts by the new subjects which now engrossed his spirit. At last, arousing himself from his reverie, with that firm voice which ever was accustomed to be obeyed, he said: "Prepare and bring to me my winding-sheet."

It was immediately done as he commanded, and the winding-sheet was unfolded before him. The dying Sultan gazed upon it long and silently, and then added ;

"Bring the banner around which my chosen guards have rallied in so many victories."

The banner was immediately presented at the royal couch, and all, in silence, awaited the further directions of the monarch. He paused a moment, and then said :

"Remove those silken folds, and attach to the staff, in their stead, this winding-sheet."

It was done with the despatch with which the directions of the Sultan were ever obeyed. The dim eye of the dying monarch gazed upon the mournful emblem of mortality, as it hung upon the staff, around which he had so often rallied his legions on the field of blood, and he added :

"Let the crier, accompanied by the musicians in a funeral dirge, pass through all the streets of Damascus, and at every corner wave this banner, and proclaim : *This is all that remains to the mighty Saladin !*"

There was then seen such a procession as the imperial city never witnessed before. Gathered in front of the portals of the palace were the musicians, the criers, with the strange banner, and the military escort, doing homage to the memorial of his death. Silence pervaded the thronged city as the wailings of the dirge floated mournfully through its long streets. The crowds, in silent awe, gathered at the corners. Suddenly the dirge dies away, and all is still. The hearts of the multitude almost cease to beat as the cold white sheet, soon to enshroud their monarch's limbs, is waved before them. Not a sound disturbs the silent city, as the clear-voiced criers exclaim : "This is all that remains to the mighty Saladin !" Again the soul-moving strains of the requiem vibrate through the air, and the procession moves along its melancholy way. Not a sound of mirth was heard as that day's sun went down, and tears were extorted from many eyes all unused to weep. As the stars came out in the sky, the spirit of the mighty monarch took its flight to the throne of judgment, and the winding-sheet enshrouded his limbs, still in death. Seven hundred years have since rolled away, and what now remains to the great monarch of the East? Not even a handful of dust can tell us where was his sepulchre.

Are you young, are you rich, are you powerful? How soon will you point to your winding-sheet, and say, This is all that now to me remains? Are you bereaved, world-weary, broken-hearted? How soon *may* you be able to say, This winding-sheet is all that remains to me of every conflict and of every sorrow.—*Amer. Messenger.*

LAURA BRIDGMAN.—Laura Bridgman is a blind girl, who lives at Boston, in America. Poor little girl—quite blind! She has never seen the beautiful sun, nor the sea nor any thing in the world. How then does she know any thing about it? Did her kind mother tell her about it all? No,—for the girl is deaf, she cannot hear a sound. No word has ever reached her ear. And as she is blind and deaf, she is dumb too,—deaf, dumb, and blind! and her sense of smell is so imperfect that the sweet scent of flowers gives her no pleasure. Poor Laura Bridgman! did ever any one receive fewer gifts from God than she! And yet the one sense that she has left her as the sense of feeling, was a precious gift, and that sense was exercised and trained, and she was taught to read from a wooden alphabet, representing from pictures of things in the raised wood, which she has felt at her fingers' ends and understood just as you would understand coloured pictures when you saw them. Thus Laura Bridgman, though deaf, dumb, and blind, was not left to grow up as one of the lower animals, without feeling, or understanding, or thought. She had a soul within her, and that soul was educated, and she comprehended that it was God who made her, and that he loved her, and took care of her, and made her happy, and her heart loved God, and she was happy in him.

Now, amongst other things that she learned a little time ago by the aid of these wooden pictures, was this: that the poor Irish children were starving; she learned the history of their extreme misery—how they wandered about crying for bread, and at last, weary and heart-broken, lay down to die. The sightless eyes of the blind girl were filled with tears for the Irish children. But what could she do to help them? Perhaps some of my young readers, with all their gifts and abilities, with their clear-sighted eyes, and their quick-hearing ears, and their little talkative tongues, never stop to ask, "What can I do for such children?" Perhaps they were asked to help them, and they said, "I cannot do any thing." Did Laura Bridgman—blind, deaf, and dumb Laura Bridgman—say she could not do any thing? No, she said, "I *can* do something, and I will do it." And she sat down to work, and day after day, and night after night, she plied the needle, and at last she had finished a beautiful piece of embroidery, which was sold to the merchants, and the money that was paid for it procured a *barrel of flour*, and the barrel of flour was sent to the starving Irish, as Laura Bridgman's offering to their poverty and wo.

Dear children, how much better off are you than the poor blind girl? How many talents have you received from God? Are you using your five talents as well as she used her solitary one? Never—never turn away from the distress that calls upon you for help. When you are tempted to say idly and carelessly, "I can do nothing," think of Laura Bridgman and her barrel of flour.—*Lond. Miss. Repos.*

THE COPYING ELECTRO-TELEGRAPH.—The specification of the invention by means of which a letter written in London may be copied verbatim *et literalim* in Liverpool discloses the means by which this is to be accomplished. Wonderful as it seems, to have the power to produce a *fac simile of writing* instantaneously at any distance, the mode of operation is extremely simple. The writing materials consist of tin foil, varnish, and a quill pen. The letter thus written is applied to a cylinder; a metal style or point presses on the writing as the cylinder revolves; and the point being attached to a screw, it moves gradually along from one end of the cylinder to the other. The thread of the screw is sufficiently fine for the point to traverse six or seven times over each line of writing before it passes by the revolution of the cylinder to the next. The point is connected with one pole of a voltaic battery, and the cylinder is connected with the other pole, so that the electric current may pass from the former to the latter; but as varnish is a non-conductor of electricity, the circuit is interrupted whenever the point presses on the varnish writing. The distant telegraphic instrument is an exact counterpart of the one that transmits; but, in place of the tin foil, paper moistened with a solution, readily decomposed by electricity, is applied to the cylinder. Thus the electric current transmitted through the ordinary telegraphic wires, is made to pass from the metal points to the cylinders of the two instruments, through the interposed moistened paper on one, and through the tin foil on the other. When the metal point of the transmitting instrument is pressing on the bare tin foil, the electric circuit is completed through the paper on the distant cylinder, and by the decomposition of the solution a mark is made: when the point is pressing on the varnish, the circuit is interrupted, and the marking ceases. In this manner, the point of the transmitting instrument, by passing several times over each line in different points from the top to the bottom, produces an exact copy of the forms of the letters, the writing appearing pale-coloured on a dark blue ground, consisting of numerous lines made spirally round the cylinder.

It is essential to the correct working of the instrument that they should rotate exactly together, and this Mr. Bakewell has accomplished by the regulating power of electro-magnets brought into action at regular intervals by means of a pendulum. By means of a guide line, the operator at the copying-station can tell with accuracy whether his instrument is moving faster or slower than the other, and thus regulate the pendulum. Cylinders six feet in diameter may be regulated to revolve thirty times in a minute, and produce distinct copies of writing. The rate of copying gives 400 letters per minute with a single wire, and with two wires and two points that number would be doubled. The copying-telegraph affords peculiar facilities for establishing a system of telegraphic transmissions and deliveries in all towns every half hour. If this plan could be arranged at a moderate cost, tin foil and varnish would have their compartments in all writing desks, and we should become so habituated to rapid communications that a letter by post would appear as tardy as we now consider a parcel sent by stage wagon.—*London Spectator*.

Miscellaneous.

[For the Banner of the Covenant.]

LETTERS ON THE SUSTENTATION, MISSIONARY, AND OTHER MOVEMENTS
OF THE EASTERN REFORMED PRESBYTERIAN SYNOD, IRELAND.

No. III.

Dear Sir:

"Brevity is the soul of wit." Short letters are more likely to be read. I therefore limited my remarks in my last monthly epistle to three points, namely, Sabbath Schools, congregational Bible classes, and the Temperance reformation, as auxiliary to the sustentation and missionary movements of our Irish brethren. I will confine myself at present to the two latter.

I omit a particular consideration of *special prayer meetings* in each congregation for the prosperity of religion in the church, and the spread of Christianity throughout the world, not because I believe these to be of minor importance, (for I regard the success which has hitherto attended the proceedings of our Irish brethren as mainly owing to the measure of Divine influence which has been obtained in answer to prayer,) but, lest my letter might be too long, and to furnish myself more space for describing the *missionary* and *sustentation* movements of the church. These are the principal parts of the church's machinery. The object of the former is the *extension* of the gospel chiefly in Ireland itself; that of the latter the *support* of the gospel ministry in the church.

The reasons why our Irish brethren have not undertaken any foreign missionary enterprise, are not limited to the maxim, that "charity begins at home," nor do they consist in any want of interest in the evangelization of the Heathen; for they have had, during the past year, public collections in their congregations, in aid of your foreign mission, and I have no doubt they will continue to furnish such an annual testimony of their good will towards their American brethren, and the enterprise in which they have so nobly and successfully embarked in India. But their reasons may be found in the limited resources of the Church, and in the extensive field presented in Ireland itself for missionary labour. He would not be a wise agriculturist who, with small capital, would expend all that capital in reclaiming a moory mountainous outskirt of his farm, while he neglected the improvement of his fertile home-fields, which are the source of his income, and the proper cultivation of which would enable him ultimately to *bring in* the more barren districts.

You are aware that the division of the Reformed Presbyterian

Church, painful but necessary, like the subsequent separation of the Free church from the Scottish establishment by the celebrated *disruption*, left with the Eastern Presbytery only *five* ministers.— There are now *eight* ministers and *ten* congregations, constituting two presbyteries under one Synod. *Five* of these ten congregations being small and weak, were regarded as missionary stations, and from the missionary fund preachers were supported in them. These preachers generally probationers, were expected, during the periods of service at each station appointed by presbytery, to be engaged in missionary work, both on Sabbath and week-days, with the design, not only of conferring additional benefit on the people of the stations, but of preparing themselves, when they should become settled pastors, for prosecuting the duties of their office with more zeal and greater success. Previous to this arrangement, nothing more was looked for from probationers than to preach on Sabbath at such places. I have no doubt the present plan will be attended with still more salutary results than have yet taken place; for such a course, well and wisely carried out, must tell upon the future usefulness of ministers and the consequent prosperity of the church. Already three of the above stations have become settled congregations, which, but for the aid from the missionary fund, might have still been without pastors.

The *sustentation* and missionary movements are thus intimately connected, and it is right and natural, that they should be so, both having one common end in view, the progress of Christ's own cause committed into the hands of his people. The organization for both is co-extensive with the Church. Each congregation has its missionary and sustentation Committees, Treasurers, Secretaries, and Collectors, who are all supplied by the general committee with collecting cards, and other account books, very appropriately and neatly got up by the general Secretary, and the agents for both are employed as tract distributors, not only within but without the pale of the Church.— They have both their regular quarterly meetings held on the same day and at the same place. These meetings are looked forward to with much interest. They are generally rendered edifying by appropriate addresses delivered by the pastor, elders, and young men, and sometimes by deputations from other parts of the Church, and not unfrequently are they enlivened with a cup of tea. I have myself been present at such meetings, in all the congregations, and can recall many things worthy of narration, did space permit. I have frequently been delighted with the intelligence, grasp of thought, knowledge of scripture, zeal and energy, characteristic of the speeches delivered by the young men, and with the deep interest manifested by all present in the success of the church's movements.

The *General Committee* consists of delegates chosen and commissioned by each congregation. It meets twice a year, once at the end of the financial year, which was on the 1st of November, but has been, from considerations of convenience, changed to the 1st of May, to wind up accounts, prepare the report, and make arrangements for future operations. It meets again with the Synod in July, when the report is read, corrected, and afterwards published, having thus been sanctioned by Synodical authority. This general committee has the management, and disposal of both the missionary and sustentation funds. It has two Treasurers, and ought to have two Secretaries, one for each of the two principal schemes of the Church, but hitherto a common

secretary has answered all purposes. That Secretary is Mr. Hugh Small of Ballymoney. Although a young man, he is well known in Ireland, to many in Britain, and not a few in this country, for his zeal, activity, and liberality, in every good cause, and distinguished by energy of character, and talents consecrated to the glory of his Divine Master and the best interests of society, and withal, so unostentatious that I am prevented from speaking of him as my subject demands, lest the perusal of this letter might offend his feelings. His liberal and enlightened coadjutors in the committee are worthy of all praise. To Mr. Small the church is under *special* obligations.

A *Sub-committee*, chosen out of the General Committee, meets upon such occasions of emergency, as may appear to the secretary who is convener, to justify him in summoning them together.

Such is an outline of the plans adopted by our Irish brethren—the machinery of the Church's movements; and if I were asked to account for the success of its workings, I would require in the first place to mention the blessing of the glorious and exalted Head of the church,—and not to omit the adoption of an important scriptural principle, which excludes every thing like compulsion from the support of the gospel—and leaves it to conscience, enlightened by God's word—nor should I pass by the nearer approximation, in their movements, to the plan of the primitive church in the Apostolic age, in the establishment of a *common fund* for ministerial support, by which a general feeling, a common interest, has spread among pastors and people, and by its diffusion has prompted each to seek the good of all. But least of all, should I forget the enlisting of the *intelligence, sympathies, and activities of the church's youth*, in the cause of their Redeemer. Here is a source of incalculable strength to the church, of which she has been too slow to avail herself. When a leader of the Wesleyan Connexion was asked why that body outstripped all others in church extension, his reply was, “We *all* work, and are *always* working.” And the same may be said of our Irish brethren. They are all working; if there be any who are a drag upon the machinery, its workings must put *them* too into more active motion. The design is to have every one in his own place, *doing what he can*, and especially *all* the young persons, male and female, working in their Master's vineyard, and not merely hearers of the *word*, but *doers* of the *work*, that they may be blessed in the deed. Nor have their efforts yet reached their utmost success; for as religious intelligence and practical godliness increase, so will zeal, activity and liberality, which are only so many branches of practical godliness; and if the Spirit of life continue to be earnestly sought, he will be poured out, not only to quicken the dead, but to give greater development of vitality to the sleepy and inactive. Outward reformation of character follows a change of heart, and a church's external prosperity flows from her internal advances in holiness. Every child of God by faith in Christ realizing his interest in the Saviour, will feel a deeper interest in his cause, and a church composed of such members must develope collectively, the character of its individual constituents. Hoping that these statements may lead many readers to put the question at a throne of grace, “Lord, what wilt thou have me *to do*?” and that they will be guided to a correct answer, I remain, dear brother, yours in Christ,

JOHN NEVIN.

Williamsburgh, Long Island, September 12th, 1849.

THE VOLUNTARY PRINCIPLE.—The assertion that religion needs the support of the State in order to its success, has often been satisfactorily refuted. Facts show that the voluntary principle is abundantly able to meet all the exigencies of the case. The history of the Free Church movement in Scotland will furnish another evidence of this.

“With alacrity which does honour to the Free Church, the financial condition of the body is always lucidly and elaborately submitted at the first or second Diet of the Court. The statement presented is a noble testimony to the power of the Voluntary Principle when rightly worked. Just look at this analysis of the elaborate returns. There was collected, during the financial year just ended,

For Home Missions,	-	-	-	-	£5,320
For Education, -	-	-	-	-	15,198
For the New College, -	-	-	-	-	4,189
For the Foreign Mission, -	-	-	-	-	11,065
For Colonial Mission, -	-	-	-	-	4,007
For the Jews do., -	-	-	-	-	948
For Building-fund, -	-	-	-	-	4,130
For the Canton de Vaud,	-	-	-	-	2,587
					£47,443

which, with other smaller sums, makes a grand total of £49,214 : being an increase on the returns of last year of nearly £400.

By an analysis of the returns for “Schemes of the Church,” of a similar character, while the Freemen were in bondage, we find that they collected, in—

1834 -	-	-	-	-	£3,554	1839 -	-	-	-	-	£14,353
1835 -	-	-	-	-	5,128	1840 -	-	-	-	-	16,156
1836 -	-	-	-	-	7,941	1841 -	-	-	-	-	17,588
1837 -	-	-	-	-	10,070	1842 -	-	-	-	-	20,191
1838 -	-	-	-	-	13,800						

Total in nine years of bondage, £108,771

Since the disruption, there has been collected for the same purpose, by the Free Church alone—

1843-4 -	-	-	-	-	£23,874	1846-7 -	-	-	-	-	£43,327
1844-5 -	-	-	-	-	35,526	1847-8 -	-	-	-	-	47,568
1845-6 -	-	-	-	-	43,327	1848-9 -	-	-	-	-	49,214

Total in six years of freedom, £242,819

THE PEW-RENT SYSTEM.

To the Editors of the Banner of the Covenant :

SIRS,—The extension of Christ’s kingdom in the world is a subject so dear to the heart of every Christian, that every thing connected with it becomes important ; and in relation to it the system of organization adopted for supplying the Lord’s treasury, demands serious consideration. In common with many other members of our church, I have long felt that the system at present in use among us is liable to very serious objections ; and was therefore glad to see from the letters of Mr. Stewart, of Chicago, and of Mr. Nevin, that the subject had attracted the attention of some, who might be able to show us a more excellent way.

While the Reformed Presbyterian Church can bear to be compared with any other in the land, for Christian liberality, yet, as she professes to have a more scriptural form of worship and government than other churches, I could wish that she may be able to give an answer to the question, “What do ye *more* than others?” by the steady, earnest, self-denying zeal of her members, in spreading the gospel over our own land, and sending it to other nations. I am well aware that where love to Jesus does not exist, zeal for his cause need not be ex-

pected; but I also know, and the letters of Mr. Nevin have confirmed the opinion, that where a right spirit exists, its efficiency may be very much increased by an improved organization. The members of our churches have shown that they possess a proper spirit, but the system in use among us has not been adapted to draw out their energies into vigorous action.

I have not been able to find any directions in Scripture for supporting gospel ordinances by *Pew Rents*, (unless James ii. 2, be supposed to refer to it,) and I have been equally unsuccessful in discovering from the history of our church the time when, or the synod by whom, it was introduced. I have been told by some of the fathers of our church, that it was not generally prevalent in Scotland or Ireland seventy years ago. As it has neither scripture, nor any very ancient usage in its favour, I feel myself the more at liberty to request that you will allow me to state my objections to it in your columns.

It is not in accordance with those principles laid down in the word of God, as our guide in the exercise of Christian benevolence. See 1 Cor. xvi. 2, 2 Cor. viii. throughout, and 1 Cor. ix. 9. The amount that each member of the church ought to give is "as the Lord hath prospered him." We fix it at a stated sum, without any reference to prosperity or adversity.

The conscience of the individual should judge of the amount, and "every one, according as he hath purposed in his heart, should so give." We dethrone conscience, and lodge its power in a committee.

The Spirit of God commands that it be attended to weekly. We put it off for three or six months.

The Lord hath commanded, that "they who preach the gospel, should live of the gospel." We make their support mainly dependent on the attractiveness of the house in which it is preached.

The directions contained in scripture are founded on the supposition that those to whom they are addressed "know the grace of our Lord Jesus Christ," are "sanctified in Christ Jesus and called to be saints," who will perform them "with a willing mind, not grudgingly or of necessity." We calculate on a very different spirit in the members of our churches, and adapt our measures to the low selfishness of worldly men. I very much fear, sirs, that we have made void the word of God by our tradition. Permit me to ask, what have been the fruits of this system? How have its tendencies developed themselves? Can it lay in a claim of utility, or show service done to the church? Has it encouraged piety, enlarged the sympathies of Christians, and encouraged the youth of systematic and self-denying benevolence among us? Has it rendered the performance of this duty pleasant to the youth of our churches, engaged them early in it, and accustomed them to its frequent and cheerful performance?

From nine years' experience as a member of committee, I am free to say, that such are not the results of the system; that its tendency has been in another direction, and that the encouraging manifestations of Christian feeling in our church have not been aided by it, but have burst through its chilling restraints. I am convinced that the practice of fixing the rent of a pew at a certain sum, has practically operated as a law restricting the contribution of that sum; and that the assessment of this sum by a committee has made it to be viewed as a tax, and in many instances caused it to be paid grudgingly, and of necessity.

ty. It is to be feared that in many instances, the poor brother, hardly earning enough to support his large family, and assessed for the rent of a pew, has had his feelings needlessly wounded by having a sum forgiven as a matter of charity, which the Lord of the house never required he should pay; while the rich man, with no family to provide for, has had his conscience lulled by the pleasing delusion that he was fulfilling his duty, by paying a few dollars for his sitting.

The long interval which elapses from one quarter to the next, or from one half year to another, has a tendency to cause the claim of Christ to be forgotten, and when brought to mind, not very warmly received; while the custom of expecting only heads of families to meet it, has had the effect of allowing hundreds of the younger members of our churches to grow up to maturity, in the belief that they were not under obligation to honour God with the first fruits of their increase. This, sirs, is a crying evil. Think you, if we only attended to public worship quarterly, or social prayer twice a year, or the Sabbath once in three months, that we would love these ordinances? Or, suppose we never permitted the young disciples to join in public worship, until they were of age, or that they never worshipped God in the family, until they had family altars of their own, would the house of God be thronged with joyful worshippers, or the sound of praise be heard in many dwellings of the righteous? If any good reason can be given why they should not obey the plain injunction that is addressed to "every one of you, and to him that is taught in the word," I have yet to learn it. I conceive we are bound to acknowledge the church membership of the baptized children of our church, admit them to all the privileges they can profitably enjoy, and require from them the performance of every duty they are competent to discharge; and trusting that the Lord will pour his Spirit on our seed, and his blessing on our offspring, and cause them to surname themselves by the name of Israel, we should early accustom them to every part of his service.

I feel deeply on this subject, sirs, and therefore I feel called upon to speak plainly, believing that a thorough exposure of any evil, is a good step towards its reformation, and I hope that such an examination of this matter will come from the pen of some person better able to do justice to it. Let the members of our church investigate the subject, and bring the light of scripture-truth to bear on it; especially, it is to be desired, that those who have for so long a time filled the wearisome, expensive, and often thankless offices of trustees and treasurers in our churches, should give the whole body the benefit of those views and opinions which experience has given them, and that there should be a free, open, brotherly discussion of the financial relations of our churches. Let the ambassadors of Jesus declare the law of the house, and let every member of the church, young and old, prayerfully and seriously consider the matter, and our church will soon not only abound in faith and utterance, and in knowledge, but in this grace of enlightened, consistent, and steady liberality also.

If more important matter do not prevent, I would beg the insertion of a few remarks in your next number, on the evils flowing from the isolated position of our churches, in financial matters, from

A LAYMAN.

Domestic Missions.

TENNESSEE.

The following account of the congregations in Tennessee connected with our church, will show the necessity which there is for a constant and suitable supply of the ordinances, in that region of our country. From the position which our church sustains in regard to slave-holding, it is particularly desirable that these congregations, the only ones we now have in the Southern States, should be most kindly and carefully cherished.

We have two old and well organized vacancies in this State, eligibly situated, though not very accessible. The "Bethel" congregation is located in Blount county, East Tennessee, twelve miles south-west of Marysville, on the road to Morgantown. It numbers between 30 and 40 members, all of whom are ardently and intelligently attached to the principles of the Reformed Presbyterian Church, and determined to maintain their connexion with her whether they are caressed or neglected.

The Presbyterians and Seceders are the most numerous body in the neighbourhood; they both have organized congregations and settled pastors, but are considerably scattered; neither are in a flourishing condition. I have no manner of hesitation in saying that a Reformed Presbyterian Congregation, with a settled pastor, would soon eclipse them both in prosperity and importance. The surrounding country is filled with a population of Presbyterian origin, and would furnish a rich field for missionary labour. There is no slavery of any consequence in this part of the State, as the soil is not adapted for slave labour. I can see no reason why your Board should not make an effort to send the gospel to these faithful people and this promising field. I preached there six Sabbath days with great satisfaction, to audiences numbering from three to five hundred, who yielded patient and devout attention during all the services.

The "Hephzibah" congregation is situated in Lincoln county, Middle Tennessee, about six miles west of Fayetteville. Formerly this was one of the strongest Western Churches, but owing to adverse circumstances, it is now only a shadow of its former self, numbering, like its sister, only thirty or forty communicants.

Many years ago some of its members, despairing of enjoying the gospel here, migrated north of the Ohio, and sought the ordinances in more favoured localities; their example was followed by others, until the most of the congregation was transplanted into the free States. Fragments of it are to be found in almost every vacancy and settled congregation in our connexion in the west.

Owing to this migratory disposition, which still manifests itself, and to the fact that they are hemmed in on all sides by slavery, their prospects may not seem so flattering. This was my opinion for some time, but on mature deliberation and a full view of all the circumstances, I feel confident of success, should the Board make the effort. The Associate Reformed Church has some congregations in the neighbourhood, but she in the south is an abettor of slavery, while, strange to say, multitudes in her communion are hostile to it; she has a vacancy in

our immediate neighbourhood, mainly composed of anti-slavery men. From these we would receive every encouragement; besides these we have Presbyterians of every shade. Here I preached seven Sabbaths to very large and attentive audiences, and spent the time of my appointment with great pleasure and satisfaction. So far from being treated with disrespect by the slave-holders in the vicinity, as I had been led to expect, I received every attention at their hands. They gave me their countenance in the house of prayer, and received my visits with great cordiality; they respect our principles and our people. In fine, though the people composing these congregations are few in number, I have reason to think they are rich in the possession of those graces which adorn the Christian. Notwithstanding the neglect with which they have been treated, they still maintain their standing—still attend fellowship meetings—still maintain the worship of God in their families—still exhibit lives and conversations becoming the gospel. Shall we give the ordinances to those who desire it not, and refuse it to those who anxiously long for it? I hope not. . .

Foreign Missions.

JOURNEY UP THE GANGES.

(Continued from page 316.)

The fire that had been kindled, spread like a prairie-fire in America, till it consumed the whole jungle—perhaps a mile in extent. On Friday, the 9th, we had rather a different kind. It was a great Hindoo holiday in honour of “Krishna.” It was the day on which the swinging festival you have heard Mr. Campbell describe, occurs; an occasion on which all sorts of enormities are practised, generally terminating in scenes not fit to be named. The morning at the place where we lay, was ushered in by a most barbarous scene. We lay nearly opposite a Rajah’s residence, and a constant tumult of beating of drums, &c., was kept up all night. At day-break a victim was brought to the bank of the Ganges, and his head was severed from his body; his Mother receiving it into her hands and bathing it in the water—making all sorts of lamentation over it. Whether this was a victim offered to the Deity of the day, or a criminal whose punishment was reserved to this particular time, I cannot say. It may have been both, as we ascertained it was a man given by the Rajah. This was not of course on the English side; it was on the Oude shore. Mr. C. supposes that the victim was offered, owing to an eclipse of the moon that occurred that night. About 9 P. M., we came opposite a village; the inhabitants of which were engaged in celebrating the holiday. I can give you no better idea of the appearance they presented when we came close to them, than a crowd of North American Indians, during the “war-dance,” only not so wild in their movements. Their drums were beaten furiously, and a great number of fanatics crowded around the music, crossing their arms, &c. Mr. C.’s boat was some distance ahead, as usual; when he came opposite, the mob showed some disposition to make an attack upon his boat. He addressed them in a decisive manner, warning them of the consequences of an attack; so they abandoned him, to await my approach. I was inside when the alarm was given, and when I came out, I found that a band of men had swum across, and seized a boat before us, going in company, and another swarm

was making directly for us. We were on the company's side of the river, and I at first ignorant of their intentions, ordered my men to prepare for resistance. A little explanation showed that they only wished to *extort* a *present* from me, as it was their holiday ; which, if I should give, they would allow my boat to proceed ; otherwise, I must remain their prisoner for the day, to witness their ceremonies. At first, I was very unwilling to treat with *thieves*, but there was no alternative ; they had seized our rope, and were quickly dragging us to the Oude shore, where stood almost the entire inhabitants of the village, armed with clubs, spears, and swords. Accordingly, I entered into treaty, and for a Rupee, procured my own freedom, and that of the other three boats in company. We now proceeded on our way, till opposite another village, when the same scene was re-enacted. This time Mr. C's. boat, as well as mine, was seized. The agents in this instance were women, called, "*Natches*," or those who dance before the processions on those occasions. At the instigation of the men, they seized our ropes. Then the men, emboldened by the audacity of the women, seized also, and soon brought us close to the bank. We now determined that we should give no more money, and that, should they go to extremities, we would do our best in the circumstances. Our party numbered about fifty men ; but only about one half could be depended upon. They were nearly equally divided between Hindoo and Mussulmans ; the former of whom would gladly have joined on the occasion. Mr. Campbell addressed the crowd and told them that we would give them nothing, that if they were determined to rob us, we would resist to the last ; and, moreover, that we would now send a note to the Magistrate at Futhepore, about eight miles distant, and bring a party of the Company's soldiers to our release. This address had the desired effect. They began to fear the consequences of a visit from the English soldiers, and after some hesitation, they gave us permission to proceed. We had altogether a rather exciting day. Providence, however, delivered us from violence. On this day the Hindoos are capable of committing any enormity. Fear is the only principle by which they are prevented from outrage. What I have just related, I suppose is rather unusual. One reason of the boldness of the natives in these parts at present is, that nearly all the British stations below, have been deserted on account of the war in the North, and many entertain the hope that the Sikhs will prove victorious in the present war, and that the English shall, in consequence, be expelled the country. We hear, however, that the English have, in a recent battle, completely crushed the Sikhs' insurrection.

We intend to bring the transactions of the past week before the authorities. Of course, we expect no redress, but would like to caution others against similar occurrences. Another reason why at this time we were more liable to annoyance is, that the river is very low. It is said that it has not been seen so low for fifty years. In some places it is with difficulty we get over. This makes it easy for the natives to cross and re-cross. Were it the rainy season, there would be no possibility of men swimming across. Owing to this cause, also, we shall be obliged to quit our boats at Firthypur ; nearly two hundred miles below our destination, and proceed overland. We will thus be enabled to reach Saharanpur about the end of this month. We have now been eighty-four days on the river, having always stopped on Sabbath, and a few days at the several stations. Our passage up has been almost unprecedented for quickness at this season.

We had letters yesterday from Bro. Caldwell. All is well at the station. He has been kindly making some preparations for our arrival, which will make us all comfortable. He has furnished a house and compound adjoining the mansion premises for us. This will be a great favour, as we shall immediately be under cover in our own houses. The hot winds will be almost upon us, ere we reach home. These bring in their train, severe fevers. I trust we shall be home before they set in, and thus have our health protected. We have hitherto been marvellously taken care of. How unworthy we are of such special Providence !

We had the pleasure of receiving your kind letter before leaving Calcutta. One from Mr. Stuart, at Manghyr, and one from Mr. Dunn, at Allahabad ; we have written Mr. S., and will reply to Mr. D. soon. I had also two letters from my Father, one from my Brother, and one from Mr. Darragh.

You will kindly remember me to Dr. Wylie, and the family. I have often been in the spirit with him and the students in his library. How I should love to enjoy still longer his instructions. I intend writing him personally, when I reach home. Say to the students that I trust they will not forget their old companion, although far from them. If any of them should ever join us here, we shall be glad, and my prayer to God is, that many more may be raised up to come here, and that our churches will be able to send them. Let me know how many students have been in attendance during the winter.

I was glad to see from the numbers of the Banner received, that matters were flourishing among you, and from Mr. S's. letter, the results of the meeting of Synod. Let us all pray for the peace and prosperity of our Israel. May harmony for ever reign.

Are the monthly concerts still well attended? We always think of you at these times, and carry your concerns before God. I know we are remembered by you. "Pray that we may be faithful unto death ; that we may receive a crown of life."

I hope all our ministers will write us, and wait no ceremony. We are interested in all your movements. The overland mail has arrived, but we have yet received no letters. They have likely gone to Saharanpur and will meet us at Futtyghur. We anticipate good news from you all. Since we left America, we have been literally starved for *news*. We have seen nothing later from America, than our own departure, in genuine type. We see some garbled extracts from American papers in the English papers here, but these are worse than nothing, as they are generally either *selected* or *forged*, with the design of bringing America and her institutions into disrepute. What strange infatuation seems to pervade English minds in reference to America. They can see nothing good in her, but every thing horrible.

This lack of the current news and literature of the day, is one reason why Missionaries are unable to keep progress with the age. I hope you will endeavour to keep us supplied with something to let us know what you are doing in the West. We learn that the Pope has been banished from Rome. I trust he will never return to it. Of this I learn there is no hope at present. He may likely return, and it may be with greater power than ever. I am glad that inroads are thus made upon his power. He must soon resign his usurped authority. The "King of Kings" and "Lord of Lords" must depose the "Prince of the world" and all his dependencies, and take to himself his great power and reign.

"That His kingdom may come, and His will be done on earth as it is in Heaven," is the prayer of faith which must ascend from His people, till Heathenism, Mahommedanism, Popery, Prelacy, and every anti-christian establishment shall crumble to pieces. For the accomplishment of His promises let us all pray and labour.

Your Brother in Christ,

JOHN S. WOODSIDE.

EXTRACT OF A LETTER FROM REV. J. WOODSIDE.

The following letter presents something which, so far as we have learned, is a *novelty in missions*, an *application of the heathen themselves for Christian books*, and a *contribution from themselves to purchase them*. We regard this as a most significant and encouraging circumstance; and, in connexion with the statements made by Mr. Campbell, in the succeeding letter, as giving reason to hope that times of refreshing from the presence of the LORD are not far distant. Such an application as this will certainly be responded to in all parts of our church; and a sum sufficient to procure all that is necessary, we feel confident, will be contributed. Who will refuse to help those who are thus desirous to obtain knowledge, and so willing to help themselves?

Saharanpur, July 12th, 1849.

REVEREND AND DEAR SIR,—I should have sent you the remainder of my long letter by this mail, but I thought you had got enough for one month. I will finish it for the next. I write the present note in execution of a commission intrusted to me by the boys of the English school.

At present, as in past times, we are without any thing like a circulating *library* for those heathen youth who are receiving English instruction in our school.* You will readily agree with me that all the knowledge acquired from the elementary books used in school is of little avail in giving enlarged views of things, without collateral reading. Indeed, all that a school can pretend to do is to *prepare* boys for the acquisition of knowledge by their own future industry.

Speaking to the boys under my care a few days ago about the importance of a thorough investigation of every subject presented to their notice, and in order to this the necessity of reading those books that treat of such subjects, I was met by the objection, "*We have no books to read*;" a most serious objection in the way of improvement.

I immediately suggested the propriety of their endeavouring to procure a *library of their own*.

After some little deliberation they agreed to raise a subscription for this purpose, and appointed a committee of two to carry out their plan. In a very short time every one in the school had subscribed and paid, with the exception of four only. Two of these were too poor to pay; one was *too miserly*; and one is the son of a Brahmin, who will not give his son any money even to buy his school books. The Brahmins know well that a library is a thing of all others most opposed to their

* The mission library is reserved for the use of the missionaries and the *native Christians* who are or who may be with us.

system of *abominable tyranny* over the poor Hindoos, and tends to subvert their whole system of religion. Their policy is to keep the people in ignorance. I am happy to say, however, that the other boys in the school raised a collection among themselves, and paid the Brahmin's subscription.

The one who will not pay is a man whose hair is becoming gray with age. He is wealthy, and attends our school, for the purpose, I suppose, of enabling him to get a better situation in life, that he may increase his wealth. Indeed, this is the object they all have in view in coming to us for instruction; but we hope some of them may yet look higher.

The amount of the subscription raised is forty rupees, or twenty dollars. This I pay into our mission treasury here, and authorize you to take from the mission funds at home the same amount, (twenty dollars,) and convert it into books for our proposed library. I know you will take a pleasure in executing this little commission, and therefore I make no ceremony about asking you. The number of boys at present in this department is thirty. This is distinct from the orphan institution under brother Caldwell, the number of boys in which is at present nine. These are not yet taught the English language.

We have the prospect of a large increase in the English school, and under the most favourable circumstances. I will mention a few symptoms, which will show you that former labour in this place has not been allowed to perish. First, native prejudice is greatly abated. At first, when Mr. Campbell came here they would not enter a *house* with him. When the school was re-opened by Mr. Rudolph here, a number of the boys left the school because he introduced the Bible among them, although it had been in the school before. When I was appointed to this department I saw at once the necessity of taking advantage of a more favourable state of feeling, and endeavouring to impress their minds with the idea that we were doing *them a favour* by coming here to teach them, and disabuse them of the feeling that they were conferring a *great favour* upon us by coming to our school. Accordingly, after the first month, I made a rule that I should only admit scholars on the *first* of the *month*. This works extremely well. Applicants during the month are always punctual on the day of admission. I also expunge the names of those who are irregular in attendance at the end of the month. This has secured almost unparalleled punctuality. It is rare that one is absent, and never without permission, or on account of sickness. At the very beginning, too, I introduced the Scriptures; so that now many of them have committed several chapters in the Gospel of Matthew, and others also some chapters at the beginning of Genesis. My custom is to open the school by prayer; before which I read two or three verses of Scripture, which the boys immediately repeat after me from memory, and vie with each other who will be first to make the trial. They all stand up in prayer, a thing which they would never do before. All these little items, in the estimation of people in Christian lands of little avail, go to make out for us a strong ground for encouragement that we will yet have success. Every inch of prejudice removed is an inch in advance on the road to improvement. When once a little gap is broken through, the besiegers take confidence, and some more is levelled.

In the second place, I think this effort to procure a library is en-

couraging. I take it as a "token of good" which will yet be accomplished here. It is really a *great effort*, (pardon the use of the term.) You must not measure it by *American notions of liberality*. That will not be a good standard of comparison. You must *try* to fancy the extreme *moral* and *intellectual* degradation of this heathen people, and endeavour to remember that it is impossible to extract money from the coffers of the Hindoos, except for immediate necessities, marriages, or offerings to their gods. I have not heard of any effort of the kind more encouraging than this. It is the first *voluntary* effort made to obtain our books in this place; I say *voluntary*, for it is the product of their own wills. No force or other inducements were held out but the simple advantages to be derived.

Another thing which is likely to increase a desire for English literature at this place is, that the seat of the Indian government will be soon fixed in some of these north-western cities, and the native youth will be anxious to obtain situations under government. You must excuse this tediousness in coming to a conclusion, but I wish to let you see clearly our position here.

I have not yet done. I know very well that twenty dollars will buy very few books in America; but you must recollect it is the money of heathen boys; and I think it should be considered in your country, on this account, a little *above par*. I have not the least objection either, if some of our good friends at home, both old and young, should increase the produce it is likely to bring us, either by donations in money or books. Would not some of my former young schoolfellows in Eleventh street, or my scholars in Kensington, or our friends in your city, or in New York, or elsewhere, like to send some interesting books to the heathen boys of India? *I am sure they would*. Would you kindly ask them? And if any of your older friends, out of their well-stocked libraries, will spare us some little works, we shall be very grateful. But, you may ask, what kind of books will suit? I answer, of various kinds. Religious, moral, scientific, intellectual, and historical, and all those of a simple character. I should like particularly those books on science which show the harmonious co-operation of Divine Providence with the laws of nature. I leave the choice of the books entirely to you. The family library would be a fine thing for us. Peter Parley's tales would be excellent, and others of this description; Chambers' Miscellany, or Information, or his Philosophical Course of Education, would suit us well. The quantity you send us will, of course, depend upon the liberality of those who may wish to help us in this effort. Some of Sears' works would be very interesting. We will write by the next mail; and if any particular books strike us as necessary, we will suggest them. I should like you to embrace the very earliest opportunity of sending them. The boys will anxiously await their arrival. If no missionary is coming with whom they could be sent, perhaps some captain would take them in charge; and our agent, Mr. Meik, in Calcutta, will forward them. But if a missionary, or other private person were coming, by placing them in his care, they would incur less risk.

P. S.—Mr. Campbell desires me to say that you have only to send the books to Mr. Lowrie, and he will forward them by the first ship. Be sure also to give an invoice of the books, not a particular one, but

just state that books to a certain amount, for a school at such a place, are in the box, and it will not be opened in Calcutta.

EXTRACT OF A LETTER FROM REV. J. R. CAMPBELL.

Mission House, Saharanpur, July 12, 1849.

MY DEAR BROTHER STUART,—

We have had another interesting meeting of Presbytery at which the three young men, as well as the old catechists, delivered discourses exhibiting improvement in theology. These performances, manifesting, as they did, sound and scriptural knowledge, were all sustained. They were afterwards examined on the book of Genesis throughout, and new subjects appointed to be delivered three months hence. On last Sabbath we had a very interesting communion season. There sat down to the table of natives, mission families, East Indians, &c., eighteen in all. Small as this number may appear in the eyes of large congregations at home, it afforded encouragement to us as the first fruits of an abundant harvest, and I doubt not the Saviour himself was present in our midst to bless the little band of his fellows in the midst of the heathen. Theodore has been ordained to the eldership in our little congregation, and he officiated on the occasion. The burden of the English preaching has, for the most part, been put on Mr. Woodside since his arrival, and his discourses are very interesting and attract a number of respectable hearers. Last Sabbath the Judge of the higher court, the Doctor, the Veterinary Surgeon, the lower Judge, and several other Europeans were present. Brother Caldwell and I preach in Hindustani every Sabbath, one in the city church and the other in the church Bungalow on the premises. Last Sabbath morning I was deeply interested by what took place. The people listened with the greatest attention, and at the close of the service a large crowd remained to converse calmly on the subject of religion and seemed anxious to hear more of the way of salvation. After a long and friendly talk we parted with mutual good wishes. I do not know that I was ever more delighted during my residence in India, and I came home rejoicing and praying that the Lord would cause his own truth to take effect in the hearts of these people, and show the heathen his power to save. There is a very marked difference of late in the respectful conduct of the people, and their willingness to hear the gospel of Christ. During the last few months there has been a remarkable work of grace going on in the orphan schools at Fathagarh. When we passed the station in March all seemed dead and discouraging, so much so indeed, that the brethren were much disheartened. Shortly after a number became anxious about their salvation. The feeling spread, and the brethren have since been engaged almost constantly with the instruction of inquirers, and preaching to those who gladly received the word. Sabbath week 28 new members were added to the church! A number more are in a hopeful state, and under instruction for membership. This is, I trust, the beginning of better days. O, that the Lord would pour out his Spirit upon us also. Pray much for us, dear brother, and get others to join you. . . .

Your affectionate brother,

J. R. CAMPBELL.

LETTER FROM JOHN N. M'LEOD, NORTHERN INDIA.

It was stated in our last number that several letters had been received from the native converts at Saharanpur. The following is one of these, and is given precisely as written. We are happy to learn that the writer of it gives satisfaction to the missionaries, and we hope he will prove worthy of the name with which he is honoured.

Saharanpur, June 22, 1849.

Reverend and Dear Sir,—I am very glad to state before you my circumstances from the beginning of my coming under your kind protection and care till this time. I was taken up as an orphan in the city of Agra, by Rev'd. J. Moar, who was then acting as a superintendent in that district, and my parents being dead by the famine in that place, I was sent by him to Saharanpur, along with the other boys, to the Rev'd. J. R. Campbell, who accepted us with great liberality, and taught me to read, and above all I was taught to know the way of salvation, revealed in the blessed word of God.

I was taught to read English, Urdu, Persian, and a little Hindee. For all these efforts that were made for us by Rev'd. J. R. Campbell, I am very grateful to him; for his kind attention in supporting me in the time of distress and poverty, and in making me acquainted with Christianity.

And to you also I feel myself greatly obliged, and am grateful for all the liberal contributions which you have so kindly sent out for my support.

I think you have been informed that in the year 1848 I made a public profession of my faith in the Saviour, and after a due examination I was baptized by the Rev'd. J. Caldwell in the same year.

I am glad also to inform you about my marriage. I was married to a girl from the female asylum at Lodiana, and we were joined by the Rev'd. L. Janvier, at that station, at the annual meeting in 1847, and are from that period to this at our own station at Saharanpur.

By the kind Providence of God, Rev'd. J. R. Campbell, having arrived at the station in good health and prosperity, with the Rev'd. J. Woodside and their families all safe, he delivered us your nice and valuable presents, which you in your favour sent out for us from your far distant country, namely, a good valuable lever watch and a companion to the Holy Scriptures, &c. For these presents please receive my warmest thanks. I feel myself utterly unworthy of these things. This is a very kind token of your love and affection, and I hope these presents will cause me to labour much for the cause of Christ and his religion, in making known the way of salvation to our fellow inhabitants, who are still sitting in darkness and in the shadow of death.

And now we are employed in the following manner: In the morning at six I attend the English school and stay there till ten o'clock, and from this time to five o'clock I spend in preparing a lesson in Theology, and at five o'clock I go to town to speak about the Saviour.

We are happy to state that the people of this country are somewhat more inclined to hear us than they used to be in former times, and it seems that the Lord is working with the influences of His Holy Spirit to turn the eyes of these people to look to Christ as their Saviour.

For our edification in the knowledge of the Lord we have Hindus-

tani service on Tuesday evening, and a Bible class on Saturday evening, and public worship, on Sabbath morning, and English meeting on each Thursday evening and Sabbath afternoon. These services I find very interesting to myself, and I beg you to pray for me when you draw near to the mercy seat of God, that His grace may be bestowed upon me, that I may be enabled to discharge my duties faithfully and cheerfully, in making known the unsearchable riches of Christ to these, my poor fellow creatures, who are still in the gall of bitterness and bonds of iniquity, and that at last I may have an entrance into that blissful mansion which Jesus has gone to prepare for his people, where we shall see each other face to face and never be separated, but will sing the song of the Lamb slain from the foundation of the world for his chosen people.

I close this with asking you to give my Christian regards to all those who love the Lord Jesus Christ. May the Lord ever excite you to do more and more for these benighted Hindus and Mussulmen, and the day soon draw nigh when all the nations shall worship the one true and living God.

I am, sir, yours, most respectfully,

JOHN N. McLEOD.

The American Board of Missions.—The annual meeting of this board was held a few weeks since at Pittsfield, Mass. It appears from the annual report, that there are 25 missions under the care of the board, and 103 stations. The whole number of labourers sent out from this country is 407, divided as follows:—Ordained missionaries, 103; licentiates, 5; physicians, not ordained, 7; other male assistants, 26; females, 210. The whole number of native assistants is 130, making a total of 537 labourers. There are 12 printing establishments, which printed last year 36,061,118 pages; and from the beginning 752,542,318 pages. Number of churches, 87, and of communicants, 25,325, of which 1925 have been added during the last year. They have 7 seminaries, containing 349 pupils; 24 other boarding schools, 726 pupils; 305 free schools, containing 9,355 pupils—making 336 schools and seminaries, 10,430 pupils. Their financial condition appears from the report to have improved since last year, when it was in debt some \$60,000. About \$50,000 has been subscribed during the year towards the liquidation of this debt, which, together with \$240,000 contributed towards its ordinary expenses, gives them \$300,000 as the whole amount of their annual receipts. There still remains, however, a deficiency of \$30,000, which must be made up as it was last year, or the board will be compelled to curtail somewhat the expenses of its operations. It was mentioned as a lamentable fact, that only eight new missionaries had offered, where thirty-eight were imperatively needed.

Editorial.

SIGNS OF MOURNING.

Our readers may observe the signs of mourning in the pages of our present number, and to many of them the cause may be known before this reaches them. Our hand hesitates to write the painful words—Dr. Black is dead. Our venerated and beloved father has been removed from the scene of earthly usefulness, and, as we have the best reason to believe, has entered into the rest that remaineth for the people of God. To all who knew him, for all such loved him and respected him, this is indeed sad intelligence. His departure is a great loss to the whole community, but for our own church it is especially deplorable. His clearness of discrimination, his pureness of heart, his pleasantness of disposition, and the confidence reposed in him by every one acquainted with him, made his influence very great and salutary. His labours have been abundant and his sun has set in brightness. He was spared to us far beyond the ordinary average of human life, and it would indeed be wrong to complain that he has been called to enter into the joys of his Lord. His dying moments were serene and unclouded, and he departed in the full hope of a blessed immortality. May the Lord sanctify his death, as he has so abundantly blessed his life. In our next number we will publish some particulars in regard to his last hours, and a short memoir of his life.



A LIBRARY FOR THE MISSION SCHOOL AT SAHARANPUR, N. I.

By a letter published in our present number, from our much esteemed brother Woodside, who has entered with characteristic promptness and energy on his missionary duties, it will be seen that the pupils in the school at Saharanpur have collected about TWENTY DOLLARS, to procure a library for the use of the institution. We regard this as a most interesting event, as it shows that the desire of knowledge has been excited in their minds, and that feelings of independence and liberality have been developed. So far as we are aware, this is the first instance of the kind in any foreign missionary station, and it causes most pleasing anticipations of rapidly approaching good. Certainly it should meet with the kindest encouragement from all. Mr. Woodside suggests that money from such a source should be counted *above par*, and we hope the contributions which will be received for this special object will raise it *some hundreds per cent.* Donations may be made for this specific object, and any books in good condition, on historical and scientific subjects, as well as of a more religious character, will be acceptable, and, if forwarded free of expense to the Treasurer of the Board, will be duly transmitted to India. We hope that we will be able very soon to send out a large and valuable collection. How many are there who have volumes they little need or value, which would afford great instruction and pleasure to these Hindoo youths who are thirsting after knowledge? Will not such persons adopt this suggestion?

CHEERING INTELLIGENCE FROM INDIA.

In our last number it was mentioned that communications had been received from the missionaries at Saharanpur, of as late a date as July 12th. We have received no subsequent intelligence, but in another part of this number publish an extract of a letter from Mr. Campbell, of the date already stated. *We would call special attention* to the evidence of increased interest in the all-important truths of the Gospel, which is recorded at the close of the letter. Like that solemn stillness in the atmosphere which sometimes precedes the most copious showers, may this be the precursor of the outpouring of a blessing from on high, which will make the moral wilderness as the fruitful field! May it not be that the LORD, the SPIRIT, may be now about to fructify the seed cast upon the waters, which he has promised we shall find even after many days? Let earnest prayers ascend to heaven that God would thus visit that station, and convert its perishing multitudes to the faith of the Gospel! *"Ask, and ye shall receive."*



TOPICAL INDEX TO THE BOOK OF PSALMS.

While it has been objected to the use of the Book of Psalms in the Christian Church, that it does not afford the particular kind of sacred songs which the advanced state of the church in gospel-times renders suitable, a careful examination of it will show that it contains something adapted to almost every circumstance in which the Christian community, or the individual believer may be placed. We have frequently thought, that a topical index arranging under appropriate classes the subjects which are presented in this inspired collection, would be of great value, as illustrating its surprising copiousness, and enabling those who use it to make judicious selections from it. For example, how many interesting passages might be classed together as suitable for Missionary Meetings, for Sabbath-schools, for the sick, &c., &c. Such an arrangement, we think, would be very useful, and prove exceedingly acceptable to the churches who use a scripture psalmody.



REPORTS OF DOMESTIC MISSIONARIES.

It is of great importance that the Board of Missions should be kept informed of the movements of those who are employed as Domestic Missionaries, and from the communications they might furnish, much information which would be interesting and valuable to the whole church might be selected for publication. Some of the Domestic Missionaries have as yet sent no reports since they commenced to act in that character, and others have reported irregularly. We trust that it will be felt by all to be a duty which should not be neglected, and that hereafter there will be no remissness. We would add, that these reports are entirely independent of their reports to the Presbyteries under whose direction they may be for the time, and which are not to be hereby superseded.

Banner of the Covenant.

DECEMBER, 1849.

Practical Essays.

[For the Banner of the Covenant.]

"THE TIME PAST OF OUR LIVES."

As the year draws near its close, the serious mind becomes inclined to review the past, and to draw from it the valuable instruction which it is calculated to furnish.

"'Tis greatly wise to talk with our past hours,
And ask them what report they brought to heaven."

"The time past of our lives" may have been longer or shorter, more pleasant or more painful, more holy or more sinful, in various individuals; but in regard to all, it should be carefully reviewed and made to exercise a beneficial influence on the "rest of our lives" which may follow it.

"The time past of our lives" has been to a greater or less degree a time of *wandering*. We have all been like lost sheep who have gone astray from the fold of their tender shepherd, who have rambled from the place of peace and safety, to the dangers and distresses which on every side surround it. Some may have wandered so far away as to have lost sight entirely of the shepherd, and the flock, and the fold, while others may still keep them in view with the hazardous confidence that, whenever they choose, they may return again. Probably, in general, all our readers enjoyed, in early youth, the influences of a religious family, or the ordinances of the sanctuary of God. As they grew up, some of them may have withdrawn more or less from these, and have become wanderers, unsettled, exposed to danger, and deprived of real peace and happiness. Some, who have resolved to keep within the sacred enclosure, may have permitted themselves to become remiss in duty, to indulge in sinful or questionable practices, to depart from the constant strictness which is required from the followers of JESUS. Have we not *all* wandered more or less from our Heavenly Shepherd? Let us consider where we have been, what we have been doing, and alas! we will find that too often our ways have not been right before the LORD. "The time past of our lives" may, however, it is to be hoped, have been, in some measure at least, a time of *walking with God*. He graciously condescends to permit such intimate companionship, and his sincere people not unfrequently enjoy it, and may even possess it when they are unconscious of it. When the heart burns within them in the ordinances of divine grace, when the renewed nature exercises its heaven-born affections, when duty is performed, however hard and disagreeable, from love to God and for

the promotion of his glory, God is with such a person and he is walking with Him. Too often we may lose sight of him, and wander away from him, yet as the child cannot rest until it find the parent's side, so the believer can enjoy no tranquillity till he returns to God and walks in the light of his countenance. We should review our past history, and go over again the pleasant paths in which we have walked with God, that we may be encouraged to keep closer to Him, to walk more constantly with Him.

"The time past of our lives" has certainly been a time of *wonderful mercy*. Although our wanderings have been so frequent and so far, although our walking with God has been so vacillating, and often interrupted, he has still caused goodness and mercy to follow us. "Day unto day uttereth speech, night unto night showeth knowledge," in regard to his marvellous loving kindness. Take up the events of a single day—recall the ordinary occurrences it presents to notice—reflect upon the power, the wisdom, and the goodness which they exhibit—and we will be deeply impressed with the evidence presented of the divine benignity. Observe also the more remarkable events which have taken place in our lives, and how many proofs will be discovered of an overruling and most gracious Providence. We should often thus call to remembrance his wonderful works, till we find a deep and fervent sense of his mercy produced within us.

"The time past of our lives" has also been a time of *warning*. We are hastening towards the retributions of eternity. The vicissitudes which we observe in our present state of existence, are a proof and illustration of the two-fold condition of human beings in another world. Here we find that, as a general thing, wickedness causes misery, while holiness is accompanied by happiness. If so here, it will much more be so hereafter. We may have had our own personal experience in this matter. When we have done amiss, have we not found that we were made sooner or later to suffer, and may we not regard every infliction of chastisement as a warning to sin no more lest some worse thing come upon us. How many admonitions have we thus received! And may we not regard even the mercies bestowed upon us, as the tender pleadings of divine love beseeching us not to reject and spurn so much goodness, but to be led to repentance and to returning to God. Have we been spared while the pestilence was raging around us? We remain alive this day while some of our near connexions have been summoned to eternity. What is this but the warning voice to us to repent lest we should perish? However we may view it, the time past of our lives is a time of solemn warning.

Such should be some of our reflections as we see the departing year about to close. If we view the time past aright, we will be led to spend "the rest of our time according to the will of God."



[For the Banner of the Covenant]

THE PLEASURE OF DOING GOOD.

The following interesting remarks are taken from a letter of one of our missionary brethren, who has well illustrated in his own character the truths which he presents so forcibly to our attention:

"There is a secret pleasure in the work of well-doing, and in adding

to the happiness of others, which more than compensates the Christian for all the toil and personal sacrifices his benevolent heart may prompt him to undergo in the cause of his Redeemer. O, how little do the people of the world at large,—how little do many *professed* Christians, in whose contracted hearts selfishness appears to predominate, know of the luxury which the man of generous feeling and expansive benevolence enjoys, when he thinks of the troubled hearts he has comforted and cheered,—of the immortal hopes he may have excited in the bosom, where despair, like a dark cloud, had begun to settle down on the mind of the convicted and distracted sinner,—and of the immortal souls, more valuable than ten thousand worlds, that he may have been the instrument of saving from the unthought-of miseries of an eternal hell, and of directing in the way of eternal life! If there is any thing that can make life desirable,—any thing that can ennoble human nature, and render a poor, redeemed sinner, like to the Saviour himself, it is to be deeply and ardently engaged in the work of Christian benevolence, and especially the benevolence that has a direct influence on the spiritual interests and eternal destinies of man. Well did the wisest of men declare, ‘He that winneth souls is wise.’ It was to do this, that Wisdom itself, personified in the Saviour, came from heaven to earth to redeem enemies, and reconcile them to God. It was for this purpose Christ proclaimed deliverance to the captives, and directed his followers to preach his gospel to every creature. And it is in obedience to, and imitation of him, that all who have imbibed his spirit, are willing to spend and to be spent either at home or abroad in gathering sinners to the standard of Jesus in the use of the means of divine appointment. The gospel-boon has connected with it a *double* blessing. ‘It blesses him that *gives*, and him that *takes*.’ Still, ‘It is more blessed to give than to receive;’ and the giver of what he has received from God, is laid under increased obligations to the *Master*, whose servant and steward he is, by every such gift it is in his power to bestow. How wonderful is the system of Divine grace! and how well calculated to humble the believer, to make him faithful to his trust, and to unite in Christian brotherhood and affection all who are partakers of like precious faith! See the effects of the gospel of the grace of God on the heart and conduct of Christians in primitive times. Acts ii. 42—47; iv. 32—35.”

Theological Discussions.

[For the Banner of the Covenant.]

THE SECOND COMING OF CHRIST.

“Christ shall appear.”—COL. iii. 4.

This announcement of the Spirit of truth, although expressed in three small words, is most serious and solemn. It bears upon the whole human family; as well upon those who refuse and reject Christ, as upon those who receive and rest upon him for their salvation. And, although by many it may *now* be little felt and lightly esteemed, there is a day coming when it will be brought home to such persons with powerful and dreadful effect. “Men may live fools, but fools they cannot die.” They may turn a deaf ear to the joyful sound of the gospel: but they must and will hear the dreadful sound of the last trumpet. They may close their eyes now upon the bright and blessed light of the Sun of

Righteousness, the day-spring from on high, which hath visited us, but they will open them to behold the lurid light of that lake of fire, or whose swelling and restless bosom they will be tossed and tormented throughout eternity. Then, we fear, there will be too many to realize the truth of those things which now they will not believe. "Christ shall appear." The appearance to which the Apostle here refers, is the second appearance of Christ. That period when he will come the second time without sin unto salvation. And in considering this appearance, we observe,

1. That it is *certain*. It is of the utmost importance to have the truth deeply impressed upon the mind and heart, in order that we may be influenced by it in the conduct of our lives. And, perhaps, this is one reason why "precept must be upon precept: precept upon precept: line upon line—line upon line; here a little and there a little." Isaiah xxviii. 10. The impressions which the soul receives from the word and Spirit of God, are liable to be worn off by contact with the things of time and of sense. And, therefore, it is necessary and important to repeat them again and again, "lest at any time we should let them slip." It is on this principle that the Apostle Peter says in his 2d Epistle i. 12, &c., "Wherefore, I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up, by putting you in remembrance. Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me. Moreover, I will endeavour that ye may be able, after my decease, to have these things always in remembrance." Such is the language of this zealous Apostle, speaking by inspiration of God. And amongst all the important truths of holy writ, none is more necessary to be impressed on the heart of the Christian, yea, and the unconverted, than the one under consideration—"Christ shall appear." In showing the certainty of this second and final appearance of Christ, we might bring forward many arguments. But at present we shall rest upon the *express declarations of Scripture*. And here we find that this coming of Christ was foretold by Enoch. Thus, in the Epistle of Jude, 14th verse, we have these words, "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all." The FIRST coming of Christ was made known to Adam in the first promise, "It (the seed of the woman, that is, Christ,) shall bruise thy head; and thou (the serpent, that is, Satan,) shall bruise his heel." And his SECOND coming was revealed to Enoch in the words we have quoted. Again, in the 50th Psalm, 3d verse, Asaph says, "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people." Such is the clear and conclusive language of the Old Testament, concerning the second coming of Christ. But let us have his own testimony on this point. In the 25th of Matt. and 31st verse, he says, "When the Son of man *shall come in his glory*, and all the holy angels with him, then shall he sit upon the throne of his glory." And in his parting words with his disciples he says, "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you to myself; that where

I am, there ye may be also." Here we have the word of Christ himself, "the Amen, the faithful and true Witness," assuring us of his second coming. And the angels of heaven testified to the same truth, when at his ascension they said to his disciples, who, on the summit of Olivet, were looking steadfastly after him as he went up, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, *shall so come* in like manner as ye have seen him go into heaven." And Paul says, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." So in the last words of the Revelation, our attention is drawn to the same great and important event, "He which testifieth these things saith, Surely, I come quickly. Amen. Even so come, Lord Jesus." Thus we might multiply proof to a great extent. But the scriptures already quoted are too clear and conclusive, to leave the shadow of a doubt in reference to the appearance of Christ, mentioned in our text. "Unto them that look for him, shall he appear the second time, without sin, unto salvation." Therefore, according to the scriptures of truth, Christ, the Son of God, shall *certainly appear*.

2. *How shall He appear?* What shall be the manner of His coming?

It will be vastly different from his first appearance in our world, both as to the manner and the design.

(1.) He shall come *with power*. "And then shall they see the Son of man coming in a cloud, with power and great glory." Luke xxi. 27. As Mediator, all power has been given to him by the Father. His own words to his disciples are, "All power is given unto me, in heaven and in earth." And on the throne of his glory, he now exercises that power, in the advancement of his mediatorial kingdom and glory. But although Christ is the prince of the kings of this earth, and wields the destinies not only of our little world, but also of the universe; yet he is rarely recognised and seldom seen by the world in this character. At his second coming, however, he will give a more visible manifestation of his power. And those who now reject him, saying, we will not have this man to reign over us, will then be compelled to submit to him as their Almighty Creator and judge. He will then come with power over *death*. From the moment that man sinned in Eden, death, the king of terrors, has reigned in solemn silence over our fallen world. Of all the powerful and celebrated conquerors who have appeared on earth, death is the greatest; for he has conquered them all. He has carried his conquests into every nation, and country, and clime, under heaven. His cold and iron sceptre extends from the frozen regions of the north to the burning sands of the equator, and his kingdom rules over all. He spares no age, nor sex, nor rank, nor relation in life. All must bow before him. Even Alexander the Great, the Grecian conqueror, after conquering all before him, and lamenting that there was no more to conquer, was himself conquered by the king of terrors. Even the Lord of glory himself was assailed by death, and for awhile it appeared as if he too had been conquered. For on the Cross of Calvary he bowed his head and gave up the ghost, and for awhile he continued under the power of death in the tomb of Joseph. But on the morning of the third day, he burst the bands of death, and arose from the grave a triumphant conqueror over death and hell. Death could not hold him in

the gloomy prison of the grave, for he paid the debt to the uttermost farthing. And on the Cross of Calvary we see the death of death in the death of Christ. The king of terrors was mortally wounded in the death and resurrection of Christ. "He hath abolished death, and hath brought life and immortality to light through the gospel." Hence, he has power over death, and uses him as a conquered enemy in the execution of his sovereign will and purpose. Thus he says to the beloved disciple on the Isle of Patmos, "I am He that liveth and was dead; and, behold, I am alive for evermore, amen; and have the keys of hell and of death." The key is the emblem of power and authority. And Christ's having the keys of hell and of death, implies that he has complete control over them. Hence it is, that to the believers in Christ, death is disarmed of his sting. To the eye of faith, he is in a great measure divested of his terrors. And if faith could be *perfect* on earth, he would be stripped of them altogether. As it is, the Christian can and ought to view death as the messenger from his Father's house in heaven, calling him home to the full possession and enjoyment of his heavenly mansion. But it will be at our Lord's second coming, that his power over death, hell and the grave, will be most signally displayed. Then, descending from his throne, he will, in the exercise of his Mediatorial power, unlock the gloomy prison of death, and command the prisoners to come forth. The king of terrors will then be completely divested of his power, for John says in the Revelation, "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire." This final victory over death and the grave was foretold in the prophecy of Hosea xiii. 14, where it is said, "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction." Then, on the glorious resurrection-morn, when the people of God shall stand on mount Zion with the Lamb, and when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, "then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God which giveth us the victory through our Lord Jesus Christ." Then Christ's power over death will be most signally displayed. But he will also come with power over *men and devils*. When he first appeared in our world as Jesus of Nazareth, the Saviour of sinners, he was despised and rejected of men, and tempted by devils. But now, at his second appearance, he will come with power over all. So that he will summon his enemies to come forth from their gloomy dungeons, and stand before him in judgment. Then the kings of the earth and the rulers who took counsel together against the Lord, and against his anointed, and who robbed him of his honour and glory, shall continue trembling before him to receive their final and dreadful sentence. Then the deist, the infidel, the blasphemer, the Sabbath-breaker, the sensualist and scoffer, will feel the power of that wrath which is to come throughout eternity. Then he will bind all his enemies with the devil and his angels in chains of darkness, and cast them into the lake of fire for ever. And from that awful place of torment they can never be released, for they shall be held by the power of him who shall reign for

ever. In view of this, let all the enemies of Christ tremble, and submit before it be too late. "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him." O, believer in Christ, thou hast put thy trust in him, and thou art blessed, for that power which thy exalted Lord will exercise for the destruction of his enemies will be exerted for thy safety. Christ shall come with *power*.

(2.) He shall *come with glory*.

The glory with which Christ shall make his second appearance is unspeakable by men or angels. It will be such as eye hath not seen, nor ear heard, nor the heart of man conceived.

He will come in that *glorious body* which he now has in heaven. And of this we may have some idea from his appearance on the Mount of Transfiguration. When, as Matthew says, "His face did shine as the sun, and his raiment was white as the light." And Mark says, that "His raiment became shining, exceeding white as snow; so as no fuller on earth can white them." Here, too, we may refer to the vision which John had of him on the Isle of Patmos, and which is recorded in Rev. i. 13—17.

Again, He shall come in the clouds. "And they shall see the Son of man coming in the clouds of heaven, with power and great glory." And John says, "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him." Again in the 10th chapter and 1st verse, he describes him as a "Mighty Angel coming down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire." Matt. xxvi. 64. These clouds will present a dark side to his enemies, but a bright side to his friends.

He will come with a glorious retinue of angels. Of these there is a vast number, such as no man can count. Thus, He says, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" Again, Daniel represents him as seated upon his throne, and thousand thousands ministering unto him. All these will compose the retinue of Christ at his second coming. "When the Son of man shall come in his glory, and *all the holy angels* with him." Thus he shall come with *great glory*.

How cheering, then, to the people of God, is the language which follows: "*His people shall appear with him in glory.*"

1. Let the people of God be fully assured of this. Christ's appearance is not more certain, than the appearance of his people with him. "For, if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory."

2. This glorious appearance with Christ, should cheer and encourage his people here on earth. They should be resigned and submissive to the will of God, and be exalted above the fear of death. First the cross, then the crown. First the sufferings, then the glory. So it was with Christ, and so it will be with all Christians.

3. They should be looking forward to this glorious event. Thus saith Paul, "Looking for that blessed hope, and the glorious appearing of the great God and of our Saviour, Jesus Christ. Looking for, and

hasting unto the coming of the day of God." This involves the duty of preparing for it. "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless."

(From the Biblical Repertory.)

THE APOSTLESHIP A TEMPORARY OFFICE.

[Concluded from page 293]

Let us now apply this usage of the term to the three cases which remain to be considered. 1. It appears from Phil. iv. 10—18, that the Philippian Christians had sent a present to Paul at Rome, by the hands of Epaphroditus. For this act of benevolence the apostle heartily commends and thanks them in the passage just referred to. It is a certain fact, then, that Epaphroditus was a *messenger* from them to Paul, for the specific purpose of supplying his necessities. When, therefore, in a former part of the same letter, Epaphroditus is described in these terms, "Epaphroditus, my companion in labour and fellow-soldier, but your *ἀπόστολος*," which is more probable, that it means an Apostle in the strict sense, or a messenger? The solution of this question is made still more easy by the words which are added—"and he that ministered to my want"—which are clearly explanatory of *τὸν ἀπόστολον ἡμῶν*. This interpretation of *ἀπόστολος* not only deducts one from the alleged proofs of an addition to the number of apostles, but adds one to the proofs that *ἀπόστολος* is sometimes used in the sense of messenger.

2. It appears from 2 Cor. viii. 16, 17, that Titus, in compliance with Paul's request, and his own strong inclination, was about to visit Corinth, and that Paul sent with him "the brother whose praise was in the gospel throughout all the churches," and also another "brother, whom (says he) we have oftentimes proved diligent in many things, but now much more diligent upon the great confidence which I have in you." Of these two persons who accompanied Titus, one is expressly said to have been "chosen of the churches to travel with us [i. e. Paul,] with this grace which is administered by us, to the glory of the same Lord and declaration of your ready mind." He was therefore a messenger of the churches, and both he and the other companion of Titus were messengers of Paul to the church at Corinth; and the other would even seem, from the last clause of v. 22, to have been a messenger from that church to Paul. These facts afford sufficient data for the decision of the question as to the sense of the word *ἀπόστολοι* in the following sentence. "Whether any do inquire of Titus, he is my partner and fellow-helper concerning you; or our brethren be inquired of, they are the *ἀπόστολοι* of the churches, and the glory of Christ." (2 Cor. viii. 23.) Here are two cases, then, in which the word is applied to persons, who are not known to have been Bishops, but who are known to have been messengers, and are so described in the context. This prepares us for the only remaining case, that of Barnabas.

3. Acts xiv. 4, 14. In order to understand this case aright, it is necessary to bear in mind the nature of the work in which Paul and Barnabas were then engaged. This we shall state in the words of a favourite Episcopal writer. "That this transaction at Antioch [Acts xiii. 1] related only to a special missionary 'work,' will be found sufficiently clear by those who will trace Paul and Barnabas through that work, from Acts xiii. 4 to xiv. 26; where its completion is recorded—'and thence sailed to Antioch, from whence they had been recommended to the grace of God for the *work* which they fulfilled.' This 'work,' their missionary tour, being 'fulfilled,' all was fulfilled that had been required by the Holy Ghost, when he had them 'separated' or 'recommended to the grace of God' 'for the work to which he had called them.' This call, therefore, this separation, this 'work,' related only to a particular mission. And this laying on of hands was no ordination, but a lesser ceremony, which has no bearing on the controversy between parity and episcopacy."* "When the latter [i. e. Barnabas] had been made an Apostle, we know not; neither do we know when James, the brother of the Lord, Sylvanus, &c., were admitted to that office."†

The case then stands thus; two men are called *ἀπόστολοι*, one of whom we know to have been an Apostle in the highest sense; but when the other "had been made an Apostle we know not." From this application of the term our opponents infer that both were Apostles in the strict sense. To this we might reply, that Barnabas is here called an Apostle in the strict sense, or rather included in the term *ἀπόστολος*,

* Episcopacy Examined and Re-Examined, p. 17.

† Ib. p. 18.

for he is never so called separately, although often mentioned and several times described, (Acts iv. 36 ; ix. 27 ; xi. 24 ; xiii. 1 ; xv. 35 ;) merely because he was Paul's colleague in this work, just as Silas is included in the description "Roman citizens," (Acts xvi. 37, 38,) for no reason that appears but this connexion with Paul, who is expressly and repeatedly declared to have been a Roman citizen, (Acts xxii. 25, 26, 27, 29 ; xxiii. 27.) Even granting, therefore, that ἀπόστολος is here used in its strict sense, it is by no means certain that it could have been applied, in that sense, to Barnabas alone ; the rather as we have found no other case, in which it is so applied, either to him or any other person not of the original thirteen.

So too on the other hand, even admitting that he is individually styled an ἀπόστολος, it does not follow that he is so styled in the strict sense of the term. The word, as we have seen, is used in three distinct senses—(1) a messenger of any kind—(2) a religious messenger or missionary—(3) an Apostle in the strict sense. The name is here applied to a man who is no where else called an apostle, or described as one, but who was, at the very time referred to, engaged with Paul in "a special missionary work," a "missionary tour," to which the Holy Ghost had called them ; for "this call, this separation, this work, related only to a particular mission." Under these circumstances, which is more probable, that ἀπόστολος, as thus used, means a *missionary*, or that it means a supreme ruler of the church, equal in rank to the original thirteen ? If it means the latter, it is singular, to say the least, that Barnabas, who is so often mentioned and repeatedly described, is no where else called an Apostle, which, in the case supposed, was his grand distinction. But if, on the other hand, he is so called in the lower sense, it is easy to explain why he is no where else so called, viz. because his apostolic character was temporary. "This work, this missionary tour, being fulfilled, all was fulfilled that had been required by the Holy Ghost, when he had them separated or recommended to the grace of God, for the work to which he had called them. This call, this separation, this work, related only to a particular mission." True, he afterwards went out upon a similar mission, but not, as it would seem, under church authority, nor is the narrative of that mission upon record. Paul, on the contrary, was still an Apostle, and is still so called, which makes it at least probable that he was an Apostle in a higher sense than Barnabas.

Still it may be argued that as both are called Apostles, and as Paul was certainly one in the highest sense, the inference is plain that Barnabas was also an Apostle in the highest sense. This would be valid reasoning, if it were not equally certain that Paul was an Apostle in the lower sense too. One of the senses of the word applies to both ; another applies certainly to one of them. Which is more reasonable, to infer that the latter applied also to the other, or to infer that the former is the sense here intended ? In the one case, this solitary passage is adduced to prove what is no where else recorded, viz. that Barnabas was strictly an Apostle. In the other case, nothing is assumed or supposed to be here proved, but what is clearly revealed elsewhere, viz. that both Barnabas and Paul were missionaries.

The argument admits of a familiar illustration. In the foreign missions of our own and other churches, the word "missionary" has a double sense ; a strict one applicable only to ordained ministers or clergymen, and a wider one including lay-assistants. The first is considered the most proper and is certainly the most usual sense ; but the other does undoubtedly occur, even in the official documents of missionary boards, especially when several or all of those engaged in the work are spoken of collectively. Let us suppose then that in a certain mission, two persons, A and B, have long been labouring, the first as a preacher, and the second as a lay-assistant ; but that in some one report or journal, they are twice mentioned by the common name of *missionaries*, and it becomes a question with some readers of the document, whether B was not an ordained minister. On examining the series of reports and journals, it is found that B is no where else even called a missionary, and that in the case in question, no act is ascribed to him which necessarily implies that he is an ordained clergyman. From these premises two opposite inferences are drawn. The one is, that as A is certainly a clergyman and as both are called missionaries, B must be a clergyman also. The other is, that as B is no where else represented as a clergyman, and as both he and A are certainly missionaries in a wider sense, that is the sense in which the term is used. Without insisting on a choice between these opposite deductions, as entirely conclusive, we may ask what would be thought of an argument to prove a doubtful point, as to the organization of the mission, from the mere application of the term in such a case. But in the case of Barnabas there is this distinctive circumstance, that the antecedent probability is in favour of the supposition, that the apostolic office, in the strict sense,

was confined to a certain number of persons, among whom Barnabas was not; and that this presumption can only be removed by positive proof that he was an Apostle.

The amount, then, of the argument from names is this, that of five cases, in which the name apostle is said to be applied to persons not of the original thirteen, there are two in which the application is itself disputed, and at least so far doubtful as to render them unfit to be relied on as proofs; while in these cases, and in all the rest, the word either requires or admits another sense than that of an Apostle proper. These cases, therefore, make no change in the truth of the general proposition, that the extension of the Apostolic office to persons not of the original thirteen, is no where taught in scripture, either directly, by explicit assertion of the fact, or indirectly, by the application of the name Apostle, in its strict and highest sense.

III. A third argument in favour of the proposition, that the Apostolic office was a temporary one, is that the qualifications for the Apostleship, as a permanent office in the church, are no where stated. Even supposing that an explicit statement of the fact might easily have been omitted, which we do not grant, and that the absence of any unequivocal application of the name may be accounted for, which seems impossible, the question still arises, why are the qualifications of an "Apostle-bishop" not revealed? It is not enough to say, because Paul or Peter has not left epistles to those who were to consecrate Apostle-bishops. Granting the fact, why was not such a revelation made? Were the instructions to Timothy and Titus, as to "Presbyter-bishops," given without necessity? If not, why was not an occasion sought or made for giving the qualifications of Apostles? Because this office demands none in particular, or because it is less important than the others? It may be said, indeed, that we have no right to inquire why certain things have been revealed and others not. But this would be a mere evasion of the argument by the misapplication of an acknowledged principle. The question is not what should have been, but what has been revealed; and if both parties are agreed that certain offices are recognised in the New Testament, and the qualifications for those offices carefully detailed, and if one of the parties alleges that another office is there recognised, the other party has a right to ask how the omission of its qualifications is to be explained upon the opposite hypothesis. This would be the case, even if the disputed office were the lowest. If, for example, the qualifications of Deacons had no where been given, the evidence of such an office, as a permanent order in the church, would be much less conclusive than that of the Presbyterate, although Deacons are expressly mentioned, in connexion with the Presbyters or Bishops, in two of Paul's epistles. How much inferior, then, is the evidence that Apostles were permanent officers of the church, when both these proofs are wanting. And how much weaker still when we consider the paramount importance attached to the apostolic office by the adverse party.

Even admitting, then, that no occasion does present itself in the New Testament, as it stands, for the detail of the qualifications of Apostles, that very circumstance increases, in a high degree, the improbability that such an office was intended to be permanently established. But this admission is gratuitous. By whom were subsequent apostles to be consecrated, if not by their predecessors in the office? If, then, Timothy and Titus were apostles, and addressed as such in Paul's epistles, why does he not instruct them in relation to the paramount importance of admitting only qualified men to that high station? Is it because the same qualifications which are required in presbyters, are also required in apostles? Even if this were so, the great alleged superiority of the apostolic office would entitle it to the honour of a separate enactment, especially as presbyters and deacons are distinctly treated, though the qualifications for these two offices are almost identical. This difficulty is not merely theoretical, but practical; for how are the qualifications of Apostle-bishops now to be determined? By what test shall they be judged? Those described in the first chapter of Acts are totally inapplicable to all modern cases. How then is it to be ascertained whether those admitted now to the alleged rank of Apostles, are as certainly possessed of the necessary qualifications as Presbyters and Deacons who are tried by the directions which Paul gave to Timothy and Titus? We do not maintain that this omission is itself sufficient to disprove the perpetuity of the Apostolic office, but merely that it renders it so far improbable as to require the most explicit proof to establish it.

But even this is not a full view of the subject of apostolical qualifications. It is not only true that no account is given of the qualifications of Apostle-bishops, as

permanent officers in the church, after it had been planted by the original Apostles ; but also that the qualifications which are given of an original Apostle, are of such a nature as to discountenance, in a high degree, the opinion that the office was intended to be permanent. When the death of Judas made a vacancy in the apostolic body, the disciples proceeded to elect a successor, and Peter, in the name of the eleven, declared the qualifications which were requisite. These were (1) that the candidate should have been one of Christ's original followers ; (2) that he should be a witness of the resurrection. (Acts i. 22.) The obvious *prima facie* inference from this is certainly that none could be apostles who were destitute of these qualifications. And this is very much confirmed by the case of Paul, who seems not to have known the Saviour personally, during his abode on the earth, but who, in vindicating his own claim to an equality of rank with the eleven, says expressly, "Have I not seen the Lord Jesus?"—thereby admitting that to have seen him was necessary to the apostolic character. This might be urged, with plausibility at least, as a direct proof that the apostolic office was a temporary one, because the number of those who had actually seen Christ after his resurrection, was limited, and must soon be exhausted. All that we now allege, however, is, that the absence of express declarations, that the Apostolic office was continued in the church, is the more difficult to be explained on the opposite hypothesis, because when the qualifications of church officers are given, in two separate epistles, those of Apostles are not included ; and because the only requisites prescribed in the election of a man to fill a vacancy in the original apostolic body, are precisely such as cannot be possessed by any men at present.

It may, however, be alleged, that although the permanence of the apostolic office is not explicitly asserted ; and although the qualifications of Apostle-bishops are not given ; and although the name Apostle, in its highest sense, is not applied to any but the original thirteen ; others are, nevertheless, spoken of as actually exercising apostolic powers ; and that as it is the thing, and not the name, which is really in question, this is sufficient to establish the perpetuity of the Apostleship. Before proceeding to examine the grounds of this allegation, there are two preliminary observations to be made upon it.

1. The omission of the name Apostle is by no means an unimportant circumstance. The title was not so regarded in the original institution. It did not grow out of circumstances, nor was it, in any sense, the result of accident. It is not said, in an incidental way, that the twelve were called apostles, as it is said that the disciples were called Christians at Antioch ; but we are told, that our Lord "called unto him his disciples, and of them he chose twelve, whom also HE NAMED APOSTLES." (Luke vi. 13.) The office and the name were conferred by the same authority. When the persons thus chosen are afterwards mentioned, it is commonly by the name which Christ bestowed at first, or by that of "the twelve," denoting their limited number. This is especially the case after our Lord's ascension, when there seems to be no case of the Apostles, in the strict sense, being called by any indefinite name. Now these two facts, viz. that the name was coeval with the office, and is recorded as a matter of some moment ; and that the original Apostles are almost always, and after Christ's ascension always, called by it or some other title equally definite—render it *a priori* highly probable, that if the office was to be continued, the name would be continued with it ; and that if continued in common parlance it would be applied in the New Testament ; and that if applied at all, it would be applied with greater frequency than ever after the name had been extended to a multitude of persons. How is it that as the number of apostles increased, the mention of the name becomes less frequent, even when the organization of the church, and the qualifications of its officers, are the subject of discourse ? These considerations will, perhaps, suffice to show, that the failure to establish the explicit application of the name Apostle to the alleged successors of the original thirteen, is by no means a matter of indifference, even if it can be shown that they possessed and exercised apostolic powers. Not that the actual possession and exercise of peculiar apostolic powers does not prove them to have been apostles, but that the omission of the title makes it harder to establish the fact of such possession and exercise, and entitles us to call for more explicit proof than would otherwise be necessary.

2. Before the exercise of apostolic powers by persons not of the original thirteen can be adduced in proof of the permanent continuance of the apostolic office, it must be determined what are apostolic powers. It cannot mean all the powers of the original apostles ; for some of these are admitted, on both sides, to have

ceased. It cannot mean any of these powers indefinitely; for some of them are admitted, on both sides, to be lawfully exercised by presbyters; and this would prove that presbyters are the successors of the apostles in the highest of their powers which did not cease. If the possession of any apostolic powers is a proof of the succession, then the succession is in presbyters. If the possession of all the apostolic powers is necessary to establish a succession, then there is none at all. Either of these conclusions would be fatal to the adverse argument, which cannot have the slightest force, except on two conditions—(1) that the apostolic powers, shown to have been exercised by persons not of the original thirteen, be such as are not acknowledged to have ceased—(2) that they be such as were not exercised by Presbyters. For if they were powers possessed by Presbyters, their exercise proves nothing but the continuance of that office, which is not disputed; and if they were powers which have ceased, their exercise in apostolic times proves nothing as to the rights and powers of any office now existing in the church. With these preliminary observations, we here leave the subject, reserving to a future time the full exhibition of our fourth argument against the perpetuity of the Apostolic office, which is, that no peculiar apostolic powers are said in scripture to have been exercised by any person, who was not either an original apostle or a presbyter.

Obituary.

REV. JOHN BLACK, D. D.

The following deeply affecting account of the last moments of our departed father, will be read with great interest. It is pleasing to find that the character of Dr. B. was so highly appreciated, especially in Pittsburgh, where he was so long and so well known. We hope ere long to present a more extended memoir of the life of one who was indeed “a prince and a great man in Israel.”

FROM THE COMMERCIAL JOURNAL, PITTSBURGH.

[Published by request.]

DIED—On Thursday morning, the 25th October, at 4½ o'clock, at his residence in this city, the REV. JOHN BLACK, D. D., Pastor of the First Reformed Presbyterian Church, in the 82d year of his age.

This announcement is the record of a public loss, which will be keenly felt beyond the circle of his family and the people of his congregation, by multitudes who knew the lamented subject of this notice only in his public relations as a scholar, a minister and a citizen. Few men have lived to so great an age, continuing, like him, active and capable to the last, to be useful and effectual in his calling; stern to admonish, gentle to counsel and entreat, affectionate and fervent to teach, yet leave behind them, as Dr. Black has done, the memorials of a life without spot or reproach, a model for those who would live wisely; as his death has been a triumphant example for all who would die happily. A ripe scholar, peculiarly favoured in the possession of a powerful intellect, he dedicated himself and his gifts to the service of the Most High, and in a career of fifty years of labour as a Minister of Christ, he is identified with the cause of religion and with the history of his Church.—A brief note of the life and death of such a man, may be made, it is hoped, with profit.

JOHN BLACK was born on the 2d of October, 1768; in the county of Antrim, Parish of Ahoghill, Ireland. He was educated at the University of Glasgow, Scotland, where he took the Degree of Bachelor of Arts, and emigrated to this country in the autumn of 1797. He was licensed to preach the Gospel by the Presbytery of the Reformed Presbyterian Church met at Coldenham, New York, in June, 1799,

and was, very shortly after, located in Pittsburgh as Pastor of the congregation with which he, ever since and up to the hour of his death, has been connected—a period of more than fifty years. He had lived long enough to bury the last member of his congregation who signed the call which made him their Pastor.

In 1819 or 1820 he was appointed Professor of Ancient Languages in the Western University of Pennsylvania in this place, and continued to hold that chair, actively discharging its duties, during twelve years. At the expiration of that period, he resigned the Professorship, and was soon sent to visit the Reformed Presbyterian Church of Great Britain as the Delegate of the Synod of that Church in the United States.

He remained in Europe nine months, and returned with invigorated health to resume his pastoral labours, which he continued to perform until prostrated by his last illness.

The fulness of years which the distinguished subject of this notice had attained, so far beyond the allotted duration of human life, where ordinary capacities for usefulness are worn out and fail, might have unloosed, thread by thread, the ties which bound him up in the affections of his family, of his congregation, and of the community in which he lived but to adorn and bless it. It was signally otherwise in this instance.

Endowed originally with an iron constitution, a frame as firm and elastic as his mind was vigorous and active, Dr. Black continued to do the work of his Master which was set before him, until he was struck down by the last brief illness which closed his useful career, and he died in the full possession of his faculties “with the harness on,”—“a soldier of the cross!”

His family, therefore, are called to lament the departure of a father who yet preserved for them all the loveliest attributes of that tender relation; who, to the full pulses of paternal love, and unbounded devotion to his children, added unimpaired capabilities to instruct in the highest realms of knowledge, to guard, guide, and lead; and however “ripe for heaven” the parent was, they have found it hard to let him go.

The people of his own congregation will find it difficult to fill the aching void created by the sudden passage of their Pastor from the active administrations of the Gospel to his inheritance in heaven.

His last sermon to his own people was delivered on the Sabbath, the third preceding his death, and will be long and affectionately, we trust, profitably remembered.

His text on this occasion was from Revelation xxii. 2. “In the midst of the street of it, and on either side of the river, *was there* the tree of life.” And this sermon made it manifest that his strong powers of intellect were still unimpaired. But this was not his last public effort to advance the Kingdom of his Divine Master.

On the last Sabbath but one previous to his death, the 14th October, on a sacramental occasion, he preached to the Rev. Mr. Hutchman’s congregation, near New Castle, Lawrence county, about forty miles distant.

He had been invited to preach the action sermon, at the dispensation of the Lord’s Supper, and chose the text: “Because of the savour of thy good ointments, thy name is as ointment poured forth, therefore do the virgins love thee.” Song of Solomon i. 3.

He is said, on this occasion, to have preached with unusual power and acceptance. The most solemn and effective prayer ever listened to in that church, it was remarked by numbers, and felt by all present, was made by Dr. Black in connexion with this sermon.

This *was* his last public labour.—When the next Sabbath dawned, the aged servant of God was prostrate and sinking, to rise only among the hosts of heaven.

The happy frame of mind in which he contemplated his approaching dissolution, is made apparent in the last of his life, and the evidences must afford consolation to those who remain behind to mourn the separation.

When admonished that his life was drawing to a close, he thought it necessary to make disposition of the trifle of worldly estate, which, it may be mentioned to his honour as a Minister, remained a mere trifle, after a long life of active labour, characterized by rigid economy and humble self-denial. It was on Monday, the 22d October, that he asked one of his sons to write at his dictation; and the language in which he prefaces his testament is so characteristic of his mind, so delightfully indicative of a confident and sure reliance, that the change about to take place with him, was but throwing off this mortal to put on immortality, that we are tempted to embody it in this notice, for the comfort of sorrowing friends:

“In the name of God, Amen: I, John Black, Preacher of the Gospel, and Minister of Jesus Christ, do make this my last will and testament, being now in my body feeble, yet thanks be to God, of sound mind and understanding.

“First, My body I commit to the grave in hope of its resurrection—dust redeemed. My spirit I confide to Jesus my Master, and God my Redeemer—Him whom in a long and eventful life I have endeavoured to serve in spirit and in truth, and who is now ‘the everlasting arm of all my hope.’ ”

Who would call back to this world of trial and temptation, a spirit that has entered the valley of the shadow of death with a courage so fortified, and a hope so well grounded in Jesus Christ?

But nearer, nearer to the moment of the great trial, we have blessed evidences that he contemplated the approaching change calmly and with an intelligent assurance that it was to be an event laden only with happiness for him, with the full fruition of those glorious hopes which it had been the business of his life to cherish and hold up to others as the only sure reliance in the hour of death.

On the night before his dissolution, when the time for family devotion had arrived and his children were gathered around him, he desired his son to select the 23d Psalm. It was sung to an old and favourite tune of the dying Patriarch, and his feeble voice was heard joining and mingling with those of his children in the striking and beautiful expressions of trust in God’s care and guardianship which abound in that Psalm.

How beautifully are the teachings and examples of his whole life enforced by the lesson his dying hours afford! When his breath had begun to fail him, when the night had closed which was to be followed by no dawn of the natural day for him, and the ebbing of time’s tide had left him upon the very verge of eternity, he raised his voice to declare in song his abiding confidence in the Good Shepherd:

Yea, though I walk in death's dark vale,
 Yet will I fear none ill,
 For thou art with me, and thy rod
 And staff me comfort still.

As if conscious that this was to be his last opportunity to counsel with and comfort the precious group around him, he seems to have addressed himself to giving them at once the most impressive testimony of his reliance upon the Almighty arm, and to surround them with the means of consolation when he should be gone, that they should not sorrow as those who have no hope. He requested, when the Psalm was sung, that the 14th Chapter of John should be read. It contains the consolations which Christ spoke to his disciples in view of the termination of his ministry on earth by the Crown of Thorns and the Cross. If it abounded with comforting expressions for the dying Redeemer to his disciples, how happily was it chosen in this case by his dying servant to speak consolation to his children: "Let not your heart be troubled, neither let it be afraid. In my Father's house are many mansions."

These duties performed, and a brief rest obtained, there remained another testament to be made, more solemn and more momentous than the first. But no amanuensis was required here to act for the enfeebled fingers. It was a disposition for eternity, the fit closing act of his life, and he made it in the last sentence distinctly heard to fall from his lips. Addressing one of his sons who leaned over him to catch his accents, he said: "I have devised myself to Jesus Christ, let us pray that he may accept of it."

A little before the dawn of day there appeared to be a general prostration of the vital powers, and the voice failed. A few minutes before his death, his countenance indicated a struggle of the spirit, which seemed from a triumph over death and the grave. The anxious brow and rigidly closed eye yielded to a happy calm—almost a smile; and lifting the feeble lids to let forth a gleam of superhuman brightness, as if to illuminate his victory, he dropped them lightly for ever, and all was over!

He died as he lived, leading the way to Christ, of whom he was at the same time an intelligent, humble and confiding follower.

We subjoin the following account of the proceedings of his congregation.

THE MEMORY OF DR. BLACK.

At a meeting of the First Congregation of the Reformed Presbyterian Church, held on Monday evening, the following proceedings were had with regard to the lamented death of their Pastor.

Having, in the all-wise providence of God, been deprived by death of the service of our beloved Pastor, REV. JOHN BLACK, D. D., and feeling deeply our loss, your committee would report the following resolutions as expressive of our sense of the bereavement we have sustained, and our sympathy with the family of the deceased:

Resolved, That we as a congregation deeply lament the death of our beloved Pastor, whose services in the Church of God have been so signally blessed in preserving its purity in doctrine and practice

Resolved, That the death of our beloved and revered Pastor, the Rev. Dr. Black, has filled the hearts of his people with unspeakable sadness.—The grief that overwhelms us, leaves no voice for fond

lamentation. "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

Resolved, That we will cherish and transmit to our children his memory as a precious treasure. His mind was mighty, and his heart gentle; his instructions without parallel for clearness, and his words of consolation to the erring and wounded spirit were tender as a mother's love.

Resolved, That in him whose death we mourn, this congregation has lost a long loved and venerated Pastor, the Church a faithful and efficient minister, the ministry a member who adorned his profession, the cause of human liberty a faithful and fearless advocate, the world 'God's noblest work,' a *man*.

Resolved, That we sincerely sympathize with the family of our late Pastor in their affliction, and mourn with them, but not as those without hope, and would rejoice with them in the evidence given both in his life and at his death of his sincere attachment to his Divine Master.

Resolved, That while upon our hearts are engraven the recollections of his virtues and history, his connexion with the Church of God will perpetuate his name and give it a lasting glory, yet we think it due as a mark of respect to his memory, that a monument be erected on his tomb.

Resolved, That we request the family of our deceased Pastor to allow his congregation the privilege of erecting over his grave a suitable monument, in token of the respect, admiration and love in the heart of us, and whilst we live can never die.

Resolved, That, as among the last respects due to such venerated worth, we instruct the Board of Trustees to have the pulpit and furniture connected therewith clad in the usual habiliments of mourning, indicative of our respect and affection for him who has occupied it so faithfully and so long.

Resolved, That the foregoing be recorded in the Congregational Book, and a copy be sent to the family of the Rev. Dr. Black, and that these proceedings be published.



(For the Banner of the Covenant.)

PROCEEDINGS OF THE REFORMED PRESBYTERY OF PITTSBURGH.

At a meeting of the Pittsburgh Presbytery, held at the Shenango church on the 31st of October, 1849, the following action was had in regard to Dr. Black's death, and ordered to be published in the "Banner."

JOSIAH HUTCHMAN, *Clerk of Presbytery*.

"The committee appointed to prepare a minute respecting the death of Dr. Black, the senior member of this court, report the following preamble and resolutions as expressing the feelings of Presbytery on this melancholy event:

"Whereas, it has pleased God to remove from the church militant, our beloved and venerable father, DR. BLACK, whose counsels greatly aided—whose talents, literature, eloquence, devotedness, and piety, added weight to our deliberations; and whereas, his removal is more immediately felt by us than any other portion of the vineyard of our common Lord, we would this day desire to be humbled before God on account of our sore bereavement, and weep between the porch and the altar.

"And whereas, the church is bound to perpetuate the remembrance of her beloved and highly gifted sons, that others may be stimulated to emulate their virtues; therefore,

1st, *Resolved*, That in the evidences of his communion with God in Christ, in his last illness as well as in his uniform Christian character, we are much consoled in his death—our loss is his inestimable gain.

2d. That we sincerely sympathize with the relations of the deceased, especially his children, on account of their irreparable loss.

3d. That the present destitute condition of his congregation commands our deepest sympathies—that our prayers and best exertions shall be directed to filling up as speedily as possible the place left vacant by the death of their pastor.

4th. That as a token of respect for the memory of the deceased, as well as from an abiding sense of duty, Presbytery shall appoint one of its members to write an obituary of Dr. Black, and publish the same in the "Banner of the Covenant."

(Signed)

THOMAS C. GUTHRIE, }
WILLIAM WILSON, } *Committee.*

Rev. T. C. Guthrie was appointed to prepare the obituary referred to in the fourth resolution.

J. H.



PROCEEDINGS OF THE SESSION OF THE FIRST REFORMED PRESBYTERIAN
CHURCH, PHILADELPHIA, (REV. DR. WYLIE'S.)

Intimation of the death of the Rev. Dr. Black was received in this city on the afternoon of Thursday, Oct. 25th, the day on which he died. The melancholy tidings were announced to the congregation then assembled in the Church, the day having been set apart for humiliation and fasting, preparatory to sacramental communion. From the long and intimate connexion which he had sustained to the congregation, Dr. Black was well known in it, and universally revered and beloved. The Session of the Congregation having met on the evening of the following day, felt called upon to express the feelings which the sad event excited, not only in their own hearts, but in the heart of every member of the Church under their care. A committee was therefore appointed to prepare a minute suitable to the subject, which was to be recorded on the Session-book, and transmitted to the family of the departed. The following preamble and resolutions have accordingly been drawn up, and are now published as a testimonial of the most affectionate regard.

"Whereas it has pleased the great Head of the Church to call to his eternal rest the Rev. John Black, D. D., and whereas our departed father has visited this congregation almost every year since its organization, and has sustained a very near relation to it, and has always manifested a deep interest in its welfare: Therefore,

"*Resolved*, 1. That we cherish the most grateful recollection of his numerous visits, his instructive discourses, and his kind intercourse with us, and earnestly desire that his influence for good may not be terminated by his death, but may be long and powerfully felt by us all.

"*Resolved*, 2. That we rejoice in his upright life, and his peaceful death,

and record our thankfulness that his living example and dying exercises have been so salutary.

Resolved, 3. That our beloved Pastor, who has been for so many years associated with him both in public and private life, be requested to deliver a discourse in commemoration of his worth.

Resolved, 4. That we tender to the bereaved family and mourning friends, and to the Congregation in which he was for so many years an able Minister, our sincere and heart-felt sympathies, and commend them to that God who has promised to His people that 'he will supply all their need.'

Resolved, 5. That these resolutions be published in the Banner of the Covenant, and a copy transmitted to his family."



PROCEEDINGS OF THE REFORMED PRESBYTERIAN CHURCH, N. Y.

DEATH OF DR. BLACK.

New York, November 13th, 1849.—The session of the Reformed Presbyterian church met in their rooms, church in Twelfth street. Present—Dr. M'Leod, James N. Gifford, Thomas Cumming, William Agnew, William Matthews, George Darling, Joseph M'Kee, John Cuttbell, Robert Pattison.

Dr. M'Leod called the attention of session to the death of the Rev. John Black, D. D., late pastor of the First Reformed Presbyterian church in Pittsburgh, and presented some remarks on his life and character—whereupon, it was on motion unanimously

Resolved, 1st, That this session have heard with deep regret of the death of the Rev. John Black, D. D., and while they bow in submission to the will of God, as expressed in this afflictive providence, they desire to be duly sensible of the great loss which has been sustained by the church on earth in the removal of this eminent and faithful servant of Jesus Christ.

Resolved, 2d, That in the peaceful, consistent, and triumphant death of their venerable friend, this session discern a new evidence of the truth and efficacy of that holy religion of which he was so long a minister.

Resolved, 3d, That this Session will cherish the grateful memory of the frequent visits, the edifying pulpit instructions, the agreeable personal intercourse, and the refreshing communion seasons which their own members, and those of the congregation under their care, have enjoyed, some of them for nearly half a century, with the respected father now gone to his rest. "The memory of the just is blessed."

Resolved, 4th, That a copy of these resolutions, with the fraternal sympathies of this session, be transmitted to the family of Dr. Black, and to the session and congregation of the First Reformed Presbyterian church in Pittsburgh, over which he so long presided in the Lord.

Signed, by order of Session,

JOHN N. M'LEOD, *Moderator,*
ROBERT PATTISON, *Session's Clerk.*

Miscellaneous Communications.

[For the Banner of the Covenant.]

REPORT OF A VISIT TO NOVA SCOTIA AND NEW BRUNSWICK.

Although it is but recently that the attention of our church has been much drawn to missionary operations in Nova Scotia and New Brunswick, yet we have reason to believe that a general interest is felt in regard to them throughout all our congregations. The visit made to this country, in 1831, by Rev. Mr. Clarke, will be remembered by many who then formed his acquaintance; and his ecclesiastical connexion with our Synod, which was, not long since, constituted, has tended to increase our intercourse with him, our knowledge of his operations, and our desire for his welfare, and the success of the cause with which he is identified. From various circumstances we have generally been in the habit of considering this region as quite remote, and accessible with difficulty. It will be seen, however, by referring to the table of distances published in the minutes of last Synod, that Mr. Clarke's residence is as near to New York, as is Xenia, in Ohio; and the railroad and the steamboat afford a speedy and comfortable conveyance to a short distance from his house. We can scarcely consider strangers those who are as near to us as persons living in the central parts of our own land; and the ease with which the country may be reached will, we hope, induce our ministers and others not unfrequently to visit it.

Without adverting to the particular circumstances which led the writer, in company with his much esteemed friend, Mr. W. S. Darragh, to visit Mr. Clarke, we propose to state succinctly the information which was obtained from personal observation and examination, as well as from other sources, in regard to this interesting country.

1. *Its physical character*, we regard as worthy of remark, especially as we have reason to believe that erroneous impressions exist regarding it. Instead of finding a bleak, rugged, and barren country, we noticed that the land was well adapted to agricultural labours, and in general in a good state of cultivation: the surface of the country was in some places hilly, while in others it presented vast tracts of land as level as our western prairies, and rivalling them in fertility: the climate, in summer, somewhat sultry, at the time of our visit was generally mild and pleasant; and while in winter, we were told, the cold was quite intense, the purity and stillness of the atmosphere at that time rendered its severity less perceptible and less injurious than would be expected; at all times it is said to be remarkably healthy. The peninsular situation of Nova Scotia, united to New Brunswick by a narrow isthmus only twelve or fifteen miles wide, gives to both provinces commercial advantages, which, under a favourable system of government, would produce great prosperity. Coal, iron, copper, and other valuable minerals, are abundant and widely diffused, adding much to the comfort of the inhabitants and the wealth of the country. Large forests furnish an ample supply of excellent timber, and valuable fisheries line the coast. The Bay of Fundy, so celebrated for the height of its tides, affords an excellent internal water communication; and the deposits of alluvial soil which it leaves as its waters recede, being from time to time reclaimed by dykes, form vast tracts of excellent land. There is reason to suppose that the *marshes*, as the level and very fertile tracts found at the head of the bay are termed, were all thus formed. The similarity of these marshes

to the prairies of our own country, has suggested that both may have been formed in the same manner. In short, these provinces appear to combine in a small space many of the advantages of places in our own country far remote from each other. A long line of sea-coast, and excellent internal water communication, extensive forests, rich alluvial tracts, and valuable mines and quarries, a fertile soil, and prolific waters, are all included in their narrow limits. We think that the Creator has remarkably blessed this region; and when its natural resources are developed, their importance will be highly appreciated.

2. *The character of the people* is a subject of much importance, and here we are happy to be able to express a very favourable opinion. We found them in general intelligent, moral, and religious. In the houses which we visited we found a good supply of excellent books, many having been put in circulation by Mr. Clarke's influence. Schools were numerous, and a good collegiate institution is to be found at Sackville; while there are seminaries of various grades in other parts of both provinces. From all that we could learn, the moral character of the people is excellent. We saw no distilleries, and few taverns, and do not recollect to have heard a single profane expression. The attendance on religious ordinances is general, regular, and respectful. Even in the severest weather, we have been informed, the services of the sanctuary are not intermitted,—numbers of persons being always found ready to encounter the storm or cold, and attend upon the preaching of the gospel. During our visit, I preached in six different places, and always found large and serious audiences. The churches are usually quite handsome; and the dwelling-houses of the people are neat, comfortable, and well furnished. Some parts resemble much the beautiful villages and rural regions of New England. Schoolmasters and physicians would find their services required and well compensated; and books and periodicals would meet a ready sale. In consequence of the failure of the crops for several years past, the pecuniary circumstances of the people have been somewhat depressed; but a return of favourable harvests has produced more general prosperity, and the country will soon recover its former affluence. The fact of being able to sustain itself in such unfavourable circumstances, demonstrates the extent of its internal resources.

3. *The condition of our church* is the most important subject claiming our attention. In referring to it, a brief sketch of its past history will not be considered inappropriate; and in presenting this we derive our information principally from a letter of Mr. Clarke's, published several years ago in the *Banner of Ulster*, and from a valuable report presented to us by a committee of the Amherst and Nappan stations. It is now about twenty-two years since Rev. Alexander Clarke was sent out to St. John's, New Brunswick. There had been a small society of Covenanters in St. John's, a short time before, but it had become disorganized. When he arrived, its members were scattered to distant places, or so dispirited as to feel little desire to attempt the establishment of a church in that place. After remaining about three months in St. John's, Mr. C. was invited to visit Cumberland county, at the head of the Bay of Fundy, which, with the adjacent parts of New Brunswick, became the scene of his future labours. At that time there was not a single family in communion with the Reformed Presbyterian Church in that whole section of country. The hardships to which Mr. C. was

exposed were very great. In the language of the report, written by those who have been witnesses of what they describe in such a graphic manner: "Completely isolated from his brethren in the ministry, without assistance, advice, supervision, or pecuniary relief, he has been left to labour alone, and in circumstances of the most trying character. In a severe climate, in a wilderness country, in settlements remote and far distant from each other, in the most inclement seasons of the year, his appointments had to be kept up. Through the snows of winter, and amidst the still more dangerous freshets of the spring and fall, he has had to struggle. Travelling thus for miles on miles through the bosom of the wilderness, often without even a bridle path to direct his steps, he has frequently been obliged to dismount from his horse, and turn him loose, shoulder his portmanteau, and, pushing along on foot through swamps and thickets, arrive, perchance, a little beyond his time, amidst his expectant congregation, where, wet and weary, he would stand for hours and distribute the bread of eternal life. To him may be applied the language of the apostle, in 2 Cor. xi. 26—28, 'In journeyings oft, in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness, and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness—besides those things which are without, that which cometh upon me daily, the care of all the churches.' Happily for those who may hereafter be called to labour in this field, such privations and hardships need not now be encountered, since the increase of the population has caused an improvement of the roads and the general cultivation of the land, so that travelling is rendered comfortable and safe, and the rigour of the climate is diminished, and can be more easily repelled.

It is a very pleasing fact that Mr. C. has not spent his strength for naught. By the divine blessing, he has had great success in his labours. There are now flourishing stations formed at Amherst, Joliceur, Chimoguee, Goose River, Nappan, River Hebert, Sackville, and the Joggins; at the first four of which neat and commodious churches have been erected. The attendance on the ordinances is always large, and the number of communicants in all the stations is about one hundred and fifty.

At the time when the writer of this visited the country, the Rev. H. Gordon, who had been sent out by the Northern Presbytery, in July, of last year, was associated with Mr. Clarke in supplying these stations. About six months before an arrangement had been made, by which Mr. Clarke, with great magnanimity, devoted his services to the stations at Amherst, Nappan, River Hebert, the Joggins, Sackville, and Joliceur, which were the smallest in the number of members, and the feeblest in pecuniary resources, as well as requiring most exposure and labour in attending to them, while Mr. Gordon was ministering to the stations at Chimoguee and Goose River, which were more compact, more numerous, and better able to sustain the ordinances. Mr. Clarke's age, his former services, and his present condition, might have led him to prefer the better portion of the field; but he chose to leave the easier duty and the more abundant pecuniary reward to his younger brother, who, to the credit of the people, it should be known, has been treated with the greatest kindness, and has received an ample compensation for his support.

We think it proper here to pay to Mr. Clarke a tribute of well-merited respect. His intelligence and kindness are united with integrity and firmness, directed by a fervent zeal for evangelical doctrine and sound ecclesiastical order. He has been called upon to maintain many controversies with the opponents of various points which are considered essential to our distinctive religious standing, and has sustained the contest with honour to himself and advantage to our cause. Had he been a man of less integrity, or not so firmly and intelligently attached to the principles he has avowed, the churches under his care might have numbered more nominal professors; but he has resisted many temptations to relax the discipline and order which he has engaged to support. It was very pleasing to hear with how much respect and love he was spoken of by the people, both in our church and out of it, and to witness the kindness with which he was treated by them all. While intensely alive to the interests of our church, and naturally trembling at the very thought that the labours of more than twenty years might be lost, he yet was judicious, deliberate, and kind. He appeared to the writer to be a person with whom any honourable and upright man, sincerely and intelligently attached to our principles, would delight to be associated, and would find it both easy and pleasant to co-operate.

4. *The prospects presented to our church, and the duty to which the Providence of God is calling her*, is the last point to which we shall refer. From the course which Mr. Clarke has pursued, the character of our church stands high, her members generally are men of intelligence and good morals, and, as far as can be judged by man, persons of real piety. There are around all our stations many persons who feel little attachment to the system of religion with which they may have a professed connexion, and there are many who make no profession. I was happy to hear that the prospects of increase to our church had been steadily brightening, especially since, in consequence of Mr. Gordon's co-operation, double the time they had formerly enjoyed could be devoted to the various stations. By Bible classes and Sabbath schools the young are in a course of excellent religious training, and there is good prospect that the ranks of the church will thus be filled up with intelligent and devoted members. We were happy also to find that there was a strong and increasing feeling in favour of our own nation, and a political connexion with the United States appeared to meet with much favour. Should annexation take place, it is probable that civil would lead to ecclesiastical union; and, from the abhorrence with which slaveholding is regarded, and from their general preference for our modes of worship, it is reasonable to suppose that if the Reformed Presbyterian Church were generally known, it would be preferred by the whole Presbyterian family in that country, as most congenial to their own. At present our church is the only American denomination represented in the provinces: the door of entrance has been opened to us, and the voice of Divine Providence loudly calls upon us to enter in. In view of the result which would probably follow if our church were generally known, we cannot but think that God has given us a great advantage in permitting us to be the *first* to form a connexion with that country, and in calling upon us to labour there.

At its last meeting, the Northern Presbytery deemed it proper to withdraw Rev. H. Gordon from that field. Mr. W. S. Darragh, who remained behind at the departure of the writer, in consequence of the

earnest desire and advice of Mr. Clarke and other prominent persons connected with the stations, has laboured with great assiduity and acceptance as a Scripture Reader, but he has been obliged to return to this city to attend the Theological Seminary. Mr. Clarke is therefore now left entirely alone. The burden of so many stations, at any time too great, it is now impossible for one man to bear. If no help is speedily furnished, consequences of the most disastrous character may justly be dreaded. Mr. C. must be assisted, or our cause will suffer greatly, perhaps in some places be irretrievably injured. The people are most earnestly desirous of preaching, and able and willing to sustain it; the country is healthful and pleasant; the prospect of doing great good is very sure; all things seem to concur in inviting our exertions. Who, then, will go? Will not several of our young men offer themselves for this field, and cry out, each one for himself, "Here am I; send me?"

In closing, the writer avails himself of this opportunity to express his sincere gratitude to Rev. Mr. Clarke, and the people of all the various stations in connexion with our church, for the great respect and kindness with which they were pleased to receive him. To Rev. Mr. Stavely, and Rev. Mr. Irvine, of St. John's, in whose pulpits it was his privilege to officiate, when in that city, and to other friends there, his acknowledgments are also tendered for their numerous kind attentions. He considers it a great happiness to have had such pleasant intercourse with them all.

[For the Banner of the Covenant.]

SOME OBJECTIONS TO THE INDEPENDENT CONGREGATIONAL SYSTEM.

To the Editors of the Banner of the Covenant.

GENTLEMEN,—I am very glad to learn from Mr. Nevin's letter, in your last No., that our brethren in Ireland have succeeded so well in their efforts to engage the young members of the church in Christ's work: and I have no doubt that, were we to enter on the business with diligence and prayer, we too should find a blessing on the attempt. Many members of our church are anxious to hear from him, a more full explanation of the *principles* on which the Sustentation Fund system is based, and satisfactory proof of their *Scriptural character*: they are not disposed to receive novelties because they may be called improvements, or because other churches have done so, nor even because they may have some good results; they want a "Thus saith the Lord" for every part of service they are called to in his name.

To the present system there are many objections, some of which I will now proceed to mention.

1. The principal objection I have to the plan of each congregation supporting the ordinances of the gospel in its own bounds without regard to the wants of others, is, that *it is a departure from Scripture principle*.

It is not necessary to prove to the readers of the Banner, "that the visible church of God, by the institution of Christ, is one in all nations; and that though the Scriptures direct the establishment of distinct congregations, and judicatories, for the more convenient edification of believers, yet it is both the sin and the loss of Christians to establish distinctions which destroy the unity of the Church." Nor need I

remind them that, the "many ten thousands who believed" in Jerusalem, were one church, and held their church property in common, managed by one board of trustees, consisting of seven men of honest report, chosen by the people and ordained by the apostles, to this business. But I may be permitted to ask, how it happens, that while we thus admit the unity of the Church as a principle, and are Presbyterians in our form of church government, in money matters we are Independents, and have as many divisions of property as we have congregations; and in place of a united church in money matters we have a number of distinct, independent, and sometimes, conflicting interests? Does not this destroy the unity of the Church in a very important matter, and produce weakness and indecision in her operations?

2. *This system has encouraged wrong views of the nature and duty of the Church of Christ.* Instead of regarding the Church as designed of God for the display of his glory to mankind, and her chief business, the overturning of Satan's Kingdom in the world, and the establishment of Christ's Kingdom by means of the preaching of the Gospel to every creature, and that it is only in connexion with the discharge of this duty that she has any promise of the presence of Christ at all; some persons think that the main design of the Church is to promote the edification of her own members, and that they have no concern in any affairs of the Church, beyond their own congregation. They judge of the success of any attempts made to spread the gospel in their neighbourhood, by their effect in adding to the congregation to which they belong. Should another congregation arise in their neighbourhood, although holding the same principles, yet if it threaten to withdraw a few members from their house of worship, instead of regarding it as another regiment under the Captain of the Lord's Host, coming to his help against the mighty, and cheerfully sending some veterans to assist in its organization, they view it with coldness and jealousy, as though it were a rival or an enemy. While this narrowest kind of sectarianism is happily not general, it is to be feared the great majority of our own members do not realize the truth of the unity of the Church. The Scriptures, the testimony of the Church, and the ministers, teach, that a congregation in Tennessee or Nova Scotia is a part of the same body, one with us in sentiment, faith, love, and in the communion of saints, and we show how firmly we believe it, by contributing for the support of Gospel ordinances among them—as many cents as we give dollars for the same purpose among ourselves.

3. *This system is unequal, and unjust in its operations on the ministers of the Church.* The view presented to us in the New Testament of the right state of the Church, is that of one body, every member doing its own office, and all equally nourished, those who give themselves wholly to prayer and the ministry of the word, speaking the word with boldness, and distribution made from a common fund, "as every man had need." If the unity of the Church be admitted, it follows as a necessary consequence that her ministers, engaged in arduous labours on the borders of her territory, or fighting her Lord's battles in the enemy's land, should be as well supported as those engaged in less arduous, though equally important, work at home; and that the servant of Christ, faithfully labouring to extend his kingdom, in Iowa or Illinois, in Hindoostan or China, should have his wants as

well supplied as those of another servant of the same master, doing the same work, in New York or Pennsylvania. This Scriptural and equitable principle has been laid aside, and the money which has been assessed without reference to the ability of the contributors, has been distributed without much reference to the wants of the receivers; but in most cases has been bestowed according to the liberality of the congregations to whom they ministered. The equality of the ministers of Christ has been lost sight of, and even in Presbyterian churches, we have seen some good men fattened into pride and sloth, while others have been starved into despair. Although the good providence of God has preserved our church from both these evils, yet we should take warning by the example of others, and shun the dangerous ground.

4. *This system places our ministers in the way of strong temptation to become men-pleasers.* They are men of like passions with ourselves, and we feel that we love ease, and comfort, and those conveniences which money can procure, very much. The love of the world still sticks to us, and we find it very hard to shake it off. No doubt they feel just as we do, and need special supplies of grace to enable them to walk uprightly. Generally they have not much more wealth than their predecessors of Galilee; they have families to support, and only their salaries to enable them to do so. Suppose a minister placed in such a position, and that a wealthy, liberal, and influential member of his church is living in the neglect of some known duty, or has fallen into some public sin. The minister feels that it is his duty to reprove, exhort, rebuke, but interest whispers, "If you offend him, he will leave the church, and, perhaps, use his influence to break up the congregation, and then what will become of your family? The law of the house requires that he should not be admitted to privileges until he repent, but then he may be driven away altogether: is it not better to try some other way?" &c., &c. Such a case has frequently occurred, and will often occur; and many a good man has had his integrity severely tried in such circumstances. Is it wise to place our ministers in the way of such powerful temptations? Is it beneficial to a member of the church to be placed in a position where he can set at naught her discipline? or is that a good organization which allows wealth to exert such a dangerous influence on the purity of the Church, when it can be prevented?

5. I do not stop to do any thing more than mention, *the occasion which this system has given, in some churches, for scandalizing religion, by the removal of ministers from poor to rich congregations*; the confirmed belief of worldly men is, that *all* such removals are mere matters of business, that the ruling motive is simply love of money, and that the ministry of the Gospel is merely a trade; and the fact is, that the knowledge of such a state of public opinion, has prevented many conscientious men from leaving unsuitable places, and occupying stations where they might have been much more useful to the Church. It has stopped the mouths of our ministers from teaching a very important duty, viz., that of contributing to the cause of God. Desirous of avoiding even the appearance of evil, they have not given this subject a place in their public exhortations, and hence many members of our Church are in ignorance of the claims of God upon them.

6. And lastly, *this Independent system has proved useless for the*

Home Missionary operations of the Church. This alone I consider sufficient to condemn the system. The vast importance of this subject demands the consideration of a better head and warmer heart, and an abler pen, than that of

A LAYMAN.

Foreign Missions.

LATEST INTELLIGENCE FROM INDIA.

The following letter from Mr. Campbell was received by the last steamer. While it contains but few details of *news*, the intimation at its close that "all is well," will be regarded as sufficient to occasion the sending of a letter. We think, however, that Mr. Campbell's observations on the remarkable events transpiring at the present time, will be considered by our readers, as well worthy of publication and perusal. One who is removed so far as he is from the scene of action, may often take a clearer and more extended view than persons who are nearer, and we are glad to find that our brethren in India "have understanding of the times to know what Israel ought to do."

Saharanpur, August 24th, 1849.

REV. AND VERY DEAR BROTHER,—We are sorry to observe in the English papers, that by late accounts from the U. States, the cholera was raging with great severity in many places. It is our prayer that when the Lord goes forth in the pestilence, he may shield his own people from its destructive influence. I trust our dear friends, so useful at their post in promoting the interests of Zion, will be spared in the day of his fierce anger, and that when the judgments of God are abroad in the earth, men who have heretofore been stiff-necked and rebellious, may learn righteousness. What a strange and ominous appearance the world has at the present time. Many are running to and fro, and to the ends of the earth. Thousands of preparations are going on to facilitate those movements which must result in the universal spread of science and religion, and in the up-breaking of every system of iniquity and oppression. Amidst the dark and portentous clouds that now hover over all Europe, we think we can discover the star of hope. The spirit of liberty has been extensively imbibed, and the rights of men in regard to their fellows, are now too well understood to allow of the absolute reign of tyranny, as in ages that are past. Unless "the Powers that be" have respect to the happiness of their subjects, their thrones must soon totter and fall, nor need they expect stability unless they rule to the glory of God, and in accordance with his word. It must come to this at last, and we trust it will not be long now until it will take place. The man of sin who for so many centuries has played so skilful and extensive a part in the councils and cabinets of Europe, who has always been the extinguisher of light and liberty, has lately received a deep, though not a deadly wound. In connexion with this, think of the liberty-loving French attempting to heal the wound of that ecclesiastical Despot. And having at length forced the outraged people of the "Eternal city" to submit, what will they now do with the conquest? They offer the Pope his spiritual supremacy, but he will not, it is said, accept of this unless in connexion with his temporal despotism! Let us in the ex-

ercise of prayer and patience wait, and we will see results, all having a tendency, under the direction of Infinite Wisdom, to the universal spread of a pure gospel, and scriptural liberty. In order to this desirable event, it may be necessary for despotic governments and unscriptural establishments of religion, to work out in practice, the corruption that is mixed up with them. They may even go so far as to act out the latest persecuting principles that are mixed up with these systems, in order to open the eyes of the world as to their real character. Who would have thought a few years ago, ere Puseyism began to show itself, that the Prelatic Church of England, backed by the British Government, would become a *persecuting church*; that a celebrated Bishop of that church would fine and imprison one of the most godly and devoted of his clergy, who having withdrawn from his jurisdiction would presume to preach the gospel to his fellow men; that this conduct, worthy of a Laud, or a second Charles, should be fully sanctioned and sustained by British law, because it has been found out that some old church canon declares that no one ordained by a Bishop, can ever demit his office—can ever become a layman—can ever become a dissenting minister, however purely he may preach the gospel, while, at the same time, this same church and state allows hundreds of their clergy to pass over to Rome and exercise their office without any such pains and penalties! Is the English Church then a Reformed Church? Is it a Protestant Church? Is it a Church that will stand the test of God's word? Can such a Church exist during the millenium? But such developments, I doubt not, are necessary to wake up public attention to such principles, and to their universal condemnation. But why, dear brother, should I trouble you with such thoughts on subjects with which you are so familiar? I can hardly say why, except that they have occupied much of my own thoughts, and that I have not had much else to write about. Mr. Woodside is sending you a long communication, and will tell you all about his own department of labour. Altogether our prospects are as good as ever. We all enjoy health, though this is the sickly season. With united and most affectionate Christian remembrance, as ever yours most sincerely,

J. R. CAMPBELL.

Aug. 29, All is well.

Ecclesiastical Proceedings.

We publish the following account of the proceedings of the Northern Presbytery, at its late meeting, with the greatest pleasure. We hope the example will be substantially followed throughout our whole church:

PROCEEDINGS OF THE NORTHERN REFORMED PRESBYTERY.

MESSRS. EDITORS,—At a meeting of the Northern Reformed Presbytery, which convened at Duaneburgh, N. Y., Oct. 16th, 1849, a series of resolutions was then adopted, after mature deliberation, as a plan of ways and means, for the purpose of carrying out with greater efficiency, the interests connected with the Foreign and Domestic Missions of the Reformed Presbyterian Church; and by another resolution, it was directed that the Editors of the "Banner" be requested to allow them an insertion in the magazine under their supervision: to wit,

"The following resolutions, submitted by the Committee of Ways and Means," after discussion and alterations, were unanimously adopted by the Northern Presbytery:

1. The committee find that at least one thousand dollars are needed for the current year, to carry on efficiently the Domestic Missions within the bounds of Presbytery, and to meet Presbytery's liabilities for the Indian Mission.

2. That as there are about one thousand persons in the full communion of the churches under the care of Presbytery, a contribution at the rate of one dollar from each would meet the demand, and that means be taken in pursuance of some systematic plan to raise this amount.

3. That each minister preach a sermon on the ordinance of Christ for the support of the Gospel.

4. That in each congregation where no missionary association exists, one be immediately organized.

5. That a deputation from Presbytery be appointed to visit each congregation, to aid in the organization of these associations.

6. That a Financial Committee be appointed, with a Secretary, to act with the Presbyterial Treasurer; which committee will be expected to supply collecting cards, and other requisite books, to the officers of the missionary associations, and shall have power to enter into any additional arrangements which they may consider proper; these arrangements being subject to the sanction of Presbytery. They are empowered also to make appropriations additional to the present *per diem* in special cases where the circumstances of the missionary stations may require such.

7. That as Presbytery will endeavour to supply the stations with as much preaching as possible, the people of those stations will be expected to contribute to the support of the Gospel in proportion to their ability.

8. That the Financial Committee be directed to issue an address on the subject of Missions; and that this address, together with the above resolutions of Presbytery, be published in the "Banner of the Covenant."

Yours truly, DAVID J. PATTERSON,
Clerk of Presbytery.

P. S.—The Committee of Finance consists of Rev. John Nevin, Rev. John N. McLeod, D. D., Rev. David J. Patterson; Messrs. William Agnew and Thomas M. Burney; and Mr. William Matthews, Secretary of Finance, and Mr. William Agnew, Treasurer, as formerly.

INSTALLATION OF REV. DR. HERON.

The Rev. Dr. A. Heron, received and accepted a call from the congregation, in Fayette Co. Indiana, and was installed by the Ohio Presbytery, on the 29th of Nov. The installation sermon was preached by the Rev. H. McMillan, from 1 Cor. iii. 9.—"Ye are God's husbandry." The services of the occasion were appropriate, and listened to with attention and interest. There is good reason to hope, that the growth of the moral vineyard will be the result of the labours of the Doctor in his new settlement. He carries with him the wisdom and the experience of the past: and he is called to labour in an interesting portion of the country, and in a promising congregation.

In this day of emigration, it may be desirable for some to know, that Fayette Co. is one of the finest in the state of Indiana. It is well watered, has the canal running through it, and a prospect of the western rail-road passing through, or in its vicinity. The Dr.'s Post office is, Orange Post Office, Fayette co., Indiana, where he will be glad to receive communications from his friends as formerly.

Editorial.

THE END OF THE VOLUME.

As the present number closes another volume of the Banner, this circumstance suggests a few remarks. We feel grateful to God, that we have been enabled to continue our monthly issues, although very far from reaching the standard at which we aim, we have reason to hope that some good has been done. None can feel more sensibly than we do its imperfection,—none would rejoice more sincerely than we would if some abler hand would undertake its management. To please every body, we are aware, is a hope too foolish for any reflecting person to entertain; and we do not allow ourselves to be discouraged because we do not succeed in this impossibility. This much we can say, that while we have kept in view the advancement of the common Christianity, we have endeavoured to sustain for our own church a Magazine especially devoted to her interests, and calculated to advance her cause. Our columns have been open to all suitable communications from any of her members; and whatever appeared to have a tendency to increase their knowledge, their piety, their zeal, their liberality, their activity, we have brought forward, so far as our restricted space and limited opportunities allowed. We feel grateful that so many valuable articles, from the pens of ministerial brethren and others, have appeared in our pages during the present year; and we hope that we may have still more in our next volume. Published as the Banner is, by the Board of the Church, and for the benefit and use of the Church, we hope it will be felt by the Church to be *its own Magazine*, and be sustained as such by all who are in connexion with it, and seek its good.

THE CONGREGATIONAL SYSTEM.

In our last number we published a communication on this subject, and another article respecting it will be found in the present number. As this topic is one of considerable interest and importance, we hope it will receive the attention it merits, and be fully discussed on both sides. As both the communications already received have been in opposition to the present system, we invite any who are disposed to defend it, to make known their views. The bearing of the system on Domestic Missionary operations is a point of much importance, and we hope our correspondent himself will proceed to examine it in another article. As we consider that the management of the financial affairs of the church belongs more particularly to her lay members, we affectionately urge those in our communion to take up this subject, discuss it thoroughly, and sustain with energy and unanimity whatever plan may at the last be considered as the best.

A DIRECTORY FOR DOMESTIC MISSIONARIES.

In numerous parts of our land there are families or individuals connected with our church, who are far distant from places where the public ordinances can be enjoyed. It is the duty and the privilege of the Domestic Missionary to search for such persons, and administer to them instruction and encouragement; but it often happens that he may be in their vicinity, and yet neither he nor they be aware of the fact, and thus the opportunity of meeting together

may be lost. It is therefore very desirable that their residences should be known. For this purpose the Board of Missions proposes to form what may be termed a Directory for Domestic Missionaries, or in other words, a list of the names and residences of such persons, with any information in regard to their situation and locality which may be suitable for the object in view. Each Domestic Missionary, being provided with such a list, would know where to seek for brethren, and where to expect friendly counsel and co-operation, while many would thus be refreshed by the ordinances and be retained in our connexion, who otherwise would seldom hear the gospel, or might abandon our church entirely. In order to form such a list, we hope any of our ministers who may know of persons who should thus be visited, will send us their names and residences; and should this notice meet the observation of such persons themselves, we request them to communicate to us such information on the subject as they may think proper.

PRIZE ESSAYS ON POPERY.

We call the attention of our readers to the following announcement of the Scottish Branch of the Evangelical Alliance. We trust some valuable essays may be elicited by the proposals thus made:

Evangelical Alliance.—Prize Essays on Popery.—The Scottish Division of the British Organization, having had the subject of *Popery* assigned to them for investigation, and a *Sum of Money* having been placed at their disposal for this purpose, have resolved to offer the following *Prizes*, viz.:

One Prize of £100 for the Best Essay,

One of £50 for the Second Best, and

One of £25 for the Third Best,

“On the Origin, Genius, Past History, and Present State of Popery.”

II. The Committee desire a Distinct Exhibition of the System of Popery,—of its dogmas—of its distinguishing characteristics—its present aspects and operations—and of the spirit and tactics of its promoters, especially at the present time—its influence on individual character, and on society, as regards the advancement of knowledge, civilization, and moral principle; particularly that it be inquired how far it has tended to corrupt the theory and practice of civil government throughout Europe, by blending things civil and sacred, promoting and sustaining despotism, intolerance, and persecution.

Also, authenticated statements regarding the agencies it employs, under various forms and disguises,—with statistics concerning its orders, missions, publications, places of worship, schools, and adherents.

The Committee farther desire that the Essays should awaken the attention of Christians to the means by which they may most effectually counteract its efforts, and hasten its overthrow.

III. Conditions to be observed:—The Essays are not to fall short of Four Hundred Pages, nor to exceed Five Hundred—Common Octavo size. Each Essay to have a motto inscribed on it, and to be accompanied with a sealed letter, bearing the same motto, and containing the name and address of the writer.

The First Edition of the Successful Essays—to the extent of not more than Two Thousand Copies—to be the Property of the Executive Council of the Evangelical Alliance.

The Essays to be sent in to Mr. John Bannatyne, No. 4 South Frederick Street, Glasgow, not later than the first of May, 1850.

The Revs. Dr. Cunningham, of Edinburgh, Dr. Wardlaw, of Glasgow, and Dr. Eadie, of Glasgow, have undertaken the office of adjudicators.

Communications on the Subject of the Essays to be addressed to the Rev. Dr. Bates, Glasgow.

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THE
BANNER OF THE COVENANT.
1850.

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Banner of the Covenant.

JANUARY, 1850.

[For the Banner of the Covenant.]

NEARER HOME.

WHEN the traveller, who has been long absent, is coming near the home he loves so well, his heart is filled with joy. His mind rests but little on the things around him, and the toils and discomforts which he may have suffered are forgotten. The hope of soon meeting with those who are so dear to him, and the happiness he shall enjoy in their society, cause him to disregard present troubles, and inspirit him to bear any hardships, and encounter any difficulties. In proportion as he gets nearer home does he feel more buoyant, more vigorous, and more happy.

So, certainly, should it be with the true Christian. While in this world, he is as a traveller journeying to his heavenly home. *There* are the objects of his highest love—there his treasure, and there his heart. The difficulties of his Christian progress, the distresses and the dangers which it presents, should be but little regarded, since they will all soon be over, and he will be at *home*. Each moment, as it speeds onward, carries him so much nearer to the other world; and, hence, the flight of time, which to others is so melancholy, to him is full of pleasure, since it diminishes the separation between him and heaven—since it brings him *nearer home*.

It is, then, *an important inquiry* whether or not we feel thus as time is carrying us onward to eternity. Do we feel the *regret* which leaving home generally causes, or the joy which is connected with returning to it? We may judge in this way where our affections are placed. If we sorrow, as we find worldly enjoyments receding and vanishing, then our home is *behind* us in the *world*, which, by the course of nature, we are always leaving, even though we may yet be not entirely removed from it. If our home were *before* us, and we were approaching it, would we not feel differently?

It is true, even the person who is going home may leave behind him some things he may have loved; but yet he would think it wrong to pine after these, as if the things to be had at his own home were not to be preferred. The Christian may take pleasure in the bounties of Divine providence which have been bestowed upon him in this world, but he will feel that he does dishonour to the better things reserved in heaven, to set his heart upon them, or mourn when he is called to leave them.

So, too, even in regard to beloved friends and relations. His dearest connexions are those in whom he has discerned the image of his Saviour, and he knows that *their* home is the same as *his*. He expects, therefore, to meet them where “the whole family in heaven and in earth”

shall be assembled together. He may naturally mourn that he parts with them, though only for a season; but he is cheered by the hope that soon he will meet with them again. And should there be among those he loves some who give no reason for such a hope in regard to them, his heart is poured out in him on their behalf, that they may be brought within the bond of the covenant, may have like precious faith, and may at last meet with him in heaven. He leaves them, with humble, earnest faith, to God, and so his soul has peace. What *consolation*, then, may he enjoy, who is in such a state as this? Time may be ploughing its furrows in his brow, or scattering its gray hairs upon his head, or bending his back under the weight of years, but yet time is doing for him what he most desires,—it is bringing him nearer home. As he notices how its days, and months, and years are passing, he rejoices because his journey is so much the less. Every billow which has passed over him, he finds has brought him nearer to the shore; every conflict he has met with has gained him ground. “Now is his salvation *nearer* than when he believed.”

Such considerations give him great *encouragement to exertion*. When he begins to droop, he thinks of home, and his strength returns to him. It is worth his labour to struggle onward, because each effort brings him nearer home. Here, indeed, he must always see only “through a glass darkly;” but he can discern objects better the nearer he approaches them. He perceives that he sees them more distinctly now than he did some time before. As each successive year he climbs up higher, he has a wider, clearer prospect. He is encouraged by the progress he is making, and he sees there is a reality and an excellence in the objects he is seeking: he is, therefore, incited to strive more vigorously to obtain them. As he is getting nearer to them, he hopes he shall at last get all the way to them.

Reader! are such *your* feelings? A new year has arrived, and *eternity* is now nearer to you than it ever was before. How do you feel in view of this solemn fact? Examine your heart, and try to ascertain your state in the sight of God. Appropriate not to yourself the consolations and encouragements of the Christian, if you have no right to them; but seek, O seek, to possess his *character*, and then you may possess his *consolations*.



[For the Banner of the Covenant.]

DUTY OF CHRISTIAN EXERTION.

Man is made for *action*. The chief of the works of God, he is not like the lofty mountain, an object truly grand and sublime, but yet perfectly motionless;—he is not like the fragrant and beautiful plant, endowed with life, but confined to a single spot of earth;—he is not like even the inferior animals, able to move with more or less rapidity within their prescribed limits, in their appropriate elements, but destitute of intellectual and moral powers, and destined at dissolution to go down to the lower parts of the earth:—superior to them all, he possesses such faculties of mind and powers of body as enable him to rise higher than the birds of heaven, to dive deeper than the monsters of the ocean, to pass over the earth more rapidly than the wind-footed rein-deer. The formation of his body, and the constitution of his mind, prove him to be, above all other animals, meant for action.

Nor is action, in itself, a source of pain. How much would we suffer if wholly prevented from moving our bodies, and how much more if we were unable to exercise our minds, were we to remain conscious of our condition? Agreeable employment is far preferable to idleness. The curse pronounced on our first parents was not *labour*—that was their lot before the fall—it was *excessive, unrequited* toil. “In the sweat of thy face shalt thou eat bread. *Thorns and thistles* shall it bring forth to thee.” The blessing pronounced on the man who fears the Lord, in the 128th Psalm, is not “thou shalt eat,” but “thou shalt eat *of the labour of thine hands*.” Labour makes pleasant what it procures for us.

Labour is not to be considered as *dishonourable*. More than two thousand years have passed since a celebrated poet exclaimed, “Industry is no disgrace; but idleness is a disgrace.” The Lord Jesus says, “He that is the greatest among you, shall be your servant.” And he himself, though the King of kings and the Lord of lords, thought it not unsuitable to spend the time he passed in this world in active and laborious employment. In his youth, he is supposed to have been engaged as a carpenter, and, from the time he commenced his public ministry, he went about continually doing good. “I am among you,” said he to his disciples, “as one that serveth.” The person who is engaged in honest labour, so far from being an object of contempt, should be an object of praise. The industrious mechanic or labourer bears in his hardened hands, or on his weather-beaten countenance, a most honourable certificate that, so far, he is living in obedience to that universal law of labour under which our Creator has placed us.

The Gospel of the LORD JESUS CHRIST recognises this principle. It directs man to the great object he should labour to promote—the Divine glory; and it lays down rules by which he is to govern his conduct. It also furnishes motives of the noblest and most exhilarating character, to make us diligent in business: announcing the Divine command—presenting the example of the blessed Saviour himself—and showing the connexion between the degree of activity here, and the proportionate amount of happiness hereafter.

Every Christian, then, is to labour in the cause of CHRIST. God says to him, “Go, work in my vineyard.” Besides duties of a more private and personal character, he is under obligation to society at large. “None of us liveth to himself;” and the apostle tells us, “each must please his neighbour for his edification,” reminding us of the character of CHRIST, “who pleased not himself,” but gave, in his whole life, an unparalleled and most illustrious example of disinterested benevolence. Who is there, then, that will refuse or neglect to do something for the glory of God, and for the good of men? All should, and all can.



FRUITS MEET FOR REPENTANCE.

Mr. Editor,—In looking over some old papers lately, I met with the following in some letters addressed by the Rev. A. Edson to the conscience. It is an illustration of the position that an evidence of a saving repentance is found in an honest determination to perform every known duty; for if a person cannot sincerely be sorry for sin, without a determination to forsake it, so neither can he be for the neglect of a known duty, unless he determines to perform it.—*Chris. Inst.*

Several years since, at a time of revival, the pastor of a church, in the course of his visits, inquired of the father of a large family, who was not a professor of religion,

how he felt towards that important subject.—The reply was prompt;—“*I have a hope, sir.*” Indeed! how long have you thought yourself a Christian? “About ten years.” “And if you so long have thought yourself a Christian, why have you never acknowledged Christ before the whole world, and obeyed his dying injunction, ‘This do in remembrance of me?’”

“Why, to tell you the truth, sir, there are some members of the church who have not used me very well,—one of them is Deacon S—. He has conversed with me on the subject of my hope,—and did not seem to think that I was a Christian; and, as he has been one of the persons who attended at the examination of candidates, I knew he would oppose my being admitted. I have thought of joining a church in an adjoining town, and conversed with the minister about it, but, somehow, it was never done. And then, again, I wanted to have my wife come forward with me;—but she did not seem to see her way clear,—and, for ten years, I have been waiting for her;—as she has, recently, indulged hope,—I trust, now, to have her company.”

“But,” said the pastor, “if you are really a Christian, I should not have thought these excuses would have satisfied you for so long a time. The fact that some had used you ill,—if that is the case, would hardly justify your disobeying Christ.—And, as to waiting for your wife to make a profession of religion, that is a very mistaken view of duty. A husband may, with just as much propriety, wait for his wife to repent, or love God, or pray, before he would do it, as to wait for her to get ready to make a profession of religion, if she is not a Christian. But to pass over this subject, for the present; in relation to your hope, if it is a good one, it must have led you to do all that you knew to be duty. A hope that will not lead to this, will prove to be but as the spider’s web, at last. Now, sir, I presume, if you think yourself a Christian, you love the duty of prayer.”

“I do not live without praying, sir.”

“And I presume,” said the minister, “that you think family prayer to be a duty, for every Christian head of a family.”

“Most certainly,” was the reply.

“I presume, then, you have maintained worship in your family that have been growing up around you, since you think you became a Christian.”

“Why—no—sir,—I have not felt like really praying in my family.”

“But, you think it to be a *duty*, for every Christian; if I understood you.”

“Why, yes, sir, I think it to be a duty, but you know, we are none of us perfect—we offend in many things, and in all come short.”

“But you intend commencing family worship.”

“Why, as to that, I cannot say, exactly.”

“But, how, dear sir, do you get along with a hope which lets you live, year after year, in the neglect of what you and we acknowledge to be a Christian duty?”

“O, sir, I pray that God will forgive me.”

“But how do you think that God will regard such a prayer? Just look at it, for a moment. You go, and tell God, that you have done wrong in neglecting to pray in your family,—that you are sincerely sorry for it, and ask Him to forgive you. And suppose God should reply, ‘Do you intend to commence family-worship to-day?’—O, no, you reply, I have not thought of doing it to-day. ‘Do you intend doing it to-morrow?’ I hardly think I shall, you reply. ‘Do you intend ever to commence praying in your family?’ Why, as to that, I cannot say exactly. Now, my dear sir, what do you suppose God will think of such a prayer? You tell him, you have done wrong, in not praying thus, and that you are sorry for it,—but yet, at the same time, *you do not intend ever to perform that duty*, for the neglect of which you are so sorry! Would such a prayer be any thing less than ‘*ABOMINATION*,’ in the sight of God?”

D.

Theological Discussions.

[For the Banner of the Covenant.]

“THE AUTHOR AND FINISHER OF OUR FAITH.”

Faith, in the Scriptures, is used in different senses. Sometimes it signifies simply a speculative belief in any thing; sometimes it is put for the faithful themselves; thus the “household of faith” means the family of the faithful. It also means the new revelation of the will of God made in the gospel, and in this sense it is used in the passage

here the direction is given to "contend earnestly for the faith once delivered to the saints;" and lastly, *faith* signifies a grace or gift bestowed by God, under the influence of which sinners are enabled to receive and rest upon CHRIST as he is offered in the gospel. In these two senses, CHRIST may, with great propriety, be said to be "the author and finisher of our faith."

The word here translated "author" occurs several times in the New Testament. In one place, it is rendered *captain*, as in the passage where Christ is called "the *captain* of our salvation," Heb. ii. 10; and in another, it is rendered *prince*, as Acts iii. 15. Some translate it the *beginner*; but it matters little which of these meanings be taken, as nearly the same idea is conveyed by all. CHRIST is the captain, the leader, the prince, the source, or first cause, and author of our salvation, of life, of faith.

With respect to the revelation of the will of God, CHRIST may particularly be considered as the author of the glad tidings revealed in the New Testament. "God, who at sundry times, and in divers manners," says the author of the Epistle to the Hebrews, "spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his SON." Heb. i. 1, 2. In this revelation, we have contained the true faith: we are informed what we are to believe concerning God, and what is our duty in all the circumstances in which we may be placed. There is much of the gospel contained in the Old Testament. CHRIST is the only Saviour of sinners, and it was by him that all the saints of the Old Testament times found acceptance in the sight of God. It was by faith in him as the promised Saviour, that Abel offered a more acceptable sacrifice than Cain; that Abraham was justified; that any holy men of old obtained the heavenly inheritance; of this faith, whether found in the Old Testament or the New, CHRIST is the author. And he is also called its finisher, because on him it terminated; all the promises, nay, all the prophecies of the Old Testament, were connected with the Messiah, with whom, says Daniel, the vision was sealed up. With him our faith begins; in him it ends: we are not to seek for another revelation more full; for we have all that God designs to give us—a perfect and sufficient rule of belief and practice.

CHRIST is the author of faith considered as a gift or grace. That faith in CHRIST is a grace, we need hardly stop to prove. We have seen that he is the author of faith, meaning the glad tidings of salvation, and we will refer to the Bible to prove that he is the author of that faith whereby a sinner receives him, and rests upon him for salvation. The apostle John (1 John v. 4) tells us, that "faith is the victory which overcometh the world," and in the following verse he inquires "Who is he that overcometh the world, but he that believeth that JESUS is the SON of God," and this faith, he informs us, is "born of God." To the saints at Philippi, the apostle says, "To you *it is given* to believe on CHRIST," Phil. i. 29; and in Acts iii. 16, the healing the lame man is ascribed to faith, which is "by the LORD JESUS CHRIST." Faith, then, being a grace, comes in the same way as all other heavenly graces come, through the atonement. By it CHRIST purchased for believers a right to all new covenant blessings. It is implanted in the heart by the SPIRIT of CHRIST, and by him it is maintained, and increased, and brought to perfection.

This faith holds a most prominent place in the system of redemption.

"Believe on the LORD JESUS CHRIST," is the constant exhortation of all the inspired writers. By this faith, sinners are justified in the sight of God, they are not dealt with according to their sins; but they are regarded as clothed upon with the righteousness of Him who is without sin. Faith is the bond of union between the sinner and his Redeemer, and thus united to his mystical body, the believer becomes one with CHRIST, and, in virtue of this union, receives out of his fulness all spiritual blessings. By this faith, we not merely assent to what is contained in the sacred writings as true, but we *feel* it; we learn our sinfulness—we perceive the ruin that awaits us if we are not rescued by a Divine power, and the impossibility of being saved unless by the atonement of JESUS. This faith is essential to the Christian's journey through life. It is his motive to action—he walks by faith. He has confidence in his Saviour, and knowing whom he has believed, he presses onward for the mark for the prize of the high calling of God in CHRIST JESUS. With faith, all that is necessary to salvation is furnished, and well may the Christian, therefore, be directed to "look unto JESUS as the author and finisher of his faith," since thereby his sins are pardoned, his salvation is secured; CHRIST himself, with whom God will freely give us all things, is received into the heart.

OMEGA.

Obituary.

[For the Banner of the Covenant.]

OBITUARY OF MR. JAMES PEACOCK, CHIMOQUEE, NEW BRUNSWICK.

Mr. WILLIAM PEACOCK, late Ruling Elder in the Reformed Presbyterian Congregation of Chimoguee, was born in Prince Edward's Island, January 1, 1785. Three months before his birth his father was lost in a storm at sea, so that he never knew the sweet endearment of a father's smile, nor the protection of a father's care. But, though his earthly parent was thus taken away, he was taken up by *Him* who is the Father of the fatherless.

His history furnishes a bright example of the powerful influence which early training exerts upon the mind; for when quite a child his mother taught him the Shorter Catechism; and when, in after-life, his lot was cast for considerable time among the Methodists, yet he never adopted their sentiments. In reviewing his early life, he used frequently to say, that but for this circumstance, most likely he would have been a Methodist.

When about sixteen years old, he removed from the Island to the parish of Botsford, New Brunswick. About this time he was very assiduous in acquiring as much education as the common schools afforded. Indeed, one of the most remarkable features in his character was a thirst for knowledge. His religious impressions were always favourable to Presbyterianism. And when Rev. A. Clarke, of the Covenanting Church, Ireland, about twenty-one years ago, arrived in the province, he was among the first to attend his preaching, and very soon applied for membership. Not long after this, when, by the Divine blessing on the labours of Mr. C., the Reformed Presbyterian Congregation of Chimoguee was formed, he was nominated and duly ordained *Ruling Elder*. This office he continued to fill with much acceptance as long as he lived.

During the early part of last winter he suffered much with a heavy cough, but in the spring he was much better. About six weeks before his death he was attacked with an inflammation in one of his limbs; and at the same time his cough increased so rapidly upon him, that it was very evident he was

under the influence of consumption. As his disease increased he seemed to be depressed in spirit, and for some time he was troubled with doubts and fears as to his eternal weal. But he took as his assurance of hope the precious promises of the Bible. Many passages might be mentioned which cheered and comforted him; but Rom. viii. 38, 39, seemed to give him special comfort on all occasions: "I am persuaded that neither death nor life, &c., shall be able to separate us from the love of God which is in Christ Jesus our Lord." The book of Psalms, also, was very precious to him; and he cheered the weariness of his lingering illness by communing with his God in the words of these sweet songs. This was so delightful to him, that even in his sleep he would be engaged in it. The songs of Zion, especially in the time of affliction, are to Christ's beloved ones as the "best wine, which goeth down sweetly, causing the lips of those that are asleep to speak."

On the Wednesday before his death he called his family to his bed-side, and directed his oldest son to read the forty-ninth chapter of Genesis. When the reading was over, he gave them suitable instructions and advice; and, as he was about to leave them, he charged them not to fall out among themselves. He expressed much satisfaction in leaving his children members of the Reformed Presbyterian Church. During the last few days of his life he was only able to speak a word or two at a time; but he was full of hope, anxiously waiting to depart. The last moments of his life were spent in hearing his son-in-law, Mr. Ferguson, read his favourite texts. Just before his death, he said:

"The hour of my departure's come,
I hear the voice, the voice that calls me home;"

and then breathed his last in the triumphs of a living faith, in the 64th year of his age. As a man and a Christian he was highly esteemed by all who knew him, and his loss is generally acknowledged. But our loss was his gain; and, in his departure, we can hear the voice of Providence whisper, "Be ye also ready."

Is it not to be hoped that some of his sons may be found worthy to fill the place of such an excellent father? He was a firm and unbending officer and member of the Reformed Presbyterian Church, and on his death-bed enjoined upon his family an unwavering attachment to the cause which he had himself espoused. To his youngest son, not yet a member of the church by his own profession, he gave the dying injunction to seek for connexion with it, and live a consistent Covenanter.

D.

Historical Sketches.

SKETCHES OF COVENANTING MINISTERS IN SCOTLAND.

We have been desired to republish in the Banner the following interesting account of some of the earlier ministers of the Reformed Presbyterian Church in Scotland. Its writer, Rev. James Sprutt, of Nova Scotia, we have understood, was brought up in our church, and seems to retain a strong affection and respect for it. We wish that some of our own ministers would give similar sketches of the early ministers of the American Church, who have been called away. A McKimney, a Riley, and others, are worthy of remembrance, and their history should be preserved.

MANSE OF MUSQUODOBOIT, September 27th, 1848.

Mr. Editor,—We had, some years ago, the history of the Secession Church, by Dr. McKerrow, and the history of the Relief Church, by Dr. Struthers. I would like to see a history of the Covenanters, by a chief minister of the party. They belong to an older family than either of those denominations. They claim a close alliance with the Reformation, and profess to be its fairest daughters, and the best visible church. At all events, they are a true branch of the apostolic church,

and belong to the family of the Second Reformation. Their history would form a readable volume for our congregational libraries. Many of their ministers are the sterling gold of the sanctuary, and some of her people are the excellent ones of the earth. They are less known than some aspiring sects; but they are a shrewd, intelligent people; and in life, literature, and morals, they are equal to any other section of the Protestant family of the same extent. They are now making their way to the foreground of society; but I remember when they were a small, sequestered people. They worshipped in tents and tabernacles, and had but one religious building in Galloway and Nithsdale. They assembled often upon the mountain and the moor, and were called hill-men. I have attended divine service at the tent, when the fields were sprinkled with snow, and the voice of prayer and praise had a peculiar solemnity. My acquaintance with them does not go farther back than the period when the Rev. James Reid returned from America, and the last years of the four Johns, chief ministers of the party, namely, the Rev. John Thorburn, the Rev. John Curtis, Rev. John Fairley, and the Rev. John M'Millan. I have often heard the old people in Nithsdale and Clydesdale speak with admiration and affection of the four Johns, as lovely examples of Christian character and impressive patterns of ministerial fidelity. They did much to stem the torrent of declining virtue, and promote the cause of truth and righteousness in a bad time. I met with a Mr. Waugh, thirty years ago, at Tatamagouche, from Annandale, who left the country when they were in the flower of their fame, and the old man regarded their ministry as the golden era of Cameronian history. I have heard Mr. M'Millan preach, and had some knowledge of the elder Fairley. John Fairley fearlessly attacked the reigning follies of the age, and preached the gospel in a familiar but forcible style of eloquence. In his great field days, and in contending for the testimony of the martyrs, he was unsparing in the use of arrows, often broke a lance with the pope, and drove rusty nails into our venerable establishment, and lashed the Secession and the Relief for their declensions. The younger Fairley was a gentleman of a well-stored mind and polished manners, but he lacked the vehemence and pathos of his father. After the death of this vigorous old minister, the Rev. Thomas Henderson, of Kilmacolm, took up his weapons, and attempted the same style of preaching; but it was the flashes of an expiring lamp, for noble irregularities of speech may be forgiven in original genius, which will not be tolerated in their several imitators. Henderson and Mason of Clydesdale were on the field at the same time. I have frequently heard both. Their style of preaching was different. Mr. Mason preached down sin and Satan, and preached up Christ and Him crucified. Henderson fearlessly denounced the vices of the age, and attempted to amend the manners of the world. Mr. Mason preached the pure doctrines of faith and the sublime precepts of Christianity. Mr. Henderson was perpetually clearing away the rubbish for the foundation, and often spent nearly as much time in picking out the weeds which spring up in the court of the temple, as in examining the symmetry and proportions of the stately building, or as in pointing out its beauty and stability to the audience. Near the end of the last century, Reid, Thomson, and Rowatt, introduced a better style of preaching among the hill-men. They were popular preachers, and attracted great crowds to the tent in Galloway and Nithsdale. I have never seen such gatherings since in any part of the world, and I would go a long way to see such another assembly.

On the morning of a high communion Sabbath, our flowing valleys were in motion; and for ten, or fifteen, or twenty miles, you might have seen pastoral groups streaming away to the hill of Zion; and the services were sometimes long and protracted; and before the last psalm would be sung—which was loud as the sound of many waters—the dew-drops were on their plaids, “and the sentinel stars had set their watch in the skies.” And although they were not all good Christians who mingled in such scenes, yet I would not exchange the fervour of hill-side piety for any thing I have seen in the noblest cathedral. The religion of many in our day consists in hearing sermons, and in outward observances; but their religion consisted in vigorous exertions, in humble dependence upon God, and in earnest prayer. Conversion in this country is often a matter of opinion, feeling, or fancy; but with them it was receiving the truth, and walking in the love of it. There was a remarkable harmony between their profession and their practice. This devotional spirit was deepened and strengthened by their frequent prayer-meetings, and the care with which they instructed their children on Sabbath evenings. Every religious family was a Sabbath school. I lately met with an old Cameronian lady near Cape Sable; I asked her what she thought of a Sabbath in Nova Scotia. She said she had never seen a Sabbath evening kept as it ought to be kept since she left her father’s house. I fear that much of this devotional spirit has fled from our people, and it is not likely to return unless the Divine Spirit is poured down from on high. The elder Rowatt was a very scriptural preacher, and had singular gifts in prayer. Thompson had a speculative mind, and often embarked in the controversies of the day. The Rev. James Reid was a good minister in the fullest sense of the expression, and at one time filled a large space in the public mind in Galloway. He was a well-balanced character, and had a combination of excellencies. His course was that of a stream which does not attract you by its brawling noise, but gains upon you by the purity of its waters, and the beauty of its banks. These ministers often censured public measures in church and state; but they lived in the stormy period of the war, when William Pitt ruled the nation, and Dr. Hill was the leader of the Moderates in the General Assembly of the Church of Scotland. But though not fierce in loyalty, they had no sympathy for radicalism and rebellion. Fifty years ago, I recollect having seen one of their church members doing penance at Stonekirk, before the congregation, and was handsomely reproved by the Rev. James Reid, for frequenting reformed clubs, and keeping company with those who were enemies to the cross and the crown. Since that period, the party has risen in importance and usefulness. They have spread their tents in many parts of Scotland, have unfurled their banner in Upper Canada and the South Seas, and have taken a deep interest in the cause of missions. They are the stanch adherents of the Kirk and the Covenant, and have survived those ages of darkness and blood, when the minister’s home was the mountain and moor. Like oil upon the waters, they still remain a distinct party, and show little anxiety to unite with any other denomination. It is said, however, that they are beginning to relinquish some of their long-cherished prejudices, and they begin to feel, if they would improve society, they must join with other Christians in sending proper representatives, and not retard its improvement by withholding their influence.

Christianity has already greatly elevated the tone of civil government. It has softened the spirit of despotism, mitigated the horrors of war,

purified the civil code, and introduced a benevolent spirit into all the relations of life. It would be the true interest of nations, as well as families and individuals, to cultivate the plant of renown, and to regulate their movements by the precepts of Christianity. We must not bring our religion to our politics, but rather bring our politics to our religion. We have an immense mass of unsanctified talent on the floors of legislation, and all classes begin to feel heavily the curse of unrighteous rulers. We can hardly expect the blessing unless we have more integrity and Christianity in our national councils. Piety and virtue are the firmest supports of civil government. Righteousness exalts a nation, but depravity is the disgrace and downfall of any people. The name of M'Millan was a household word among the Cameronians for several generations; but it has now become extinct in the ministry, and their most brilliant vineyards have passed into the hands of the Symingtons, a family in Renfrewshire, of talent and acquirements, of high rank in literature, and favourably known as authors. But G——, and G——, and N——, have already nearly reached the same eminence, and shall soon share the same honours. The Rev. Thomas Neilson of Rothesay, is a second Guthrie, and by the force of character has compelled the whole population to unloose their purse-strings, throw off their congregational debt, and become the first free church in Scotland.

The king of shadows has drawn a deep and dark curtain over the Cameronian vineyard since I first saw it. It is wholly cultivated by a new class of labourers, and all its ministers have put off their priestly robes, and gone to the home of the departed. A feeling of loneliness steals over my mind, and I feel the tediousness of the wilderness, when I recollect that so many of my early fellow-travellers have crossed the Jordan, and been promoted to the service of the upper sanctuary, for which they were so much better prepared. We are in the wilderness—they have reached the Canaan above. We see only the dawn of the divine life—they enjoy its meridian splendour. Here we struggle with passions and corruptions, but their piety is refined to the brightest fire, and their devotion partakes of the character of heaven. Their ashes, too, mingle not with the red man, but repose among their own people. It is sweet to lay our bones in the bosom of our native land, for the flowers which we loved on earth shall brighten around our graves, and the trees whose gentle murmurs pleased the ear shall hang their shadows over our sleeping dust. But it is some consolation that the resurrection morning will dawn as early on our graves in the green woods of America as in North Britain, and the sun-burnt African and the fair European shall rise at the same time to meet his Saviour and Judge, and be welcomed to his kingdom.—Farewell.—I remain yours truly,

JOHN SPROTT.

Miscellaneous Communications.

[For the Banner of the Covenant.]

THE INDEPENDENT CONGREGATIONAL SYSTEM.

To the Editors of the Banner of the Covenant.

GENTLEMEN,—In my last letter I mentioned that the Independent and Congregational plan of supporting gospel ordinances in use with us, while it was liable to grave objections as being unscriptural in character, schismatic in its tendency, selfish and unjust in its operation, and as practically denying the unity of the church, and the chief end of the

existence of the church to be the conversion of the world,—had another objectionable feature of a very important nature, namely, that it had proved inefficient in supporting Home Missions.

If the preceding charges be considered as proved, this one will excite no surprise; it will rather be considered as the natural result of a system which concentrates the labours of Christians among themselves, and makes no permanent arrangement for supplying the spiritual destitution of others, but resigns to voluntary associations the duty of supplying the word of life to the dark places of our country, as if it were no part of the business of the church, and leaves it to be inferred that the congregation which takes up an annual collection for Home Missions does a highly meritorious work. But, whatever opinion may be entertained of the general character of the system, this fact cannot be denied that the Home Missions of our church are not at all provided for by it, and that annual collections have hitherto proved to be an uncertain and inefficient support for this or any other great work.

Those persons who are acquainted with the state of our church, need not be told that Reformed Presbyterians are scattered over almost the whole continent of North America; that they are to be found in Nova Scotia, New Brunswick, Upper and Lower Canada, Michigan, Wisconsin, Iowa, Oregon, Illinois, Indiana, Tennessee, Ohio, South Carolina, Alabama, Pennsylvania, and New York; that frequently they are not as yet in sufficient numbers to support a regularly organized congregation in one place; that they ardently love the doctrines of the gospel which they learned in childhood, and the scriptural government and worship of the Reformed Presbyterian Church, and that in many places they are the only candlesticks of the light of the gospel in the localities where they live. They love the people of God, too; and when the Sabbath day returns, they think of the solemn holy days when they went with the multitude to God's house, and then they turn their eyes on the little group which in other lands they led up to the sanctuary; but there is no church, no Sabbath school near, and they can only pray and weep, and endeavour as well as they may to train their own households to fear the Lord.

From brethren in such circumstances the Presbyteries and Board of Missions of our church are constantly receiving the most urgent and affecting letters and calls for the preaching of the word, were it only once a year. "Send us a Scripture reader (say they,) a Sabbath school agent, or even a member of the church to visit us, and to show that you have not cast us off, that you still consider us as brethren in the Lord, that we have still an interest in your prayers. You love the souls of perishing heathen,—surely you will have compassion on your own countrymen who are fast sinking into heathenism around us. You send beloved missionaries many thousands of miles across the ocean, that the poor idolaters of India may hear the blessed name of Jesus; will you not send some one a short distance in your own land to declare that precious name to those who have sat with you around his holy table? You have sent books and teachers to the poor children of Africa; we pray you forget not the children of America, and they will become your helpers in this good work."

And if you have heard the agents of the Board who have visited them tell how cordially they were received, how fondly welcomed, and how heartily sustained by the prayers and labours of these scattered brethren, you will feel that there is in reality something more in the communion of saints than those suppose who have never been deprived of it. I

am afraid few of us pray for the peace of Jerusalem as they do, and fewer still would travel twenty-five miles in a winter night to have the privilege of hearing the gospel preached. They are prepared, too, to make sacrifices, and to contribute a proportion of their income for the cause of Christ, that would surprise many of our comfortable church members.

But why, it may be asked, does not the Board of Missions respond to these urgent calls; why does it not send out preachers to visit the vacant congregations, and Sabbath school agents to establish Sabbath schools wherever there are societies, and colporteurs to visit the scattered sheep and gather them into an organized condition,—wherever practicable, supply them with Sabbath school libraries and tracts, and thus not only encourage and help them, but put them in a position of active usefulness, and engage them directly and at once in the great work of evangelizing the world? Look at the great and peculiar advantages which the Reformed Presbyterian Church enjoys for this work, in the institution of social worship, to which all her members have been habituated. Wherever there are two of them, they can meet together, were it on the top of the Rocky Mountains, and claim the promise of the Saviour's presence. Again, see how the providence of God has scattered them over the land, as if to give opportunity for bringing out the blessings of his own institution, and to have material to fill up the book of remembrance which he keeps of such meetings; and if you add the Sabbath school and the library, you have the mission church of our Lord doing his work, and blessed with his presence, and growing up to the stature of a perfect man in Christ Jesus.

Look again at the multitudes whom the providence of God has driven out from the tyranny, oppression, and popery of the old world, and sent to us, that we may teach them the way of salvation. From Ireland, France, Austria, Hungary, Italy, Prussia, Denmark, Sweden, Spain, and Portugal, God has sent us, not hundreds, nor thousands, but millions, that here they may learn that gospel which could not find its way to them at home, and may return to teach their countrymen the way of salvation. Why should not the Reformed Presbyterian Church come forward and take her full share of this work? Does she doubt the correctness of her position, the orthodoxy of her creed, the efficacy of the gospel she teaches, or the call of providence to engage in it? Is she not increasing daily in numbers, and extending her territory? Why, then, do not her officers lengthen her cords, and strengthen her stakes? The reason may be easily understood. They have not the funds. The congregations which are organized have forgotten to love their neighbours as themselves, and so the amount necessary for the maintenance of ten or twelve agents in the neglected parts of the northern and western country cannot be procured; the price of one hundred libraries cannot be had; thousands of Testaments which ought to be distributed, lie on the shelves of the Bible Society's warehouse; churches which should be planted or watered, are neglected, and souls perish. Let us awaken to the reality of our position as a church of Christ, and actively engage in his work, amend our financial plans so as to suit the scriptural principles of our church and the duty to which God calls us; and in the spirit of true Covenanters, first give our own selves to the Lord, and then to his church and his work in the earth, lest the kingdom of heaven be taken from us, and given to a nation bringing forth the fruits of righteousness.

A LAYMAN.

SHOULD MINISTERS JOIN SECRET SOCIETIES?

The following article from the New England Puritan, is worthy of attention. In this day, when secret societies are so numerous, and their supporters so ardent, ministers of the gospel may be tempted to give to them their sanction, or, at least, to forbear opposing them. While the writer does not enter into a full discussion of the subject, yet he shows certainly that those who wish to "avoid the appearance of evil," should have nothing to do with them.

MESSRS. EDITORS:—Secret societies exist in nearly all of our towns. Some ministers have been initiated into them. And these are sometimes held up to our notice as especial patterns of well doing. And some of the initiated ministers use persuasions to induce their brethren to imitate their example. We are told that thereby we shall do more good in the world, and especially among young men. The question, shall we join these societies, is therefore of some importance to every minister of Christ. My conviction is that it is both inexpedient and wrong for a minister to join these societies. Some of my reasons I would throw into your paper.

But what is a secret society? It is one whose constitution requires its meetings to be held with closed doors, so that none but the initiated can be present. This characteristic of the society does not depend at all on the number of secrets kept, or on what they are. It depends wholly on the fact that none but the initiated can be present at the meetings, and the world can know nothing of what is done in them, except what the initiated are pleased to communicate. Whether the Sons of Temperance have as many secrets as the Odd Fellows, and the Odd Fellows as many as the Masons, are questions to which I attach little importance. The objection against these societies lies against that characteristic of them which is common to them all.

And one reason why I think it is wrong for a minister to be initiated into them is, that they are objects of just and not groundless suspicion. Mutual confidence is essential to the happiness of families and communities; and where suspicion begins, confidence ends. Every man owes it to himself and to the community, to avoid an occasion of just suspicion, and in order to mutual confidence, people must know enough of each others' employment to have evidence that it is honest and not injurious to the rights of others. And they are not required to take a man's word for this. But each one is bound to conduct his business in such an open manner as shall give the community evidence of it. Without this there can be no mutual confidence among neighbours and friends. The man who does not act on this principle, will bring upon himself just suspicion. As this is an important point, it may be well to take a few illustrations. A man boards for a time at a public house. No one knows whence he came or what his business is there. To all inquirers respecting his personal history and his business, he gives an evasive answer. People who know these facts will begin to suspect all is not right. And why? Because he does not conduct himself like an honest man. Honest men are not wont thus to conceal their business. The man that does this *may be an honest man*, but there will be a suspicion, and a just suspicion too, that he is not so. And the detection of many a villain has been traced up to a suspicion fastened on him, simply because he was boarding at a public house, and none knew what his business was there.

Again, a man comes into town and builds a shop with sky-lights. He operates in that shop with closed doors. Every thing that is brought to the shop or carried from it is done with the utmost secrecy. To all inquiries respecting his business, the man replies that it is an honest business, but is careful to let no

one know what it is. The community will begin to suspect that all is not right. And why suspect this? Because he does not conduct his business like an honest man, but like a villain. He conducts his affairs just as a man would who was engaged in counterfeiting money. He also violates an important precept in Scripture: "Provide things honest in the sight of all men." It is not enough that we provide things honest in the sight of the Lord, but they must be honest in the sight of men,—because this is essential to that mutual confidence, without which there cannot be social happiness.

Again, a merchant transports merchandise from the depot to his store. Not for him to secure the confidence of his neighbours, it is not necessary to stop and tell any one what he has in his wagon. But let him transport all his goods in the night, or in some other secret way, and all will begin to suspect mischief. And the suspicion will begin at the very point where that merchant departs from the custom of honest men, and takes special pains to prevent his neighbours knowing what he does. And thus with a man in every department of business. Suspicion begins where his studied secrecy begins. So, secret societies, necessarily, are objects of suspicion. Their first principle is at war with that mutual confidence which is essential to all social happiness. They transact their business not as honest men do, but in the manner of villains. We have Bible societies, and Tract societies formed for the amelioration of every kind of human woe. But the constitution of these societies contains no article prohibiting any but the initiated members to be present at their meetings, for they have no need of secrecy. They act for the world, and like honest men they are willing the world should see what they do. But secret societies imitate those who band together for iniquitous purposes. And hence they are objects of just suspicion, and that community must be in an unhealthy moral state that can receive secret societies into its bosom without suspicion. For if all benevolent associations should pattern after them, and all individuals should adopt their characteristic principle, there would be no mutual confidence among mankind, and of course no social happiness in families, neighbourhoods, or larger communities. Secret societies are objects of just suspicion. This is true, both in principle and in practice.

This point being settled, we may ask, should a minister of Christ join such societies? A minister should be above suspicion. The word of God requires us to abstain from all appearance of evil. But does that minister seek to be above suspicion, and abstain from all appearance of evil who is initiated into a society which, from its known characteristic, is an object of just suspicion? Does he not knowingly put himself under suspicion? Does he not put on the appearance of evil? But then he does this for a good end.—That is, he does evil that good may come. And then there is another Scripture in point: "Let not then your good be evil spoken of." Does the minister who goes into a secret society to do good, obey this injunction of the divine word? He does the very thing which this Scripture forbids. I see not how a man can join a society, which, from its known characteristic, is an object of just suspicion, and not put beneath his feet these and all similar injunctions of the word of God. Christ never acted on such a principle,—though he had around him a society of intimate friends possessed of the secrets of his heart and life. These secrets were guarded by no signs nor pass words. He challenged the world to inspect him and his employment. But impostors and fanatics often adopt the secret policy. Ann Lee acted on this principle. She would have none present but her initiated friends when she wrought miracles. She would have the world take their word that miracles were wrought. But Christ wrought his miracles in the presence of friends and enemies. He did his work openly before the world, that all might see and judge for themselves as to what was done. He went down among publicans and sinners to do them good, but he did not fence himself

around with bolted doors and curtained windows, lest the world should see what he did, and hear what he said there. Christ was open and frank. He was above all just suspicion. And in his principles of action Christ is our pattern.

I have thus given one reason why it appears to me to be wrong for a minister to join a secret society. Neither the cause of Christ nor the cause of temperance will in the end suffer by a fair exhibition of the honest thoughts of men on this subject.—A MINISTER. [Chr. Inst.]

[For the Banner of the Covenant.]

At the late fall meeting of the Western Presbytery of the Reformed Presbyterian Church, a protest and appeal came up from the session of the Bethel Church, on the part of two individuals who had been found guilty of immoral conduct in voting for the fourteenth article of the new constitution of the State of Illinois. This article had been submitted to a separate vote, and is as follows:

“The General Assembly shall, at its first session under the amended constitution, pass such laws as will effectually prohibit free persons of colour from immigrating to and settling in this State; and to effectually prevent the owners of slaves from bringing them into this State for the purpose of settling them free.”

In disposing of this case, the substance of the following remarks was submitted. Subsequently, a resolution was adopted in Presbytery requesting that a copy of the remarks should be furnished in order to their publication in the “Banner.” At the time the remarks were made, there was, of course, no expectation that they would be thus called for. They were somewhat hastily prepared, and on a subject which, not living in the State where the matter was specially interesting, had not previously arrested the attention so as to lead to its close examination. They are, however, given substantially as delivered; and chiefly to meet the wishes of the brethren who voted the resolution to that effect, at the late meeting.

Princeton, Nov. 6th, 1849.

M.

REMARKS ON A PROTEST AND APPEAL PRESENTED TO THE WESTERN REFORMED PRESBYTERY.

The question to be decided by Presbytery, having now had the whole case before them, is, shall the appeal be sustained or not? The appellants admit the act charged, and attempt to justify their conduct. Should we sustain the appeal, we too would justify their act. But the appeal cannot be sustained for the following reasons:

Because the fourteenth article voted for would establish laws in the State in opposition to the Testimony of the church. (Chap. xxx. Sec. I.) *“Every government has the right of making laws of naturalization, and every individual possesses the right of expatriation; and both these rights are to be exercised in conformity to the law of God, the Supreme Ruler and Judge.”* Without stopping to show, which it would not be a difficult task to do, that the *article* in its spirit is opposed to the first part of the section quoted from the Testimony, *“Every government” has the right of making laws of naturalization, which right must be exercised in conformity to the law of God;* and but, in passing, adverting to the fact that it is in opposition to the Constitution of the United States, which says, Art. iv. Sec. II. *“The citizens of each State shall be entitled to all privileges and immunities of citizens of the several States;”* the mere placing the

article in juxtaposition with the latter part of the section from the Testimony will sufficiently show that they involve antagonistic principles. The article says: "*The General Assembly shall pass such laws as will effectually prohibit free persons of colour from immigrating to and settling in this State; and to effectually prevent,*" &c. Our Testimony says, "*That every individual possesses the right of expatriation—to be exercised in conformity to the law of God, the Supreme Ruler and Judge.*" What avails such a right? What is it practically worth, if the crime of having a coloured skin shall for ever sweep the right away, and render it a nullity?

Further, the appeal ought not to be sustained, because the laws authorized to be made by the article are contrary to the letter and spirit of the law of God. Into the question, how far the judicial law delivered to the Israelites, as distinguished from the moral law, is binding upon other nations, it is not necessary to enter. It will, doubtless, be admitted by every intelligent member of the Reformed Presbyterian Church, that when in the law there is nothing ceremonial, and nothing specially referring to the peculiar polity of the Israelites; but when in place of any thing of the sort, the law is founded upon a simple principle of moral equity, such law, in its spirit, is binding upon all communities. Let any one compare the laws of God found in Exodus xii. 48, 49, xxii. 21, and xxiii. 29, with the laws required to be made by the fourteenth article of the new constitution. And under what circumstances were these laws given to the Israelites? Under what title, and in what manner did they hold possession of the land of Canaan? Not simply under that general title which other nations hold by: "The heaven, even the heavens are the Lord's, but the earth hath he given to the children of men;" but by a special deed of gift, and by an everlasting covenant. And even before that deed of gift was made to Abraham and his seed, Moses tells us in his song, that, "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel." And when the time came for God to make good his deed of gift, how did he cause the Israelites to inherit the land? Each tribe has its portion assigned by lot, and each family in all the tribes had its portion of land for an inheritance, which inheritance can under no circumstances be alienated from the heirs of that family, beyond the year of jubilee. "And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family." Here, then, if ever, would be a people amongst whom such laws might be looked for as those contemplated in the fourteenth article. But vain would be the search for any such laws. God enacts, Lev. xix. 33, 34, "*And if a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the Lord your God.*" Lev. xxv. 35, "*And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger or a sojourner, that he may live with thee.*" I will refer to but one other law, which will be found a perfect contrast, in letter and spirit, to the article voted for. The article says, "*Laws shall be*

passed to effectually prevent the owners of slaves from bringing them into this State for the purpose of setting them free;" for the Israelites' God enacts, "*Thou shalt not deliver unto his master the servant which is escaped from his master unto thee. He shall dwell with thee, even among you in that place which he shall choose, in one of thy gates where it liketh him best: thou shalt not oppress him.*" Deut. xxiii. 15, 16. These men have said, in voting for the article, the master shall not, even though he come of his own accord, liberate his slave amongst us. God says, if he (the slave,) flee from tyranny and oppression, deliver him not up—let him dwell where he pleases—oppress him not.

That the spirit of these laws is of universal obligation, is not a matter of mere assumption, is susceptible of proof. Let it be kept in remembrance that Canaan has been given to Abraham's seed for an everlasting possession. Theirs is then the land, and they will yet again inherit it. But when actually restored to their own land, the old judicial law will not be more obligatory upon them than any other people. Yet God has enacted, in view of such a restoration, Ezek. xlvii. 22, 23, "And it shall come to pass that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you: and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel. And it shall come to pass, that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord God." This, it is presumed, ought to settle the matter with all who would be guided by the light and truth of God's word.

But I give as another reason why the appeal should not be sustained, the act condemned by the session as an immorality is in violation of the golden rule, "*All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.*" Matt. vii. 12. Let but those men put their souls in the souls' stead of those two classes—persons of colour immigrating to better their condition, and slaves whose masters are willing to free them from the yoke—and would they desire that such legislation should take place in reference to themselves? Surely, but one answer can be given to such a question—NO.

It is, however, contended, that the design of the vote was to secure the best interests of both white and coloured persons. Can it be that any one seriously believes that such legislation as that contemplated, was necessary to prevent the State of Illinois from being overrun and taken possession of by coloured persons? In the former constitution there was no article such as the fourteenth, and no law existed such as is contemplated by it: yet nothing of the kind took place, and no one apprehended any danger of such events. And as to promoting the good of coloured persons by such laws, admitting for a moment that it might be for their good, it is certainly doing evil that good may come, which is most strongly condemned by the word of God. The end will not justify the means. I too have been, and still am, in favour of colonizing, as far as practicable, our coloured population on the coasts of Africa. Those colonies, in the mean time, presenting the only places where persons of colour can enjoy their rights, and stand forth in all the dignity of Christian men; whilst they are so many stars of hope to Africa—each colony a centre from which Christianity and civilization

shall radiate, until that gross darkness which, like a dark funeral pall has so long hung over down-trodden Africa, shall be dissipated; the Sun of Righteousness rise with healing in his wings; the people that sat in darkness see a great light, and Ethiopia stretch out her hands to God. But what then? shall we force the colonists thither by such laws as are contemplated in the article? God forbid.

But the appellants affirm that they acted conscientiously. Admit this, yet it does not make the action right. Paul lived in all good conscience when he was a persecutor and blasphemer. The conscience may not be rightly instructed, or it may be seared. Let us then carry an appeal from those men acting evidently in the dark, to them when better informed, and perhaps they will then be disposed to withdraw their own appeal, and conform to the judgment of the session. *

PROCEEDINGS AT A MEETING OF THE YOUTH OF REV. H. M'MILLAN'S
CONGREGATION, MASSIE'S CREEK, OHIO.

We have great pleasure in publishing the following account of a meeting of the young people in connexion with Rev. H. M'Millan's congregation, Xenia, Ohio. By referring to the *Missionary Advocate*, July, 1838, p. 110, it will be seen that it is nearly twelve years since the youth of that congregation formed themselves into such an association, and for many years they have contributed liberally for the noble object to which they have consecrated their donations. We regret that the beneficiary selected for them did not prove more worthy of their benevolence, but we rejoice that they view this matter in the proper light; that they recognise the great principle that duty is ours, while results are God's. But we have often thought that we should not consider that *all* has been lost, because *all* has not been gained. Although the heathen youth, who was educated by their contributions, has not become a *Christian*, yet we think he has ceased to be a *heathen*: and his influence, if not altogether *for* the truth, will not be altogether *against* it. He certainly will not sustain and advocate the absurdities and abominations of Hinduism, and we trust he may give due credit to the efforts of the Missionaries to promote the welfare of his countrymen. And may we not hope, also, that the Holy Spirit may yet cause the seed which has appeared so long to be dead, to germinate and bring forth fruit? It is by no means *impossible*, and we think it is not even *improbable*. We have frequently thought that some of these wanderers would yet be reclaimed, and at all events we hope that their dying moments will be blessed by the influence of the holy truths which with so much earnestness and care were impressed upon them. We are glad that our young friends appreciate the duty and necessity of *prayer* in this matter, and we hope that while they will present their supplications on behalf of their new beneficiary, when he shall have been obtained, they will also remember most fervently their former one, if yet alive.

[For the Banner of the Covenant.]

At a late meeting of the youth of the Rev. H. McMillan's congregation the following resolutions were adopted by them:

Resolved, 1st, That we pledge ourselves for the support of one beneficiary in the Mission School in India, under the care of the Rev. J. R. Campbell, and that he is hereby authorized to procure said beneficiary.

2d. That we request a quarterly correspondence with Mr. Campbell in relation to our beneficiary until he is prepared to write himself, and that the correspondence be then continued by him.

3d. That a committee be appointed to forward these resolutions with an accompanying letter to Mr. Campbell.

It was our pleasure to be present at this meeting, and rarely have we attended one that afforded so much satisfaction to all concerned. It being the quarterly meeting for catechetical exercises by the Pastor of the church, the subject brought before them was the first three petitions which formed the lesson in course. This gave him a fine opportunity of bringing before them and impressing on their minds the importance of the missionary work, and the part they were to act in causing the kingdom of the Lord to come, and his will to be done in the earth as it is done in heaven. That his labours on that day were not in vain may be seen from the fact that immediately on the close of the exercises the above resolutions were adopted.

The spirit manifested by the association was such as should characterize all efforts in so great and so good a cause. It is well known that for a number of years the quarterly contributions of this association have been given for the support of a boy in Mr. Campbell's school. Their efforts so far, however, have been crowned with little success. The boy, after remaining some years in the school and making considerable progress in his studies, returned again to his idols. Admonished by this fact that something more than money is necessary to the success of the missionary work—that the morning and evening prayer must go up for the blessing of God to rest upon their efforts; and nothing discouraged by the ill success of their past efforts, and taking all the blame of the failure to themselves, they again entered upon their work determined not only to be more liberal in their contributions for the future, but also more importunate in their prayers for the blessing of God to go with them.

Their example is worthy of the imitation of the youth in every congregation of the Reformed Presbyterian Church. We know that the youth of our churches in the city usually, as a Sabbath school, make their weekly and quarterly contributions to this work, and their efforts are highly commendable. But we speak more particularly in reference to the youth of our country congregations, who cannot meet weekly in a Sabbath school capacity. Let the youth of these churches enter into this work in this or some other way—let the pastors of the different congregations endeavour to impart to the rising generation a missionary spirit—let the great work of evangelizing the world be the subject most thought of and prayed for, and soon the knowledge of the Lord will fill and cover the earth as the waters fill and cover the channels of the great deep.

Christian Union.

[For the Banner of the Covenant.]

CONFERENCE OF PRESBYTERIAN CHURCHES ON CHRISTIAN UNION.*

The Conference met pursuant to adjournment, in the lecture-room of the First Presbyterian Church, (Dr. Campbell's) Albany, New York, November 1st, 1849, at eleven o'clock, A. M., and in the absence of the President, was called to order by the Secretary, whereupon the Rev. Dr. Campbell was called to the chair. At his request the Rev. J. P. Miller opened the meeting by prayer. There were present

From the General Assembly of the Presbyterian Church in the United States—the Rev. Dr. Campbell.

From the Associate Reformed Synod of New York—the Rev. Dr. Proudfit, the Rev. A. H. Wright.

From the Associate Synod of North America—the Rev. J. P. Miller, the Rev. S. F. Morrow, the Rev. Isaac Law.

From the General Synod of the Reformed Presbyterian Church in North America—the Rev. Dr. M'Leod, the Rev. A. G. Wylie.

From the Associate Synod of North America—the Rev. H. H. Blair, the Rev. Dr. Bullions.

From the General Synod of the Reformed Protestant Dutch Church, the General Synod of the Associate Reformed Church of the West, and the Associate Reformed Synod of the South, there was no representation.

A communication from the delegates of the Associate Reformed Synod of the South was presented by the Rev. Dr. Proudfit. It was received, read, and on motion, laid on the table for future consideration.

The Rev. Dr. M'Leod announced to the Conference the decease of the Rev. Dr. Black, one of his colleagues of the Reformed Presbyterian Church, and presented some remarks on his life and character.

The Rev. H. H. Blair intimated the decease of the Rev. Andrew Stark, LL.D., of the delegation of the Associate Synod of North America—whereupon it was

Resolved, That this Conference have heard with unfeigned sorrow of the decease of these eminent servants of God, formerly members of this body, and that while they receive the intimation in submission to the Divine will, they would desire to regard it as specially admonitory to themselves.

The delegations were called upon to report the action of the Supreme Judicatories of their respective Churches on the proceedings of the last meeting of Conference.

The delegation from the General Assembly reported the action of the last Assembly, as contained in their printed minutes.

The delegation from the Associate Reformed Synod of New York reported that their Synod had approved the proceedings of the last Conference, and re-appointed their delegates.

The delegation from the Associate Synod (represented by the Rev. Mr. Miller, &c.) reported that their Synod had approved of the prosecution of the object, and appointed their delegates.

The delegation from the General Synod of the Reformed Presby-

* This article was in type for the last number, but was overlooked in making up the form.

terian Church reported that their Synod had not met since the last meeting of Conference, and that consequently they had no report to make.

The delegation from the Associate Synod of North America (represented by Rev. Mr. Blair, &c.) reported by reading the published minutes of their Synod on the subject.

The delegation of the Associate Reformed Synod of the South were considered as having reported, by the document already referred to.

Resolved, That a committee of one member from each of the bodies present be appointed to prepare business and report in the afternoon.

Resolved, That Conference take a recess until three o'clock, P. M.

After recess resumed business. Rev. H. H. Blair led in prayer.

The committee to prepare business reported—The report was adopted, and is as follows:

The resolutions above referred to are as follows:

That it is not expedient for this Conference to recommend any new matter for the action of the bodies they represent; but that the present object should be to carry out the intention of the resolutions passed at the last meeting of the Conference in the city of New York; therefore,

Resolved, 1st. That, in order to carry out the design of resolution *third*—(see below)—measures should be taken to bring the subject of *Christian forbearance* more distinctly before the churches, and for the orderly accomplishment of this, it is recommended by Conference to the bodies they represent, to correspond with each other on this subject, and that, in such correspondence, they express the principles by which they are willing to regulate their mutual intercourse in the exercise of this Christian grace.

Resolved, 2d. That in order to carry out more fully the intention of resolution *fifth* (see below) it is desirable that the people of the different bodies here represented, should unite together in meetings for social prayer and other religious intercourse, so far as it may be found practicable.

Resolved, 3d. That it be recommended in reference to resolution *sixth*, (see below) that, so long as either of the churches here represented may continue to act separately in the work of Foreign Missions, they take measures to avoid any interference with locations pre-occupied by any of the others, and that union and co-operation in this work be observed, as highly desirable.

Resolved, 4th. That, in regard to the other resolutions passed at the last meeting of Conference, practical attention to them be again recommended to the bodies here represented.

The resolutions above referred to are as follows:

Resolved, 1. That it is the imperative duty of the followers of Christ to aim at bringing about a union of all the different portions of the household of faith, upon a scriptural basis.

Resolved, 2. That in the judgment of this Convention, it is not only desirable, but practicable, to effect a closer union than that which now exists among the bodies which are here represented, whereby they may more successfully accomplish the great design for which the church was established.

And whereas, the views of the great system of evangelical truth,

as exhibited in the standards of these different churches, namely, in the Westminster Confession of Faith and Catechisms, the Articles of the Synod of Dordrecht, and in the Heidelberg Catechism, are substantially the same, therefore,

Resolved, 3. That it is the duty of these churches to cultivate towards each other the spirit of fraternal affection—to exercise Christian forbearance—to co-operate in all scriptural efforts to promote the common Christianity.

Resolved, 4. That in the judgment of this Convention, while the singing of God's praise is an interesting part of religious worship, and while, for the present, it is left to the different churches to employ whichever of the authorized versions now in use may be most acceptable to them, the sacred songs contained in the book of Psalms are every way suitable and proper for that purpose, and any intimation that they breathe a spirit inconsistent with the gospel is to be regarded as a reflection upon their Divine Author.

Resolved, 5. That where it is practicable, without any surrender of principle, an interchange of ministerial services be recommended, and that the different churches pay respect to each others' acts of discipline, and sustain each other in all scriptural efforts to promote the good order, and to preserve the unity of the church.

Resolved, 6. That, in the prosecution of the work of missions, it is desirable that these different churches should act in concert, the missionaries being accountable, in the exercise of their ministry, to the particular body with which they are ecclesiastically connected.

Resolved, 7. That for the promotion of a better understanding and more intimate intercourse among these different churches, it is desirable that a correspondence be maintained, either by letter or by delegation, as may be judged most expedient.

Resolved, 8. That these resolutions be recommended to the consideration of the different churches represented in this Convention, that they may report their judgment in the premises, and appoint delegates to a future Convention, to be held in the city of Albany, New York, the first day of November next, at 11 o'clock, A. M.

Resolved, That when Conference adjourn, it be to meet on the first Wednesday of September, 1850, at eleven o'clock, A. M., in the Lecture Room of Dr. McLeod's Church, Twelfth Street, New York.

Resolved, That the Secretary publish the proceedings of this meeting in the religious periodicals.

Adjourned, Rev. Dr. Proudfit concluding by prayer. Signed,
JOHN N. McLEOD, *Secretary*.

Missionary Intelligence.

EXTRACT OF A LETTER FROM REV. J. R. CAMPBELL, DATED,

Mission House, Saharanpur, Oct. 6, 1849.

MY VERY DEAR BROTHER STUART,—

We are all, just now, overwhelmed with business of various kinds. We are packing up to march to Lodiana to attend the annual meeting of the mission. This *packing up* is a very different thing from getting a valise or carpet-bag in order to go to New York or Pittsburg. Tents have to be got out and put in order for day and night—bullock-carts

to be obtained after much labour and often disappointment, or, in case of failure, they may sometimes be had by application to the public authorities. Personal conveyances come next in order. Then provisions and clothing, medicines, &c., for the way. All the hands necessary for the establishment to be engaged, made pleased, and started. The stuff left behind to be placed under the care of sleepy, faithless watchmen. Some provision to be made for anticipated breaking down by the way, &c., &c. Now it is just in the midst of such a bustle as all these arrangements excite, that I sit down, but still I hope to fill up this scrap of paper. Not having written by the last mail, on account of sickness in our family, I am unwilling to allow another to go without even a line from this station. Our children, one after another, were all sick. Mary Anna's turn came last, and it was much the most severe and protracted. It was a fever of a very bad and dangerous type. Indeed, at several times we feared she would not recover. She is now, I am happy to say, convalescent, and gathering strength, but it is by very slow degrees. Mr. Caldwell's family also have been sick, and his eldest little girl is at present very low, and not expected to live. The disease seems particularly to have prevailed among children. All the rest of us, and of the residents at the station generally, are in good health.

Our missionary affairs go on as usual with satisfaction. Some inquiring the way to Zion—multitudes willing to hear—all much more respectful than formerly—but still few appear to be affected by the truth. In Hindustani preaching I find myself improving in fluency daily, and when by Divine assistance I feel myself able to set forth the gospel message with some degree of point and energy, I feel happier than I can express. Our new church in the city affords a delightful field for preaching to the people. We have been going on pretty well in raising funds to put up a new, neat, and substantial church on the mission premises for English and Hindustani preaching. We have obtained about 1300 rupees, and have no doubt but the rest will come in by degrees. I am about now to trouble you to purchase for us a fine-toned bell, like the one we brought out with us, purchased of Holbrook, I believe, near Boston. Then we want two pedestal lamps, with spare globes and paper domes, chimneys, &c., like those we brought out, and also one dozen wall lamps such as I bought from Cornelius, in July, 1838, with chimneys and globes. Let all the globes be plain, not cut. If you find any *liberal-hearted* friends who are desirous of having a share in the new church at Saharanpur, and will send us these things for the house of God without charge, so much the better.

We have received through Mr. Lowrie the money for Mr. Woodside's house. Some of this has already been expended to render the house at all comfortable as a residence. Mr. Woodside does not think of making any further repairs *on the house itself* for a year or two, desiring to be as economical as possible. The mission premises, by this addition of ground lying so neatly beside them, is now very complete. But if the Lord will, you must come and see all for yourself. We have been distressed to hear of the ravages of the cholera in your Western States. May all your precious lives be spared until this calamity be overpast. By next mail we hope to send the annual report of this station. Our warm Christian love to all friends. We are now engaged in making up our accounts, reports, &c. In haste, and with much affection, your ever-attached brother in the Lord,

J. R. CAMPBELL.

Ecclesiastical Proceedings.

PROCEEDINGS OF THE EASTERN REFORMED PRESBYTERIAN SYNOD, IRELAND.

This respected body held its last meeting in Cullybackey, commencing its sessions, July 17th, 1849. The following extracts from their Minutes will form a record of the most important of their transactions of public interest.

Since the last Meeting of Synod, the Rev. W. Close was ordained at Loughmourne, and the Rev. H. Austin at Eskylene.

The Synod, taking into consideration the aspect of Providence, recommends to the Congregations under its care the observance of a day of *humiliation* at an early date. After discussion, it is agreed that the last Thursday of August be observed for this purpose; leave being granted to the congregation of Derry to select a day for attention to this duty that may be convenient for them. And the Synod now appoints the last Thursday of November to be observed as a day of *thanksgiving*.

Resolved, that the next meeting of Synod be held at LONDONDERRY, in the Rev. Jacob Alexander's Meeting-house, on the third Tuesday of July, 1850, at twelve o'clock noon.

Mr. Robert Henry presents his class-tickets and certificates, which are read by the clerk, and are highly satisfactory to the Court. The Synod then proceeds with his examination on the several branches of study;—his answering is regarded by the Court as manifesting close application and distinguished proficiency. The Synod recommends Mr. Henry to the care of the Derry Presbytery for licensure with all convenient speed.

The General Committee of the SUSTENTATION FUND and JUVENILE MISSIONARY ASSOCIATION appear in Court, and submit their second report, which is introduced by some preliminary observations by Mr. M'Vicker, and read by Mr. Small.

The report referred to the commercial difficulties, the stagnation of trade, and the general depression in all kinds of business which had characterized the bygone year, and which had largely affected the moneyed interests of the community. Those under the care of Synod had shared in the national calamities, by which their pecuniary resources had been much curtailed; and although they still retained the inclination to do all they ever had done for the cause of God, yet in many cases they were unable to do so for want of means. The Church had also suffered much from the constant tide of emigration; yet the committee had to thank God and take courage that, notwithstanding the unparalleled difficulties with which they had to contend, they were enabled to make a favourable report. The contributions of the people, liberally and cheerfully given, had enabled the committee to pay the usual salaries to the ministers and probationers, and to defray all the other expenses connected with the carrying out of the Church's schemes, leaving a balance of £11 4s. 6d. in the hands of the Treasurer. The report expressed great satisfaction in referring to the fact, that the principles forming the basis of the schemes now in operation and working so happily, were taking deep root in the hearts and minds of the members of the Church, who, in general, were sparing neither labour nor sacrifice in their efforts to advance those noble undertakings. The increased and increasing zeal of the people was strikingly exhibited in this, that since the introduction of the new financial arrangements there had been a gradual advance in the contributions of most of the Congregations. The report made honourable mention of the labours of the Rev. John S. Woodside, now missionary to India, in connexion with the Reformed Presbyterian Church in the United States, who, while on a visit to his native land previously to his departure for India, had met with all the Congregations under the care of Synod, and had done much to create a most lively interest on behalf of the missionary enterprise. The great exertions of the Rev. John Nevin, who had been the Synod's agent in carrying out these financial operations, were also spoken of in the high terms of praise to which they were so pre-eminently entitled. The committee had been much refreshed by a visit from George H. Stuart, Esq., of Philadelphia, Treasurer to the Foreign Missionary Society, in connexion with the Church in the United States. This Christian philanthropist, whose praise is in all the Churches, and whose princely liberality is known to all who are acquainted with what American generosity has done to ameliorate the physical, moral, and religious condition of the human family, not only contributed to the funds of the Church *fifty dollars*, but held out the hope that he would favour all our Congregations with a visit next year. Contributions had been made by all the Congregations to the funds of the Foreign Missionary Society, in

connexion with the Reformed Presbyterian Church in the United States, and though the amount thus forwarded was not large, yet the good will with which it was furnished was most gratifying. The committee returned their warmest thanks to the local committees, the sessions, and the members of the Church generally, for their untiring and successful efforts to promote and advance their financial affairs. Above all, the committee felt called on to thank the great Head of the Church for his goodness to them during a year of unequalled calamity and distress, in enabling them thus to report favourably regarding their proceedings, and to cherish the hope that now, when prosperity appeared to dawn once more on the nation, they might also anticipate brighter days for the cause of God that had been committed to their hands.

The DERRY PRESBYTERY state that, in laying their annual report before Synod, they feel called upon to record their gratitude to the Church's glorious Head, that notwithstanding the prevalence of disease and mortality, they are still spared in the land of the living, and permitted to continue their labours in the vineyard of the Lord. The Rev. Doctor Henry, though unfitted for a time by severe bodily affliction for public service, has, in the good providence of God, been so far restored as to be able to resume his ministerial duty. In all our Congregations peace and harmony still prevail. The ordinances of grace have been regularly administered. The sacrament of the Lord's Supper has been dispensed at least twice in all our Congregations, since the last meeting of Synod. The days of Thanksgiving and Fasting, appointed by Synod, have been observed. And, notwithstanding the pressure of the times and the weakening effects of emigration, we are furnished with encouraging evidence, by the attachment of our people to the cause of God in our hands, and by their zeal and self-denial in endeavouring to meet their liabilities to the schemes of the Church, that the work of the Lord is at least to some extent prospering in our hands. Sabbath-school instruction is still attended to in our several Congregations. We have had six regular meetings of Presbytery since last meeting of Synod. Mr. Robert Henry, who has, for some time past, completed the course of study required for candidates for the Gospel Ministry in the section of the Church with which we are connected, is recommended to Synod for *general examination*. Mr. George Stewart is still prosecuting his studies with very promising success. He has attended a third Session at the University of Glasgow, and at the close of the Session obtained the degree of A. M. He has also attended one Session at the Theological Hall, Paisley, under the care of Dr. Symington. From the satisfactory testimonials he has received from the several Professors under whom he has studied, and from the evidence furnished to the Presbytery in his examinations, of his acquaintance with the course of study he has been pursuing, Presbytery entertain encouraging hopes regarding his future usefulness.

Presbytery have great pleasure in further reporting that *the Temperance Reformation on total abstinence principles, is progressing among the people under their care.*

The BELFAST PRESBYTERY report that, since the last meeting of Synod, they have held six regular meetings and several *pro re nata*. On the 7th of September, Mr. Hugh Austin, having submitted the usual pieces of trial, was licensed to preach the everlasting Gospel.

At a meeting of Presbytery, October 17th, a unanimous call from the Congregation of Loughmourne was laid before the Court, addressed to Mr. W. Close. This call, Mr. Close accepted; and he was accordingly ordained to the office of the holy ministry, and pastoral charge of that Congregation, on the 7th of November. Doctor Houston and the Rev. M. Smyth, and Rev. J. Alexander, being the ministers who officiated on the occasion.

The Congregation of Eskylene addressed a call to Mr. H. Austin on the 21st of December, and Mr. Austin having accepted it, was set apart to the ministerial office and pastoral charge of Eskylene Congregation, on the 24th of April;—the ordination services being conducted by Doctor Houston and the Revs. M. Smyth, W. Close and J. Alexander.

It is with regret we record the removal from this country by emigration of one of our co-Presbyters, the Rev. John Nevin. The vacancy of Ballymoney addressed a call to him, which was presented at a meeting of Presbytery, on the 13th of March. Mr. Nevin, however, declined to accept of it, and intimated his intention of carrying into effect his long contemplated design of emigrating to the United States of America. This he did a short time subsequently. In Mr. Nevin's removal we have sustained a serious loss. The valuable services he rendered to our Church, in connexion with the Sustentation Fund Scheme and Missionary Associations, are well known and universally acknowledged. It will be in the recollection of all that for these services he received the cordial thanks of Synod at its last meeting. While we cannot, therefore, but deplore the loss of such a devoted servant of Christ, and at such a time, we are

in part consoled by the thought that a section of the Church with which we are intimately allied, and in the prosperity of which we feel the deepest interest, will enjoy the advantage of his labours. It was with great satisfaction, therefore, that we learned that our American brethren had received Mr. Nevin, on his arrival among them, in a manner the most cordial. We wish him every success.

Presbytery further report that the days of Humiliation and Thanksgiving appointed by Synod were observed by the different congregations under their inspection, and ordinances continue to be administered as formerly. Mr. Robert Johnson was examined by Presbytery previously to his commencing collegiate studies in November last.

We have now under our care the vacancies of Ballymoney and Liverpool;—from the latter we have received a petition which we beg to refer to Synod. We regret to report that, latterly, we have not been able to extend to our vacancies such a supply of preaching as we could have desired. We have only one licentiate, Mr. John Marcus, whose labours, in the different departments of the Church, have been very acceptable.

In conclusion, we desire to record our gratitude to the great Head of the Church for the peace, harmony, and kind feeling which prevail among us; and for the generous liberality with which our people have generally contributed for the support of the Gospel, notwithstanding the greatly depressed state of the country. The conduct of many, in regard to this matter, is beyond all praise. And we cherish the hope, that the opulent members of our Church will, on seriously considering the importance and scripturality of the plan of supporting the gospel now in operation, feel it to be their duty to increase their subscriptions, to prevent a failure of the measures. We have reason still to bless God and take courage.

Moved by the Rev. Jacob Alexander, seconded by Dr. Henry, and carried with the cordial approbation of the members of the Court, that VISITATION PRESBYTERIES be held in all the Congregations, and that their state be reported to Synod; and that, as far as practicable, the members of the different Presbyteries co-operate on these occasions.

Resolved, that the Synod strongly recommends to the Eldership of our Church, individual and united effort, in their several spheres of labour, in promoting a revival of practical godliness, and extending, in their several localities, a knowledge of the truth.

Moved as OVERTURE, by the Rev. Jacob Alexander, that the Scriptural authority for the observance of public worship on week-days, preceding and succeeding the celebration of the Sacrament of the Lord's Supper, be matter of consideration till next meeting of Synod, at which time the result of their deliberations shall be brought forward.

Mr. James Stuart, Commissioner from Loughmourne Congregation, gives an interesting account of the erection, by subscription, of a very tasteful monument at the grave of the late Rev. Doctor Paul. It appears that Mr. Stuart was the only person who applied for subscriptions, which were given, in all instances, with great cheerfulness; and that, after the expense of the monument has been fully met, there is a balance in his hand. It is exceedingly gratifying to the members of Synod to hear of this mark of respect for the memory of their highly esteemed brother; and they appoint Doctors Alexander and Houston with the Rev. W. Close, and Messrs. J. M'Vicker, W. Montgomery, J. Blain, J. Stuart and J. M'Bride, a Committee of Consultation respecting the most suitable appropriation of the surplus.

[For the Banner of the Covenant.]

RECENT MEETING OF THE PHILADELPHIA REFORMED PRESBYTERY.

At a recent meeting of the Philadelphia Reformed Presbytery, the following business of interest to the church was transacted. Five students of divinity—Messrs. Spencer L. Finney, John M'Millan, Reilly M'Millan, W. T. Wylie, and William S. Darragh, appeared before Presbytery, and delivered trial discourses, as specimens of their progress in the study of divinity. These young men give promise of great usefulness, if spared to enter upon the work of the ministry. When great and good men are falling in their high places, it is cheering to witness young men coming forward freely, and enlisting under the banner of Prince Messiah. "Pray ye, therefore, the Lord of the harvest, that he will send forth labourers into his harvest."—The attention

of Presbytery was also directed to the subject of contributions for benevolent purposes. A committee was appointed to take the subject into consideration, and report what action, if any, is necessary. Whereupon, the committee reported the following resolutions, which were adopted:

Resolved, 1st, That Presbytery require each member of the several congregations under their care, to contribute conscientiously for the support of the Theological Seminary, and also for Domestic and Foreign Missions.

2nd. That each minister be directed to preach a sermon on this subject, bringing it prominently before the attention of his people, and exciting them to greater diligence in this good work.

As the subject referred to is one of great importance, and should be one of deep interest to the church in general, it is hoped that these resolutions will be faithfully carried out. Every member of the church, old and young, should be doing something for the Messiah's kingdom, and thus aiming to promote the divine glory. "Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest."

The records of the sessions of the various churches, under the care of Presbytery, were examined by committees appointed for the purpose; and being approved, were signed by the officers of Presbytery, and returned to the congregations to which they belonged. It is hoped that the exercise of the supervisory power, which the Presbytery is bound to maintain over all the churches under its care, will tend to secure regularity and good order in the proceedings of the lower courts.

Editorial.

A NEW YEAR—1850.

In commencing the present volume of the Banner, we have dispensed with the formality of an Introduction, since the objects of the publication, and the manner in which it is designed to be conducted, may be considered sufficiently well known. We feel, however, that we ought not to allow another period of time to present itself without some serious reflections, and especially as this year commences the second half of a century. In times of old the people of God regarded the Fiftieth Year as peculiarly sacred, as the commencement of a new era. Although we live under a different dispensation, and are released from the ceremonial observances of the Mosaic law, yet we should not neglect any consideration which is calculated to promote our spiritual improvement.

If we look to the beginning of this century, we will notice a great contrast with the present time. A large part of the thickly settled regions of our country was then a wilderness, where the white man was seldom seen. The steamboat and the steamship—the railroad and the locomotive—the magnetic telegraph—and many other remarkable and very useful inventions, were unknown. The institutions of benevolence, which are now operating with so much efficiency, with hardly an exception, had then no existence. The means of obtaining knowledge were scanty and expensive; and the ordinances of religion were, comparatively, but very inadequately enjoyed. When we consider how multiplied are our blessings, we have the most abundant demonstration of the duty of gratitude to that Being who has so highly favoured us.

With the mercies we enjoy, our obligation to serve God increases. We have resources and opportunities far superior to those possessed at the commencement of this century, and certainly we should use them for the promotion of the Divine glory. We can obtain the necessities and comforts of life so much more abundantly and more cheaply, that we should contribute far more for the treasury of the Lord. We can issue and circulate the printed volume at so much less cost, that we should distribute the Word of Life, the religious tract, the book of useful information, far more widely. Distant countries have been brought so much nearer to us by the facilities of travelling, that we should send out far more missionaries. In short, our means of doing good are so much greater, that we ought to be in labours far more abundant. *The debt we owe to the past, we must pay to the future.* We should endeavour to live so much to the benefit of society, as that the progress of improvement, so far as we are concerned, may be as great in the next fifty years, as it has been in the past.

No doubt those who may live in the year 1900 will look back to the present year with feelings similar to those with which we regard the commencement of this century. Discoveries, now unthought of, will doubtless have then been made; and the condition of those who live at that time will be as superior to ours, as ours is to that of those who lived fifty years ago. Then, we may hope, the ravages of famine or pestilence, will be successfully counteracted, and health and plenty be found in every land. Then, wars, there is reason to believe, will be turned into peace, and the rights of man be acknowledged and enjoyed. Then, we trust, "the dark spirit of Slavery" will have been driven from our earth for ever, and every part of the globe will hear the joyful sound of salvation by the cross of CHRIST. Then, in a word, we may cherish the hope, the *Millennium* will have come.

Whether such expectations shall be realized, depends much on us. As we reap what others have sown, so as we labour will those who follow us derive benefit or loss. The influence of what we do may advance or may retard that period, for God has connected the fulfilment of his purpose with the employment of appropriate instrumentalities. We should feel, then, feel deeply, our *responsibility* to those who follow us. Shall we so act as that they may look back to us with regret and condemnation, as leaving them a legacy of evil, as delaying their enjoyment of promised good,—or shall we rather so labour in God's cause, as that they may regard us with grateful love, and consider us as their benefactors? Certainly every one will choose the latter, rather than the former.

BRETHREN! WRITE FOR US.

There are many in our church, both of the ministry and the laity, who hold the pens of ready writers, and who could do much good by furnishing some communications for our pages. We consider it as *unreasonable* that two or three should do all the labour of thinking and writing, while others should derive any improvement or pleasure which may thus result, as that a few persons should do all the labour of procuring food, or clothing, or any thing else necessary for subsistence, while others are fed, and clothed, and

provided for without any exertion of their own. We think it unreasonable to expect or require that Editors, especially if they have other and more important duties, should do all the writing for a periodical. In fact, it is rather their proper business simply to arrange and prepare for publication what may be furnished to them by others. We have had reason to regret that so few of the members of our church write for our pages, and we therefore speak the more plainly.

But there is another consideration, which ought not to be overlooked. What is published in the magazine or newspaper, is read by many who could never hear the voice of the person who thus addresses them: as all wish an audience when they speak, in this way the audience can be greatly multiplied. And, further, what is spoken too often perishes with the moment it was uttered; but what is printed may be preserved for years, and referred to time after time. How wise is it, then, for those who can do good by speaking, to do *more* good by writing! And are there not many who have thoughts which circumstances may prevent them from uttering with the voice, which they could make known by the printed page, to direct, to animate, to warn their fellow-men? *Brethren, write for us.* Let us receive your assistance, and you will do good and get good.

A PLEASING RESPONSE.

In our November number we called attention to the contribution made by the pupils at the Mission School at Saharanpur, to purchase a Library, expressing the hope that the suggestion of our respected Missionary, Mr. Woodside, would receive notice, and that the money would be raised *above par*, by the contributions of the friends of heathen youth. We are happy to be able to state that this appeal has had a cordial response. A remittance in money for this object is acknowledged on the cover of this number, and more, we hope, will be received. Besides this, a library of nearly two hundred volumes has been contributed by the Bible Class of the First Reformed Presbyterian Church in this city. At the close of one of its late meetings, a member of the class called attention to Mr. Woodside's letter on this subject; and it was resolved that every one connected with the class, and any others who might be disposed to unite in the good work, should contribute either such books as were indicated in the letter, or, if preferred, in money. As the result, about two hundred volumes have been collected, which, marked with the names of the donors, are to be sent to India as soon as practicable. It is hoped that some similar plan may be taken in other places, and the number of books still greatly increased. Many have works on hand which are of little value or interest to them, which would be very useful and highly prized by the youth of India; will they not send them out for this purpose? Mr. Woodside appealed especially to the congregations in Philadelphia and New York, with which he had been more intimately acquainted; but while all of these, we hope, will respond to his call, we trust that no others will disregard it. By a book thus furnished, with the donor's name recorded in it, each individual sends something to India to express his personal interest in the education of these native youth—something to testify his desire for the wel-

fare of the heathen. Too far removed to make them hear the sound of the voice, each one who sends a book can *speak to them by it*. We hope they may receive such memorials from *every one* of our readers.

THE SEMINARY.

The Sessions of the Theological Seminary were commenced at the appointed time, the first Monday of December. The following students are in attendance: Messrs. John M'Millan, G. R. M'Millan, W. S. Darragh, W. T. Wylie, S. L. Finney, Robert Patterson, R. Gaily, James S. Scott, J. M'Corckle, J. Robinson. All these have entered upon their studies with suitable diligence; and the church may reasonably cherish the hope that they will be very useful in her service, if they are spared to labour in the vineyard of the Lord. In the mean time, as so much of the welfare of every member of the church depends upon the character of the Ministry, we hope that the Seminary will not be forgotten or lightly regarded in the supplications of all who seek the good of Zion.

REFORMED PRESBYTERIAN CHURCHES IN PHILADELPHIA.

It will please our readers, we are sure, to learn, that notwithstanding the increase of Reformed Presbyterian Churches in this city, all are enjoying great prosperity. At recent communions, there were added in the Fourth Church, ten; in the Third Church, thirty-four; in the Second Church, ———; and in the First Church, forty-eight. The Fifth Church has almost completed the erection of a neat and convenient house of worship.

IRISH PRESBYTERIAN HOME MISSION.

As many of our readers contributed to this mission, whose cause was so ably presented by the Rev. Dr. Dill and Rev. J. Simpson, in their late visit to this country, and all, we are confident, feel a desire for its success, we subjoin a statement recently published of the amount of donations. In our next number we propose to publish a letter from Dr. Dill, showing the progress which has been made in evangelizing some parts of Ireland.

Amount received, \$25,747 54, of which from New York, \$8,018 48, Philadelphia, \$7,119 05, Pittsburgh, \$3,289 09, Albany, \$7,007 15.

LETTER TO REV. DR. COOKE.

In our next number we design to publish a very able Letter to Rev. Dr. Cooke, by a Friend to Reform. Dr. C. is regarded as the great bulwark of the Endowment System in the Presbyterian Church in Ireland. The writer of this letter shows, in a very able manner, the evils of that scheme, and points out the *more excellent way*. The statistics and tables of comparison which it presents, are very valuable.

MEMOIR OF REV. DR. BLACK.

In consequence of the earnest request of the family of our late beloved Father, Rev. Dr. Black, a Memoir of his Life is to be prepared by Rev. Dr. Wylie, for so many years his most intimate friend. This Memoir is to be prefixed to an Edition of Dr. Black's Sermons, which it is contemplated shortly to publish. Dr. Wylie has also been very urgently solicited to write a shorter Biography for publication in the Banner; which he has consented to do, and which will probably appear in our next number.

THE

Banner of the Covenant.

FEBRUARY, 1850.

Practical Essays.

[For the Banner of the Covenant.]

BACKSLIDING: ITS CAUSES, EVIDENCES, AND CONSEQUENCES.

The causes of backsliding.

1. A principal cause of backsliding is *the want of the grace of God*. This is the real cause in every one who draws back unto perdition. True religion has its origin in the soul, and that which does not begin there, is always false. There must be a real and radical change wrought in the heart by the Holy Ghost. And there must be *union* to Christ before the sinner can take one step in the divine life. For Christ himself says, "I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." And Paul says, "By whom also we have access by faith into this *grace wherein we stand*, and rejoice in hope of the glory of God." Rom. v. 2. And without this grace wherein the believer stands and rejoices in the hope of the glory of God, the sinner cannot persevere unto eternal life. Here then we have the real cause why professors of religion sometimes draw back unto perdition. Such persons are destitute of the grace of God, and therefore they cannot stand. Actuated by some improper motive, they make a profession of religion, and for awhile they run well. From the tenor of their lives, you would say that they were faithful followers of Christ. But they meet with some *hinderance* in the way. There is a hill of difficulty to be ascended, or perhaps they see lions in the way, and not having divine grace to strengthen and stimulate, they stop, turn, and draw back. And this is by no means strange. It is precisely what might be expected. For how can a branch live which has no real connexion with the living stock? It may have an apparent connexion, but that is not sufficient. The union must be real and radical, close and complete, in order to the existence and continuance of life. How then can a sinner live without union to Christ, the living head? It is impossible. For he is the fountain of life, and those who are not in him by a living faith, can have no spiritual life. Hence, those who draw back unto perdition, manifest that they have no real connexion with Christ, who is the life of his people. Their hearts not being established with grace, they are tossed to and fro by every wind of doctrine, and finally they make shipwreck of their faith.

2. Another cause of backsliding may be found *in the love of this present world*.

Thus Paul complains that Demas had forsaken him, having loved this present world. This Demas had once been a fellow-labourer with Paul, but from the cause which the apostle assigns, he had forsaken him. And this cause will operate upon the people of God, as well as upon false professors. In every case, the love of the world tends to produce backsliding from God. Hence the numerous faithful warnings which are found in the Christian's roll, in reference to this matter. "Know ye not that the friendship of the world is enmity with God? whosoever, therefore, will be a friend of the world is the enemy of God." "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." All these faithful and friendly warnings show us the danger of falling into a worldly spirit. And the more God's people love this world and the things of it, the less will they love God and the duties of religion. The atmosphere of this world has a strong tendency to make the Christian dull and drowsy in the Divine life. It exerts a withering and blighting influence even on the plants of righteousness. And nothing keeps them alive but the dew of Divine grace, and the warming and refreshing beams of the Sun of Righteousness. The love of the world, either in its riches, its pleasures, or its honours, will cause a man to rob God of the time which should be spent in his service. It will seriously hinder his progress in the divine life, and were he not sustained by the grace of God, it would allure him on to perdition. "No man," says our Lord, "can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." If then you would avoid backsliding from the path of duty, beware of the love of this present world. It has slain its thousands and tens of thousands. The Christian will be injured, but the false professor will be destroyed by it.

3. Another cause of backsliding, is "the offence of the cross of Christ."

"Then said Jesus to his disciples, 'If any man will come after me, let him deny himself, and take up his cross and follow me.' " "And whosoever doth not bear his cross, and come after me, cannot be my disciple." Here are the terms of discipleship in the school of Christ. All who journey to the Celestial city must go by the way of the cross, and they must be prepared to follow Christ through good and through bad report. Now there are many who, when they make a profession of religion, do not count the cost. They do not reflect that by so doing, they must forsake all to follow Christ. They do not think that they are giving themselves and all that they have to Him. They do not reflect that they must be willing to suffer even unto death for the sake of Christ, if he should call them to do so. And yet all this is implied and involved in a profession of the religion of Christ. The language of the true Christian is, "Lord, what wilt thou have me to do?" Wilt thou have me to forsake all and follow thee? Then, by thy grace assisting me, I will do it. Wilt thou have me to deny myself to all ungodliness and worldly lusts? I will strive through Christ strengthening me to do so. Wilt thou have me to suffer reproach for thy sake? With patience I will strive to bear it. Wilt thou have me to lay down

my life in defence of my testimony? "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy." Such is the meaning and import of the Christian profession. But such is not the spirit of the hypocrite, or the formalist, or the time-server, or the self-deceiver. And consequently when they meet with the cross they become offended, and they walk no more with Christ. They find that the Christian life is a matter very different from what they supposed it to be. In their estimate of it, they have been quite mistaken. They find that duties are required, which they had no notion of performing when they made a profession. And the result is, that they either neglect these duties in some measure, or they return to the world, to which they properly belong. Such are the most prevalent causes of backsliding from God.

Some of the marks or signs of backsliding.

1. We remark that it is a gradual process. It is not effected at once, but by degrees; and it generally begins by *neglect of personal religion*. By personal religion we mean the religion of the heart, consisting in close communion with God and in the enjoyment of his love. The secret duties of religion will be first neglected. Apostacy generally begins at the closet door. Secret prayer is forgotten—self-examination is neglected—the word of God is seldom read and applied—heavenly meditation on divine things is laid aside. And thus the process of backsliding from God goes on. Such was the case of the church at Ephesus, when the true and faithful Witness, after commending its labours, fidelity, and patience, added, "Nevertheless, I have somewhat against thee, because thou hast left thy first love." Such also was the case of many in the church of Sardis, when the Saviour said, "I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die." Such also, in a still more deplorable degree, was the case at Laodicea, of which he said, "Because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." In none of these cases was the form of religion laid aside, but its power and life were fast declining. The first step in apostacy is to be feared, for you cannot tell where it may end. Backsliding generally begins with the neglect of secret duties.

2. A backsliding state will manifest itself still farther by *a slighting of public ordinances*.

Christ has organized his church in our fallen world, and has given to her the ministry of reconciliation. "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers." For what purpose? "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Now the public ordinances of God's house are, or ought to be, highly esteemed by all his children. For it is in them that the bread of life is broken and dispensed for their spiritual nourishment and growth in grace. And all Christians, as new-born babes, will desire the sincere milk of the word, that they may grow thereby. Wherever, then, the ordinances are neglected, there is something wrong. That soul is backsliding from God, and it has gone back not a little when it can neglect the ordinances of God's grace. Secret backsliding in the heart and in private duties, is now openly appearing in the neglect of public ordinances. The plague in the heart has broken out, and it begins to spread. At first the backslider is absent a part of the Sabbath from the house

of God. We speak not now of those who are unavoidably detained by sickness, or by some other cause which will satisfy their conscience and their God; but of those who might be in the house of prayer if they would. The backslider, then, having neglected the worship of God on a part of the Sabbath, soon finds it easy to stay at home all the day. And having done this once, it is easier to do it a second time, and a third, and a fourth, until at length he is a stranger in the house of God. And when he does visit it, he is somewhat like Doeg, the Edomite, he is *detained* before the Lord. He is drawing back fast, and if the mercy of God prevent not, he will draw back unto *perdition*. And if he does so, it will be because his profession was false. The root of the matter was not in him, nor did he belong to Christ.

Another mark of backsliding is when the professor entirely drops his profession, and goes back to the world, out of which he had professed to come. Oh! what a sad and sorrowful scene, to behold a professed disciple of Christ going back, and walking no more with him! How dangerous is such a course to the backslider himself! How disgraceful to Christianity, and how dishonouring to Christ. “The backslider in heart shall be filled with his own ways.”

The danger to which the backslider exposes himself.

We are informed that on a certain occasion, when Belshazzar, king of Babylon, and his lords were feasting and carousing in the royal palace, “There came forth fingers of a man’s hand, and wrote over against the candlestick, upon the plaster of the king’s palace; and the king saw the part of the hand that wrote. Then the king’s countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.” Now if the Babylonian king was thus affected by a writing which, as yet, he did not understand, how much more should the backslider tremble when he reads his doom in these fearful words: “My soul shall have no pleasure in him.” Who says this? The great God, who cannot lie, and who is able to accomplish all his will. And what is the import of this expression? It implies not only that God will have no delight in the backslider, but also that he will be entirely opposed to him, and will consume him in his fierce indignation. The backslider in heart draws down upon himself the just displeasure of a righteous God; and if he draws back unto perdition, he will be a vessel of wrath, fitted by his own sinful conduct to destruction throughout eternity. And, truly, “it is a fearful thing to fall into the hands of the living God.” “For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins; but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses’ law died without mercy under two or three witnesses; of how much sorer punishment shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith He was sanctified an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord.” When the children of God stray from the path of duty, he will scourge them back again, for he loves them, and whom the Lord loveth he chasteneth. But the graceless professor will draw back until he falls into the pit of perdition, and then his doom is sealed for ever. “If any man draw back, my soul shall have no pleasure in him.”

ANSWERING OUR OWN PRAYERS.—In the vicinity of B——, lived a poor but industrious man, depending for support upon his daily labour. His wife fell sick, and not being able to hire a nurse, he was obliged to confine himself to the sick bed and the family. His means of support being cut off, he soon found himself in need. Having a wealthy neighbour near, he determined to go and ask him for two bushels of wheat, with a promise to pay as soon as his wife became so much better that he could leave her and return to his work. Accordingly he took his bag, and went to his neighbour, and arrived while the family was at morning prayer. As he sat down on the doorstep, he heard them pray very earnestly that God would clothe the naked, feed the hungry, relieve the distressed, and comfort all that mourn. The prayer concluded, the poor man stepped in and made known his business, promising to pay with the avails of his first labour. The farmer was very sorry he could not accommodate him, but he had promised to loan a large sum of money, and he had depended upon his wheat to make it out; but he presumed that neighbour —— would let him have it.

With a tearful eye and a sad heart the poor man turned away. As soon as he left the house, the farmer's little son stepped up and said, "Father, did you not pray that God would clothe the naked, feed the hungry, relieve the distressed, and comfort mourners?" "Yes; why do you ask?" "Because, father, if I had your wheat, I would answer that prayer." It is indeed pleasant to add that the Christian Father called back his suffering neighbour, and gave him as much as he needed.

Now, Christian readers, do you thus answer your own prayers?

AN OPPONENT DISARMED.—Who has not heard of John Brown of Haddington? His system of Divinity, his Dictionary of the Bible, but most of all, his Catechism, have made him widely known, especially among Presbyterians. Though advanced in after years to the post of Professor of Divinity in the Theological Seminary of the Associate Synod of Scotland, his greatness was not so generally acknowledged in his early ministry.

His first call, while yet a licentiate, was to the church in Haddington. It was opposed by a minority of one, but as is sometimes the case, that one was a host in himself. His station and influence made him an object of fear to the majority, who anticipated trouble from him in the settlement of Mr. Brown.

Previous, however, to the ordination, the young preacher was providentially brought in the way of his formidable opponent. Nothing daunted or disturbed, he took him by the hand, and the following dialogue ensued:—

Brown. Pray tell me, Mr. Stuart, what you have against me?

Stuart. I'll be as frank as yourself, Mr. Brown; and must say I have a very strong reason for voting against you; and it is just this,—I don't think you a good preacher.

Brown. Ah! so I thought: but, my dear sir, you and I are perfectly agreed in this matter. I know it as well as you do; but the people, you see, differ from us both. Now where is the use of setting up our opinions and our views against those of the whole parish?

A pause—and then a hearty laugh succeeded, and Mr. Stuart, with a hearty shake of the hand, responded: "I begin to be of your opinion, Mr. Brown; you shall find in me, henceforward, not an opposer, but a faithful friend."

And so it proved. Mr. Brown, from that period, had no warmer friend in the parish.

Theological Discussions.

[For the Banner of the Covenant.]

THE RELATION OF BAPTIZED CHILDREN TO THE CHURCH.

The promise made to believers is not only to themselves, but also to their seed;* and the apostle represents the offspring, even when only one of the parents is a professor of religion, as being "holy."† "Children are," especially, "the heritage of the Lord."‡ They are, in a peculiar manner, Christ's *lambs*.§ Membership in the church may be considered as the birthright of the children of believers. As the children of citizens are regarded as citizens by the fact of their birth, and need not to pass through the course of naturalization required in the case of foreigners, but, whenever it is supposed they have become competent, are admitted to the exercise of all the privileges of citizenship, so the children of professing Christians are members of the church. Under the Mosaic dispensation they were so regarded, and the divine warrant for so viewing them has never been revoked. It would matter but little were the New Testament silent on the subject, since no law was needed to admit them to the church, as they were already included within it; and in divine as well as human legislation, a law unrepealed remains binding, unless it ceases necessarily, or by its own limitation. It would, indeed, be quite opposed to the whole spirit of the gospel dispensation, which is designed to enlarge the boundaries of the church, to cut off and eject from it the larger part of its members, and that part one so dear and interesting. Those who were so reluctant to abandon other institutions of the law of Moses, would certainly not have been silent had so great a change as this been made, yet we hear no expressions of any dissatisfaction in regard to this subject, showing that there was no such alteration.

We are aware that it is said faith is essential to baptism. "If thou believest with all thy heart, thou mayest be baptized," was the declaration of Philip to the Ethiopian eunuch. "He that believeth, and is baptized, shall be saved," is the language of our Saviour himself. But is not *faith* made as essential to *salvation*, as it is to *baptism*? If infants cannot be *baptized*, because they cannot exercise faith, they cannot be *saved*, because they cannot exercise it: "he that believeth not, shall be damned." Such passages necessarily refer only to those who can exercise faith, and not to infants, who may be considered as incompetent to do so. If *infants* cannot be baptized for want of faith, they surely cannot be *saved* for want of it; and the same reasoning which would deprive them of this seal of membership in the church, would consign them all to the place of unending and unutterable woe. If it be admitted that they may be purified from their original sin, may be in union to the Lord Jesus Christ, may be perfectly sanctified by his Holy Spirit, and may be admitted to his heavenly kingdom, we do not see how any one can reasonably forbid that the sacramental rite which represents, seals, and applies these blessings of the covenant of grace, can be denied to them.

Children being members of the church are,

1. *Under her protection*; and this is no imaginary, or trifling blessing. When Satan said that God had set a hedge around his servant

* Acts ii. 39.

† 1 Cor. vii. 14.

‡ Ps. cxxvii. 3.

§ John xxi. 16.

Job, so that he could not do him the least injury without God's express permission, he recognised the truth that the saints are especially under the divine protection. God is "a wall of fire around his Zion." He gives his angels charge concerning all his people. In a way most gracious, although now inscrutable, he watches over them day and night, lest any hurt them. And, besides this, those who are in the church are especially the objects of the intercession of the Great High Priest of our profession; they have more of the operations of the Holy Spirit of God; they have the benefit in a higher degree of the ordinances of divine grace, and they are associated more intimately with "the excellent of the earth." Thus, as in the church, they are under an influence which tends to guard them from their great enemies, the devil, the world, and the flesh. This protection the children of the church undoubtedly enjoy.

2. They are *under her instruction*. As the rest of the flock, they are entitled to receive their portion of spiritual food in due season; the Great Head of the Christian household provides the milk for babes. They are to be instructed in public and in private, by the ministers, the elders, the Sabbath school teachers, their parents, and relatives and friends—all this is their right as the members of the church; to neglect them in the distribution of the bread of life is most cruel and most culpable.

3. They are *under her government*. This is designed to reclaim them from the ways of sin, and to guide them in the path of duty. It is not *harsh*, and *arbitrary*, and *tyrannical*, but *rational*, *affectionate*, *parental*. Children are proper subjects of church discipline, which, however, is of course to be administered in such a way as is suited to their age and character. Under the Mosaic law, the stubborn, rebellious child was to be brought to the elders of the city, (Deut. xxi. 19,) when remonstrances and chastisements by his parents had failed to reform him, and was to receive public punishment, even death itself, when regarded as absolutely incorrigible. It is true the injunction contained in the passage quoted is not in the letter binding upon us, being one of the *judicial* laws which expired with the dispensation to which it belonged, but yet the *principle* on which it rests is immutable, and it suggests to us that not only should the civil power sustain and enforce parental discipline, but that ecclesiastical courts also should pay attention to it. This we believe would often do much to save the wayward and unruly child. When the admonition and correction of parents had failed to reclaim him, he might be brought before the assembled elders, and seriously and affectionately warned of his sin and danger, and entreated and *commanded* in the awful name of the Father, the Son, and the Holy Ghost, whose name had been named upon him in his baptismal covenant, to abandon his course of ruin, and return to the path of duty. As the members of the church, children are subject to its discipline, and the proper exercise of that discipline, as an ordinance of God, we may be sure would be accompanied by his blessing.

As baptized children are members of the church, they are entitled, when they arrive at a proper age, upon profession of their faith, to sit down at the Lord's table, and to enjoy the full privileges of the citizens of Zion. They are to be taken from the nursery, and to be permitted to sit at the same table as their parents, and their elder brethren or sisters. And it is their *duty* to avail themselves of this valuable pri-

vilege. They stand in a very different relation to the church from that in which unbaptized children are found. For them not to come forward, is not so much standing aloof as it is going back; it is not so much refusing to enlist under the banner of the Lord Jesus, as it is deserting his standard; it is not so much delaying to acknowledge him as their Saviour, as it is renouncing his covenant. Would any one shudder to make a renunciation of Christ and his redemption? then let the question be considered if baptized children are not doing this, if when the proper time has arrived, they refuse to ratify and renew their baptismal engagements. These they are firmly bound by, and not to fulfil them is to break them. Nor let it be supposed that they are placed thus in an unfair position, which deprives them of their personal liberty, and takes an advantage of them. On the contrary, baptism has bound them only to what is always and necessarily right, and to which therefore they are always and necessarily bound, whether they acknowledge it or not. The only liberty of which it could be supposed to deprive, is a liberty which none possess, the liberty to *sin*. The obligation under which it places them, is an obligation to serve God, fully and for ever. It is right, it is safe, it is happy, to be bound in this manner, to be thus placed under the special care of the Divine Saviour—and they should feel truly thankful that when unable to secure such an advantage by their own personal act, they had others to engage for them, and thus dedicate them unto God. But it may be said that perhaps they may not be truly regenerated persons—that they may not have satisfactory evidence of a renewed and sanctified heart—that they are not such persons as may worthily partake of the Lord's supper. To this we would simply say, they *ought to be* such persons: it is their sin, certainly, if they are not; it cannot justify them, or excuse them. It is their duty to seek for the preparation which is needed, and we are sure the very fact that they were bound to perform an act for which it was essentially needed, would lead many of them to such exercises of soul as under the direction and by the blessing of the Holy Spirit might result in their conversion unto God. The pernicious idea prevails in the minds of many youth, that it is purely optional whether or not they make a profession of religion, and that if they are not converted they are excusable; but were they to consider that they are bound by the most solemn obligations to avouch the Lord to be their God, and that in order to do this aright, they must possess a regenerated nature, we think the influence upon their minds would be most favourable to leading them to seek for the renewing of the Holy Ghost, the “cleansing virtue of the blood of Christ.”

This subject is one of deep interest, we hope it may be seriously considered, and that the church may be led to feel and to perform her duty to her baptized children.

THE MISTAKEN DOCTOR.

The following anecdote is a striking illustration of an important truth, viz., that something more than *repentance and reformation* is necessary to satisfy divine justice. We have often thought that if the principles on which men act in the ordinary affairs of life were applied to their spiritual interests, there would be fewer heresies and practical errors. But alas! “the children of this world are indeed wiser in their generation than the children of light!”—ED.

A lady, being visited with a violent disorder, was under the necessity of

applying for medical assistance. Her doctor, being a gentleman of great latitude in his religious sentiments, endeavoured, in the course of his attendance, to persuade his patient to adopt his creed, as well as to take his medicines. He frequently insisted, with a considerable degree of dogmatism, that *repentance* and *reformation* were all that either God or man could require of us, and that consequently there was no necessity for an atonement, by the suffering of the Son of God. As this was a doctrine the lady did not believe, she contented herself with following his medical prescriptions, without embracing his religious, or rather irreligious creed. On her recovery she forwarded a note to the doctor, desiring the favour of his company to tea when it suited his convenience, and requested him to make out his bill. In a short time he made his visit, and the tea table being removed, she addressed him as follows: "My long illness has occasioned you a number of journeys, and I suppose, doctor, you have procured my medicines at considerable expense." The doctor acknowledged that "good drugs were not to be obtained but at a very high price." Upon which she replied, "I am sorry that I have put you to so much labour and expense, and also promise, that on my future indisposition, I will never trouble you again. So you see that I both *repent* and *reform*, and that is all that you require." The doctor immediately, shrugging up his shoulders, exclaimed, "That will not do for me."—*The words of the wise are as goads.* Eccles. xii. 11.

FATHER HAYNES AND THE UNIVERSALIST.

A Universalist preacher, who prided himself on his ability to propound perplexing questions to orthodox ministers, had sought an interview with the Rev. Lemuel Haynes. Upon being introduced, Mr. Haynes said, somewhat abruptly, "You are the man who teaches that men may swear, steal, get drunk, and do all other like things, and yet go to heaven, a'n't you?" "By no means," replied the preacher, "I teach no such thing." "Well, you *believe* it, don't you?" rejoined Mr. Haynes. The man could not say "No," and there the debate ended.

[For the Banner of the Covenant.]

Obituary.

Died, on Sabbath, Nov. 25th, in the 81st year of his age, Mr. WILLIAM BROWN, for more than forty years a ruling elder in the Reformed Presbyterian Church. For a number of years Mr. B. resided in the city of Schenectady, discharged his office there, and was universally recognised as the firm, active, and liberal friend of the cause which he had espoused. For some time prior to his death, he was an inhabitant of New York, and in communion with the church under the pastoral care of Rev. Dr. McLeod. In comfortable worldly circumstances, and surrounded by a Christian household, all of whose members are followers of Jesus Christ, he lived above the world, and had his conversation in heaven. The worship of the family, the prayer meeting, and the public sanctuary, were his delight; and few knew better how to appreciate the doctrinal lecture or experimental discourse from the pulpit. He loved the truth, and was sanctified by its power. Mr. Brown was an active, as well as intelligent Christian, and it was his habitual endeavour to do good to all men, as he had opportunity. He sought out and relieved the sick and afflicted. He carried the Bible to those whom he found destitute. He brought inquirers to the house of God, and he distributed, at his leisure, the religious tract, even when fourscore years of age. Thus "he walked with God," and it might almost be added as of Enoch of old, "he was not, for God took him." His departure was as near a translation, without tasting of death, as man seems to be capable of, without a miracle of divine mercy. On the morning on which he died, he repaired as usual to the sanctuary. His pastor saw him in his wonted place, as he discoursed from the words recorded in Exodus xxiv. 11: "They saw God, and did eat and drink." He had been listening with marked attention, when, experiencing a sensation of faintness, he rose, as the discourse was concluding, and slowly left the place of

worship. He passed along a short distance towards his own home, and feeling overcome, he was assisted into the house of a physician, who was himself at hand. Sitting down upon a chair, he announced his name and place of residence, and almost immediately expired. He fell asleep in Jesus. From the sanctuary below, he passed at once into the sanctuary above. And he has hardly ceased to sing the praises of redeeming love in the assembly of the saints on earth, until he is called to join in the celestial anthem of the spirits around the throne. The body is left behind, but the soul has gone over Jordan dry shod. The land of promise is entered, and death is swallowed up in victory.

How delightful such a death! It is a special honour to him who experiences it, and a strong encouragement to survivors who are endeavouring to walk more "by faith than by sight." But to make such a death desirable, it must be in connexion with a life of marked and undoubted piety—the issue of a holy walk, the coming home of the "shock of corn ripe in his season." The departure of such men from the church militant, as William Brown, cannot but be matter of deep regret to those who remain, and are made to feel that so much of the Spirit of God as inhabits such a renewed heart, is removed from earth. May we not, however, entertain the hope, that God usually makes up, in the increased holiness to which surviving Christians are stimulated by the dispensation, the loss immediately experienced by such bereavements.

Another staunch, intelligent, uncompromising Covenanter of the Old School is gone in the departure of our venerable friend. This class of men is becoming scarce every day, and though they are entering into their rest, we cannot part with them without emotion. But God reigns. Men die, but truth is immortal. Men change, but principles are permanent, and that which is permanent and immortal must ultimately triumph. N.

Died, on the morning of Thursday, 13th December, 1849, John Niel, third son of Rev. Dr. M'Leod, of New York, aged seven years and six months. A gentle, amiable, and docile child; he was just beginning to develop a fine mind, and present very encouraging promise of future usefulness. A sudden illness cut him down in six days, but his general character, and last exercises have left to his mourning parents and friends a most comforting hope, that he died trusting in the "good Shepherd who gathers the lambs with his arm, and carries them in his bosom." To Him, in his last moments, he commended his soul.

Anti-Slavery.

JOHN QUINCY ADAMS ON SLAVERY.—We make the following extract from a passage in the Diary of John Quincy Adams, recently published, by Mr. Charles Francis Adams, in the New York Evening Post.

"It is among the evils of Slavery, that it taints the very sources of moral principle. It establishes false estimates of virtue and vice; for what can be more false and heartless than this doctrine, which makes the first and holiest rights of humanity to depend upon the colour of the skin? It perverts human reason, and induces men endowed with logical powers to maintain that Slavery is sanctioned by the Christian religion; that slaves are happy and contented in their condition; that between master and slave there are ties of mutual attachment and affection; that the virtues of the master are refined and exalted by the degradation of the slave, while at the same time they vent execrations upon the slave-trade, curse Britain for having given them slaves, burn at the stake negroes convicted of crimes, for the terror of the example, and writhe in agonies of fear at the very mention of human rights as applicable to men of colour. The impression produced upon my mind by the progress of this discussion is, that the bargain between Freedom and Slavery, contained in the Constitution of the United States, is morally and politically vicious, inconsistent with the principles upon which alone our revolution can be justified; cruel and oppressive, by riveting the chains of Slavery, by pledging the faith of freedom to maintain and perpetuate the tyranny of the master; and grossly unequal and impolitic, by admitting that slaves are at once enemies to be kept in subjection, property to be secured or restored to their owners, and persons not to be represented themselves, but for whom their masters are privileged with nearly a double share of representation. The consequence has been that this slave representation has governed the Union. Benjamin, portioned above his brethren, has ravened as a wolf; in the morning he has

devoured the prey, and at night he has divided the spoil. It would be no difficult matter to prove, by reviewing the history of the Union under this Constitution, that almost every thing which has contributed to the honour and welfare of the nation has been accomplished in despite of them or forced upon them, and that every thing unpropitious and dishonourable, including the blunders and follies of their adversaries, may be traced to them."

INSTRUCTION OF SLAVES.—Resolutions have been introduced into the legislature of Georgia, prohibiting religious meetings among the slaves, unless white persons are present to superintend and direct them. Also, forbidding the licensing of slaves as preachers in Putnam county, which may be extended to the whole state. We hope the religious feeling of the legislature will reject all such measures.

A bill has been introduced into the legislature of South Carolina, imposing a fine of \$1000 and twelve months' imprisonment, upon any postmaster who shall knowingly deliver to any person any written or printed paper, or picture, drawing, or engraving, calculated to disturb the peace of the people in relation to the slave population thereof. This of course will amount to nothing, as the postmaster has no discretion in the matter.

For the Young.

THE LITTLE GIRL AND THE OLD WOMAN IN THE HOSPITAL.

MARY JANE GRAHAM was born in London, April 11, 1803. Her father was engaged in a respectable business, from which he retired a few years before his daughter's death (and chiefly from regard to her delicate health,) to the village of Stoke Fleming, near Dartmouth, Devon. She appears to have been the subject of early religious convictions. At the age of seven she had acquired those habits of secret prayer, which may be considered a favourable mark of Divine influence upon her soul. But we will give the history of this era of her life in her own words. To a friend, who had evinced some incredulity of the genuineness or permanency of early impressions of religion, she thus writes.

March 20, 1827.

'You appear, my dear friend, to think very early piety too wonderful a thing to be true. It is wonderful—so wonderful—that, when David was contemplating the starry firmament, he was drawn for a moment from his meditation on the wonders he there beheld, by the still greater wonder of "God's ordaining strength out of the mouths of babes and sucklings." Psalm viii. 1—4. But David's wonder and yours were of a very different nature—he wondered and adored. Jesus too—that "man of sorrows"—once "rejoiced in spirit," because God "had hid these things from the wise and prudent, and revealed them unto babes. Even, so Father; for so it seemed good in thy sight." Luke x. 21. This, though not the direct, is an inclusive meaning of the declaration. 'Even so, Lord Jesus; in thy rejoicing will I too rejoice; let the world think me a fool, or an enthusiast, or beside myself, as they thought Thee.' The story of 'Little Henry and his Bearer,' to which I believe you allude, I have been assured by Miss —, is every word of it true. Do not then bring upon yourself the dreadful sin of limiting the power of the Holy One of Israel. Jesus has said, "Suffer little children to come;" Mark x. 14—and they will come, if He calls them. As facts are the strongest of all truths, bear with me a little longer, while I tell you briefly the history of a child, for the truth of which I can vouch. I knew a little girl, about sixteen years and a half ago. She was much like other children, as full of sin and vanity as ever she could hold; and her parents had not as yet taken much pains to talk to her about religion. So she went on in the way of her own evil heart, and thought herself a very good little girl, because she said her prayers every night and morning, and was not more passionate, wilful and perverse, than most of her young companions. The God of love did not think this sinful child too young to learn of Jesus. He so ordered it about the time I am speaking of, when she was just seven years old, that she was led by a pious servant into some alms-houses belonging to Rowland Hill, who had just been preaching at them. The servant and an aged woman entered into a long conversation together, to which the little girl listened, and wondered what could make them like to talk about such things. But at the close of it, the old woman took the child affectionately by the hand, and said to her—'My dear child, make the Lord Jesus your friend now that you are so young; and when you come to be as old as I am, He'll

never leave you nor forsake you.' God the Spirit sent these simple words to the poor sinful child's heart. She walked home in silence by her nurse's side, thinking how she could get Jesus to be her friend. Then she remembered how often she had slighted this dear Saviour; how she had read of Him in the Bible, and been wearied of the subject; how she had heard the minister preach Jesus, and wished the long dry sermon over; how she had said prayers to Him without minding what she said; how she had passed days, weeks, and months, without thinking of Him; how she had loved her play, her books, and her toys and her play-fellows—all, all, better than Jesus. Then the Holy Spirit convinced her of sin. She saw that no one good thing dwelt in her, and that she deserved to be cast away from God for ever. Would Jesus love her now? Would he ever forgive her? She feared not; but she would try. She would make herself very good, and then, perhaps, Jesus would be her friend. But the more this little girl tried to be good, the more her naughty heart got the better of her; for she was trying in her own strength. She was led to give up trying in that way; and many long nights did she spend in praying "with strong crying and tears" to Jesus, that He would teach her how to get her sins pardoned, and make her fit to have Him for her friend. Let me mention it for the encouragement of those who seek Jesus, that He did not disdain to listen to the prayers of this little child. He put it into her heart to read the Bible, of which, though she understood not all, yet she gathered enough to give her some comfort. One day her attention was fixed on these words—"The Lamb of God which taketh away the sin of the world." John i. 29. Now something that could take away sin, was just what this little girl wanted; and she asked her father to tell her who this Lamb of God was. He explained the precious verse. But who can describe the raptures which filled the bosom of this little child, when made to comprehend, that the "blood of Jesus cleanseth from all sin." 1 Cor. i. 27. Now she fled to Jesus indeed. Now she knew that He had loved her, and given himself for her; now the Spirit of God, who often "chooseth the weak and foolish things of the world, to confound the wise and mighty," "shed abroad the love of God in the heart," Rom. v. 5, of a weak and foolish child, and "filled her with peace and joy in believing." Rom. xv. 13. She had no one whom she could talk to of these things. But she held sweet converse with her reconciled God and Father; and gladly would she have quitted this life to go and dwell with Jesus. Since then she has spent nearly seventeen years of mingled happiness and pain. But she has had Jesus for her friend; and He never has, nor never will forsake her. Heb. xiii. 5. She has forsaken Him more than once for a season, and turned to follow the vain things of the world. But her Shepherd's eye has been over her in her wanderings, and He has never suffered her quite to depart from Him. To this day her vain and treacherous heart is continually leading her to provoke her heavenly Friend. He "visits her transgressions with the rod, and her iniquity with stripes," but He has sworn never to "take His loving-kindness from her, nor to suffer His faithfulness to fail." Psalm lxxxix. 32, 33. She is constrained to acknowledge, that during all this time she has never done one thing that could merit God's favour. Free grace, free mercy, are all her song: "It is of the Lord's mercy she has not long ago been consumed." Lam. iii. 22. She is quite sure she could never have changed her own heart. No; God has begun the good work in her, and He must carry it on; and from first to last, let glory be ascribed to Him, and let her take shame and confusion to herself. At this moment she desires to live, if she may be made the means of converting one sinner to Jesus; but if not, she would rather "depart and be with Christ, which is far better." She is far from despising earthly blessings. Every morsel she puts in her mouth, the very air she breathes, is made sweet and refreshing by the loving hand that sends it. Once there was a curse on all her earthly blessings. But now "Christ hath redeemed her from the curse of the law, being made a curse for her." Gal. iii. 13. She would give it as her living experience, and leave it when she goes hence as her dying testimony, that there is nothing worth living for except to know Him, and see others come to Him, and wash their guilty souls in the blood of the Lamb. God has given her the blessing of seeing a happy change take place in some of the dear companions of her childhood and youth. She waits upon Him for the salvation of the rest; and there is no one, whom she longs after more ardently in the Lord, than that dear and valued friend of her early days, to whom this letter is addressed; and to whom she wishes every spiritual blessing, that God the Father, God the Son, God the Holy Ghost, can bestow now and for evermore! Amen and Amen."

The Sabbath School.

THE TEACHER IN HIS CLOSET.—"Enter into thy Closet."—"The teacher in his closet!" What precious thoughts this little title suggests. "Enter into thy closet, and when thou hast shut thy door, pray to thy Father, which is in secret; and thy Father, which seeth in secret, shall reward thee openly." Delightful promise.

Oh! brother, sister, Christian fellow-labourer, whoever thou art that readest these words, take courage; let not thine heart be troubled, neither let it be afraid. Thy Father seeth thee; he waiteth to receive thy prayer. Enter into thy closet; shut out the world and worldly thoughts; pour forth thy sorrows, and doubt not thou shalt be comforted.

Are thy abilities small, and dost thou fear thou art of no use? Remember that the work of conversion is the Lord's. Thou art but his instrument; a weak one it may be, but He maketh the weakness of man to work mighty things. Ask of Him, and He will give thee understanding. "Delight thyself in the Lord, and He shall give thee the desires of thine heart." Is thy learning great? thine intellect powerful?—then great is thy need of the closet. Beware lest thou depend upon thyself; lean not on thine own understanding. Enter into thy closet; forget thy learning, thy intellect; and, lowly kneeling at the throne of grace, prefer thy prayer for deep humility.

Art thou disheartened because thou labourest much and seest no fruit? Be not disheartened; it is God's work, and in due time thou shalt reap if thou faint not.

It may be, that thou hast not sought a blessing from that source whence only thou hast a right to expect it.

Hast thou entered into thy closet, and prayed to the Lord of the harvest to bless the seed thou hast sown? No! Then how canst thou expect to see the seed spring up and bear fruit? Let patience have her perfect work: fear not; in his own good time God will bless thy labour of love.

Poetry.

WE feel much pleasure in calling the attention of our readers to the following truly beautiful sonnets, by our friend, Mr. W. Alexander, the author of the *Christiad*. They are taken from the *Lady's Book*, the proprietor of which has secured Mr. A. as a regular contributor.

WINTER.

Lo! in his storm-borne car riding sublime,
Stern Winter comes, to chill the hearts of all—
His giant arm bears from the Polar clime
An avalanche of snows. * His carnival
He holds where wild tempestuous darkness reigns.
He breathes, and icy fetters bind the seas;
"He showers his frost like ashes o'er the plains;"
Shrouding in icicles the leafless trees;
His temple is where raging storms invade;
Where whirlwind rushes from his icy caves;
His throne is on the roaring waters made,
Where demon Danger madly rules the waves.
Thus death's sad winter comes—man wakes no more,
Till the loud trump of God tells time is o'er.

THE following sonnet has reference to a sister of the author, who was carried away at the early age of fifteen. Her amiableness of disposition seemed to be the result, and, therefore, the evidence of a renewed heart, and has led those who cherish her memory, to feel satisfied that she has gone "to be with CHRIST."

THE DYING CONSUMPTIVE.

Now Spring returns, but never more returns
The health, that I in other years have known;

In my sad heart Hope's dying taper burns,
 Joy, youth and happiness for ever flown—
 Farewell! ye flowers! that often in my way,
 I've sought to pluck, and thought too sweet to die;
 Farewell! ye fields! where I was wont to stray;
 And evening zephyrs—which responsive sigh—
 As a pale ghost, which in some lonesome shade,
 Oft wanders silently where shadows dwell;
 So, in Consumption's livery arrayed,
 Have I oft wandered till the night-dews fell;
 Now on my death-couch droops my weary head;
 And the winged moments, soon, shall count me with the dead.

Miscellaneous.

A LETTER TO THE REV. HENRY COOKE, D. D. LL. D., ON THE PRESENT
 CRISIS OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH
 IN IRELAND. BY A FRIEND TO REFORM. 2ND OCTOBER, 1849.

"The silver is mine, and the gold is mine, saith the Lord of Hosts."—Haggai ii. 8.

"The labourer is worthy of his reward."—1 Timothy, v. 8.

REV. AND DEAR DOCTOR.—The present condition of the General Assembly of the Presbyterian Church of Ireland, of which you are so distinguished a minister, is, in my mind, peculiarly interesting and important. This impression is so deep-seated in my mind, that I think it a sufficient apology for the freedom I now take in addressing you.

Your conduct in connexion with the Synod of Ulster, as an Ecclesiastical Reformer at a well-known crisis, was such as to excite feelings of exultation in the breast of every genuine Presbyterian, and to furnish cause of gratitude to the Head of the Church, for raising up such a champion for the vindication of some of the most important doctrines of our common Christianity.

That was a critical and eventful period in the history of Presbyterianism in this country; but under the guidance of Him, who protected His ancient Israel with a pillar of cloud by day, and a pillar of fire by night, in their wilderness journey, and who is still the Chief Shepherd of His people, you were qualified, and trained for the work, and sustained in the conflict, and not consulting "with flesh and blood," but following the directions of the Scriptures of truth, and the leadings of Providence, you were eminently instrumental in achieving a glorious emancipation for the Presbyterian Church in Ireland. What an honour conferred by the Redeemer upon one of His servants! What cause for gratitude, that on such emergencies, and for encountering such difficulties, He has chosen vessels to bear His name!

It appears to me that another eventful crisis has, in the good Providence of God, now arrived in connexion with the welfare of the same Ecclesiastical body, now augmented by its union with another section of the Presbyterian Church, and denominated the General Assembly. I refer to the *financial difficulties*.

The separation of the dead from the living body naturally led to a great manifestation of life and energy, which appeared in her Church Extension, and Home, Foreign and Jewish missions; but these noble schemes wanted, to a considerable degree, one important element for gradual progression and ultimate success—namely, the hearty co-operation

tion of the members of the Church. Is it not a well known fact, that, while a large proportion of the ministers are active and devoted, they have not been generally able to secure the *confidence* and *co-operation* of the members of their respective congregations? Now what is the result? Difficulties present themselves at every step—obstacles almost insurmountable lie strewed in the path; and if the causes producing these evils be not soon removed, failure to a great extent must be the consequence.

The result of the failure of the Potato crop was, no doubt, partly the means of hastening this crisis; but other causes were in operation before the failure took place, and would ultimately have conducted to a similar end, though it might be with more fatal effects, as the moral and religious strength of the people would, in all probability, have been more weakened and less capable of bearing a shock.

How are the financial difficulties to be grappled with? How is the zealous co-operation of the members of the Church to be called into operation? How is the General Assembly to be so situated, as that she may fulfil, what I conceive to be her legitimate mission—the Evangelization of Ireland?

1st.—*By refusing to receive any money from our Government for the support of her ministers.* This does not interfere with the question of Establishments, as the payment of the ministers of religion by the State does not, in my opinion, and in the opinion of some eminent advocates of Establishments, form a *necessary* part of that subject. But the leaders of all the political parties in this country are so corrupt, (and none more so than the party at present in power,) that their primary object seems to be to rule by patronage and bribery; and therefore I think it is essential to the intellectual, moral, and spiritual independence of a Christian body to partake of none of their bounties.

If the ministers of the Assembly would pursue this course, they would at once establish themselves in the esteem and confidence of the *people*, demonstrate that they have faith in the great Scriptural principle:—"Even so hath the Lord ORDAINED, that they which preach the Gospel should live OF THE GOSPEL," and thus employ a lever of truth, that would elevate the members of the Church to such a point of Christian liberality, as should astonish and gratify the friends of the Redeemer, and cause His Gospel to have free course and be glorified, in this oppressed land. If this step be taken, and the grounds upon which it is done clearly and forcibly stated, and the necessary organization, as a substitute, put into active and energetic operation, the movement will cause the Assembly to surpass in moral grandeur, and in intellectual and religious influence, what she is at present, as far as the *Free Church* surpasses the *Established Church* of Scotland, in every thing that is self-sacrificing, morally ennobling and spiritually regenerating. This step is, in my opinion, necessary, if the Assembly would even maintain her present sphere of usefulness, and much more necessary if she would make progression. It would, I freely admit, be cutting boldly—reforming unflinchingly; but if not taken, all other attempts wanting this, to preserve and invigorate what is good of the present machinery, and to regenerate our land by a *free* and *full* Gospel, will be mere tinkering, and end in defeat. This truth is established, to a considerable extent, by the facts that the address of the

Assembly on the subject of an increased stipend for her ministers, and the efforts of her Presbyteries on the same subject, have all proved abortive, and in my opinion, ever will, until the ministers themselves prove to the members of the Church, by their conduct, that they have *faith* in that important ORDINANCE of our Lord Jesus Christ to which I have already referred.

The importance of adopting the course here suggested is increased by the consideration, that our ANTICHRISTIAN Government is determined to endow the Roman Catholic priesthood of Ireland.

With the Government it is only a question of time; it is waiting until circumstances are more favourable to its adoption. In the mean time the bishops of the Church of Rome have protested against it, with the view, no doubt, of *raising their price*.

Should Providence continue to blight the staple food of this land, and the Assembly persevere in her *present financial* mode of raising funds, the former circumstance reducing the means and energy of the people, and necessitating the Assembly to make further applications to the Government for additional *Regium Donum*, or to *relax* the law requiring each congregation, organized since 1838, (or after a certain date,) to raise £35, in order to entitle them to the present endowment; in either case, increasing the Government influence over the Assembly, and weakening the political and moral power of the Assembly with the Government to a corresponding extent, and her moral and religious influence with her members. Under these circumstances, will not the Assembly be the BRIDGE that will enable the Government to pass over to endow and to perpetuate Popery in this unfortunate country, and render the evangelization of Ireland, humanly speaking, hopeless? Will not these abuses, and those inseparable from them—the *corruption* of the Government—the *injustice* and *oppression* of the nobility and gentry, and the *venality* of the priesthood and clergy of the Churches of England, Rome, and Scotland, in Ireland, invoke in time the *spirit* of the French revolution to take wild revenge on those enemies of our country?—“*Attempt* great things for God, *expect* great things from God,” and God will *accomplish* great things for the Assembly.

2d.—*By organizing a COMMON FUND for the support of the ministers at home and abroad*, to be superintended by a General Committee of your greatest and best men; to be wrought out in each congregation by a committee of the most active and devoted young men, with the necessary staff of efficient officers.

Having received some time ago, a copy of the general directions for managing a fund of this kind, in connexion with the Eastern Reformed Presbyterian Church, I submit them as containing the *spirit* of what I would recommend:—

“GENERAL DIRECTIONS FOR THE MANAGEMENT OF THE SUSTENTATION FUND IN THE CONGREGATIONS OF THE EASTERN REFORMED PRESBYTERIAN CHURCH.

“1. Let each Congregation appoint one or two of its members to form a General Committee, whose business it shall be to direct and superintend this fund for the *support* and *EXTENSION* of the Church.

“2. Let each Congregation have a Committee, with a Secretary, and Treasurer, whose SPECIAL business it will be to attend to the *successful working* of this Fund within the bounds of the Congregation.

“3. Let each Society have, at least, one of its number a member of this

Committee, who shall be charged with the *responsibility* of seeing that *every family* in his *Society* be *regularly* visited.

"4. Let each member of Committee have as many Collectors associated with him, as may be required for *overtaking thoroughly* the whole Society, so that none may be tempted to perform their visits irregularly from having too much to do.

"5. Let the divisions of the Society for each Collector be small and *easily managed*.

"6. Let each Collector have a card, with the names of the Members of the Society to be called upon, supplied to him by a Member of the Committee for that Society. Collectors should also be encouraged to call upon *evangelical Christians* of other denominations, in their district, for subscriptions or donations.

"7. Let each Member of Committee have a book in which he shall enter the name of *EVERY COMMUNICANT* and *contributor* within his district, and the amount contributed from time to time.

"8. Let the Treasurer keep a register, into which he shall transcribe the names of all the parties contained in the book of each Member of Committee, entering, after the name of each Contributor, the payment made to the Fund—this register being so constructed as not to require the names to be entered oftener than once a year, the Treasurer being only required to fillup the column with the sum contributed by each. Also, a cash book, to be kept agreeably to the directions contained in it.

"9. Let the Committee meet, if practicable, once a month, at least *REGULARLY ONCE A QUARTER*, and from the returns made by each Member, let a Report be prepared and read. The Members of the Congregation, especially the *young*, should be encouraged to attend; addresses should be delivered by the Pastor, some of the Ruling Elders, and other leading friends of the Congregation; and a copy of the Report should be sent to the Clerk of the Presbytery with which the Congregation is connected.

"10. Let the Treasurer regularly, once a quarter, remit to the Treasurer of the General Committee, the amount collected for this Fund, with a list of the name and amount of each contributor.

"11. Let the Pastor, Ruling Elders, Member of the General Committee, and Collectors, be *ex officio* Members of the Congregational Committee for this Fund.

"12. Let all *official documents* be signed by the Congregational Secretary, Treasurer, and Member of the General Committee.

"13. Let the Elders, Members of Committee, and Collectors have their minds deeply impressed with the consideration, that as *all* the members of the Church have a *personal* interest in her prosperity, it is of incalculable importance that all should be *personal contributors*:—

"1st. That *each* member of the Church should contribute *something*, however trifling in amount.—Mark xii. 43, 44.

"2d. That all should give as God may *prosper* them.—Deut. xvi. 17; 2 Cor. viii. 12.

"3d. That the amount contributed should be given with a *willing mind*.—2 Cor. ix. 7.

"14. Let *each* do his duty *steadily, systematically, and prayerfully*; let him do what he *can* and what he *ought*, and the result will be beyond the most sanguine expectations."

(To be continued.)

PROGRESS OF THE CONNAUGHT MISSION.

By the following letter from Dr. Dill, dated October 11th, 1849, and published in the Missionary Herald of the Irish Presbyterian Church, our readers will ascertain the encouraging results of the efforts made for the evangeliza-

tion of Roman Catholic Ireland. Another interesting letter to the Treasurer of our Board has been put into our hands, since the one we now publish was set up. Some extracts from it will be given in our next.

Miltown, County Kerry, 15th October, 1849.

DEAR SIR,—It is now two years since I first had the high privilege of visiting our Mission field in Connaught, and I have recently enjoyed the pleasure of a second visit. During my late sojourn there, I took some pains to ascertain what progress the work had made since the period of my former one, being anxious to know how far the late movement “had stood the test of time, and to what extent, if any, it had disappointed the hopes of some and realized the fears of others.” As many of your readers may have felt a similar anxiety, I send you a few samples of the result of my inquiries.

1. As to the *extent of staff, &c.*—Two years ago, there were, I believe (for I have not the report beside me) in Mayo, Sligo, and Roscommon, four Missionaries, eight Scripture-readers, nineteen schools, educational and industrial, with about 1,700 scholars. There are now in the same region nine Missionaries, six Scripture-readers, thirty-four schools, and 2,000 scholars, despite the adverse influences of two years of famine, which have sent so many children to the poor-house, to America, and to the grave.

2. As to the *progress of the scholars.*—Two years ago, the following samples of the ignorance of that region were reported by your Missionaries. Numbers of the children, on being asked who Jesus Christ was, answered—“I don’t know, Sir.” Several, in reply to the question, “Who made you?” said, “It was my mother, Sir.” One, on being asked who made the world, gave this extraordinary reply—“I don’t know, Sir; but I am told that it was the Virgin and St. Patrick betwixt them.” And the only Protestant girl I found in one of our schools, and the *oldest* girl in the school, I had some trouble in convincing that it was *not* her duty to pray to the Virgin Mary. During my late visit, I found all those children who had been attending from the beginning, thoroughly acquainted with the outline history of the Scriptures, and the doctrines of the Gospel, and able to quote Scripture proofs for the latter. In many cases they not only told me “who made the world,” and what was the work of each of the six days of its creation, but gave me its outline geography, with its magnitude and motions. In some cases the boys were learning algebra and geometry; in one school, I was surprised to find the girls reading in Galatians, and able to answer most correctly on the drift and meaning of the Apostle.

3. As to their *general improvement.*—No one who has not visited Connaught can form a correct idea of the condition of the peasantry, both physical and moral—the wretched appearance of their persons, the dirt of their cabins, their general habits of sloth and slovenliness, or their practices of lying, dissembling, stealing, &c., &c. Nor can any one who has not made the trial know the difficulty of breaking up these habits and practices, and introducing instead those of cleanliness, order, truth, honesty, &c., &c. Many have been the efforts it has cost the teachers even to induce their children to bring clean hands and faces to school, and far more to train them in some measure to tell the truth, &c., &c. At present, any stranger visiting this region would generally recognise one of our children from the rest in the district

by the ragged slovenliness of one and the *ragged neatness* of the other. Our teachers testify to their gradual improvement in moral habits. I observed, myself, a degree of seriousness and attention, when engaged in religious exercises, which I did not perceive on my former visit; and, best of all, our Missionaries speak of some few in whom they have discovered some small evidence at least of concern for their salvation.

4. As to our Mission's *apparent effect in the neighbourhood generally*.—The efforts of the priests to put it down, some time ago, must be fresh in the memory of all. It will be recollected how they appealed fully to the people's bodily fears—entering the very schools and horsewhipping the children, as well as cudgelling, knocking down, and kicking adults; and how they appealed so freely to their superstitious terrors, threatening not only to put *horns* on Mr. Brannegan's head, but to transform the one-half of themselves into *hares*, and the other half into *hounds*, to hunt them to death, as also to prevent their potatoes from growing, and the fish from approaching their coast. I rejoice to say that, finding all their efforts vain, they now seem to have given up the case in despair. One or two of the most violent, chagrined at finding their once absolute authority so completely set at naught by their people, have at their own request been removed by their bishop to other parishes. Our Missionaries are now, by the majority of the people, more respected than the priests. The *hooting*, &c., with which they were wont to be greeted, sometimes, has altogether ceased; while one priest, who has recently turned informer on his brethren, provoked, it is believed, by some "private griefs," has been haranguing the people freely in the various towns around on the wickedness of the entire order, and has been every where followed and listened to by crowds—so completely does the spell of Rome, once so dreadful, seem to be broken in that quarter.

I shall, in conclusion, give you one case, which will serve to confirm and illustrate the previous statements of this letter. Exactly two years ago, on the last day of this month, your Missionaries made their first entrance into Priest Timlin's parish, to preach their Master's blessed Gospel. He had been previously heard to say, that he was determined to resist every encroachment they might venture to make, and to intimate that he would not be very scrupulous as to the means he would employ. Whatever threats he held out were, on the occasion in question, I believe most faithfully executed. But the result was not such as he expected. During my recent visit, I had the pleasure of examining two of our best schools, in the very heart of his parish. One of them he some time ago visited himself, and, in the civilest manner, took up our Shorter Catechism, and asked the children a few questions out of it. The other is taught by one who had been, I was told, a Ribbon chief; and when I entered unexpectedly his school, he was busy teaching the Scripture lesson of the day, and the *drum*, which had belonged ostensibly to a temperance band, but which, according to some, had been designed for other purposes, I saw suspended, mute, from the *rafters* above his head.

To the foregoing facts I shall add nothing. To those who are capable of appreciating them, it is unnecessary to say a word; and if there be any who are *not*, no efforts of mine could avail to impress them. Who will any longer doubt that this whole movement is the "finger of God?" Who would incur the dread curse of Meroz by

holding back their aid from it from any doubts of its genuineness, or indifference to its success? Who that "knows the grace of the Lord Jesus Christ" would not hasten with the glad tidings to these thousands, now at length made willing, and that by means so marvellous, to receive them? Or who, that feels the throb of true Christian patriotism, would not joyfully hail the first bright ray of hope that has shone for ages on our hapless land, and whose heavenly light seems all the brighter, from the growing blackness of the clouds which surround us on every hand?—I am, yours truly,

EDWARD M. DILL.

REV. GEO. BELLIS.

STATISTICS OF THE PRESBYTERIAN CHURCH.

In our last we made an exhibit of the judicatories and membership of the Presbyterian Church—Old and New School. We propose in this, to show the extent of the ministry and their relations to the church. There are in the Old School 1860 ministers, and 252 licentiates. In the New School 1453 ministers, and 130 licentiates.

In the Old School, there are just four hundred more churches than ministers and licentiates; and in the New School twenty-eight less churches than ministers and licentiates. Of these ministers and licentiates, there are in the Old School 822 pastors, 410 stated supply, and 295 without charge. In the New School 380 pastors, 483 stated supply, and 261 without charge. There are in the Old School 454 ministers and licentiates, in regard to whom nothing is said in the minutes respecting their labours; and 164 in the New School.

The proportion of ordained ministers who are settled pastors in the Old School is considerably less than half; and in the New School, a little more than one-fourth! The proportion of pastors to stated supplies, is twice as many in the Old School, while the number of pastors in the New School is less than the stated supplies. The number without charge, is a little over one-sixth in the Old School; and a little over one-fifth in the New School.

While there are 556 ordained ministers, and more than 300 licentiates without charge, there are 556 churches in the Old School, and 314 in the New School vacant, having neither pastors nor stated supply, the proportion being greater in the Old School than in the New School. The number of churches having settled pastors is greater than the number of pastors, as the same minister is frequently settled over two churches. Hence we find there are in the Old School 943 churches with pastors; and in the New School 468—nearly 100 in each, where two churches have the same minister settled over them in the pastoral office.

In the Synod of northern Indiana, (Old School,) there are 63 churches with but two pastors. Twenty-seven of these churches, nearly one-half, are vacant!

In the Synods of Mississippi, West Tennessee, and Kentucky, (New School,) there are 84 churches, and but one pastor, in the three Synods! There are in the New School, 175 ministers engaged in the various departments of education and benevolence, such as editors, professors, agents, and missionaries; and in the Old School, 225; a much smaller number, probably, than is generally supposed.

It is proper to remark, that in respect to the New School, some of the ministers embraced in the number of pastors, are connected with Congregational churches; and also, that in the Old School, there is included in the stated supplies, a number of licentiates, which is not the case in the minutes of the other General Assembly.

The thought which impresses on our own mind most deeply, in view of

these facts is, that the settled pastoral office is so much neglected. If, as a denomination, we expect to make a deep and permanent impression upon the public mind, and to secure for ourselves and future generations the great conservative influences of the gospel ministry, our churches must have a settled ministry, and the ministers must have a higher regard for the pastoral office.—*Pres. Herald.*

Domestic Missions.

REV. MR. NEVIN'S REPORT.

Philadelphia, 6th Jan., 1850.

To the Executive Committee of the Board of Missions of the Reformed Presbyterian Church.

GENTLEMEN,—In accordance with your request, I make a brief statement of my labours in your service. You are already aware that I spent the three months assigned me to the Northern Presbytery in Williamsburgh, namely, from the second Sabbath of July to the second Sabbath of October; during which time you have received several communications concerning that station.

I attended a meeting of the Northern Presbytery early in October. It was a most interesting meeting. The principal subject of inquiry and discussion was, What could be done to advance the cause of Christ in the hands of the brethren? An extensive field for home missionary labour appeared to be presented within the bounds of the Presbytery. A thousand dollars would be required to carry out the objects contemplated for the following year. Among several resolutions passed, which have appeared in the Banner of last month, was *one* to raise this sum by some systematic plan which would interest all the congregations, and especially enlist the services of the youth; and another, that a deputation from Presbytery visit the congregations, to aid in the organization of missionary associations in connexion with each. I was appointed to this mission, and prevailed on to accept of the appointment, and also of another to continue in the station at Williamsburgh for some time longer. My compliance with this arrangement led me to transgress the limit of the period of service appointed by the Board's Executive Committee. The earnest wishes and unanimous opinion of the brethren that it would be for the good of the church, led to my compliance; and believing the object of the Board and the Presbytery to be the same, I had no doubt of your acquiescence in the arrangement.

At Duanesburgh, Presbytery had a sweet communion season with one another, and with the Rev. A. G. Wylie's congregation, of whom there are about one hundred and fifty communicants. I believe it was felt to be a time of refreshing from the presence of the Lord by most who were present at the sacrament. On the following week I proceeded to Redfield, in the execution of my Presbyterial commission. Mr. H. Gordon followed me. Here we met Mr. Lamb on his return from the West. On the second Sabbath of my visit the Lord's Supper was dispensed. Five persons were added to the list of communicants. One adult and one infant were baptized.

The population of Redfield itself is small; but there are at least two other stations where there is a favourable opening for the gospel, namely, Florence and Orwell. In the former of these places I preached on a week evening, in a Baptist church, now very little occupied, and which I believe would be available for the most part for the use of the people inclined to worship with us. With this station and Orwell, united to

Redfield, and supplied with constant preaching, the cause of our church would soon be self-sustaining in this region, though the number of members at present is only about twenty. Several persons in the neighbourhood manifest considerable interest in our success. One gentleman has offered one hundred dollars for the building of a church; and Mr. Abbot, an active elder at Redfield, has been recently in New York, and I understand he has received very encouraging expressions of the wonted liberality of the brethren in that city towards the same object.

On Tuesday morning, Mr. Gordon and myself proceeded on our way to visit Mr. M'Aleese. Next day we crossed Lake Ontario from Sackett's Harbour to Kingston—reached Bath that evening—found Mr. M'Aleese at home, stopped that night in his house, and remained with him part of next day. We found his labours to be assiduous and abundant; for, besides teaching all the week, he preaches three times every Sabbath. He has four or five preaching stations, the principal of which is in the island of Amherst, where a frame house of worship is in progress of erection. The other stations are on the main land. After preaching in the morning and afternoon in two different places, he preaches every Sabbath evening in Bath, where he resides. We were much pleased with our interview with Mr. M'Aleese; and parted, regretting that neither of us could remain to take part with him in the services of the following Sabbath.

We pursued our journey by steamboat to Kingston, and thence down the St. Lawrence, through the Thousand Islands, to Ogdensburgh, where Mr. Wm. Craig met us next morning, and conveyed us to his house at Flackville, in Lisbon, about seven miles distant. Here I preached on the following Sabbath, to an audience of about eighty people. Mr. Gordon preached in the same place in the afternoon. I preached again in the evening, in a Congregationalist church, in the village of Euvilleton. The attendance was good, the number present being about three hundred.

The history of the church in Lisbon contains some painful reminiscences. The house of worship the people once occupied, and for which there were some earnest contendings by the *pro re nata* brethren, has been burned by an incendiary. Our people have now only the accommodation of a school-room. They have resolved to build a church. They have the offer of a good site, free of expense, and also of some pecuniary assistance from the owner of the land, as well as from others; and they have three hundred and fifty dollars of cash, the amount insured upon the house which was burned, available for the undertaking. The building will likely be commenced early in spring.

At Euvilleton the Congregationalist church has been offered for their use. Many in that village are anxious to have gospel ordinances from our church. A Congregationalist deacon has offered liberal help to obtain this object. The impression is here the same as I found prevalent in every place I visited, even among those not in our communion, that it is only necessary to secure the labours of a minister of the Reformed Presbyterian Church, to enjoy the advantages of a superior order of preaching. Not being present at a communion with the brethren in this region, I cannot state precisely the number of communicants; but I presume it would not be found, at present, to exceed that at Redfield.

On Monday a Congregational Missionary Society was organized. Mr. Gordon remained in Lisbon, according to Presbyterian appointment; and, I trust, his labours will be blessed for the conversion of sin-

ners, the increase of brotherly affection, and the edifying of the body of Christ in that interesting sphere of labour.

On leaving Flackville, I preached in Prescott, on the Canada side of the St. Lawrence, opposite to Ogdensburgh,—remained all night with Mr. Chambers, a Covenanter from Belfast congregation, from whose interesting family I parted next day. On my way to Ryegate, I sailed down the St. Lawrence to Montreal, and proceeded thence by La Prairie, St. John's, Lake Champlain, Burlington, Montpelier, through Vermont, and reached the Rev. Robert Hill's residence late on Saturday night. Preached for him next day at Ryegate Corners, to an audience of about three hundred; and in the evening, at another preaching station, to upwards of a hundred people,—a large number of whom gave in their names as members of a Bible class. I was much gratified to find that in organizing and conducting such classes, Mr. Hill has the efficient co-operation of some very intelligent elders.

The congregation met on Monday, and passed several resolutions expressive of their determination to co-operate with their brethren in other congregations in the Home Missionary work. Next evening, and the following, Mr. Hill, Mr. Pearson, and myself, addressed interesting meetings on Missions and Temperance, at West Barnet. Here, also, a goodly number were found ready to organize a missionary association. This place, and Passumpsic, another interesting station, present a promising field for missionary labour, which Mr. Pearson had been occupying for some months with acceptance and success. To Mr. Hill's missionary zeal, these and other stations in the region around Ryegate are much indebted for the supply of the gospel ordinances in connexion with the Reformed Presbyterian Church. He has appropriated for the support of an additional labourer one hundred dollars, which his congregation had raised for himself above what he had expected from them. The people themselves have contributed liberally; and I have no doubt that with a constant supply of ordinances, the cause in the region of West Barnet would soon be self-sustaining.

The erection of a handsome place of worship by Mr. Hill's congregation, the increase of hearers and communicants, the deep interest taken by the youth in Bible classes, are evidences that the Lord has greatly blessed his labours about Ryegate. I will just state the method adopted for the building of the church, as it may serve as an example to other congregations. A plan of the house was drawn, with an estimate of the expense, amounting to fifteen hundred dollars. The pews were numbered, valued, and sold at such a price as to cover nearly the whole of the expense before the foundation stone was laid. The purchasers, of whom a large number were not members of the church, paid down a certain per centage of the purchase-money,—the building was immediately begun,—and on my visit to Ryegate, I found it nearly finished. It was to be opened for public worship in about three weeks after I left. If a congregation, with only about seventy communicants, can accomplish an undertaking like this so easily, what could not be done by congregations consisting of several hundreds of members?

After spending a few happy days with Mr. Hill among his people, I returned through New Hampshire, Massachusetts, Connecticut, and Long Island Sound, to New York, after an absence of nearly six weeks,—having travelled, altogether, about fourteen hundred miles.

The banks of the Hudson—the valley of the Mohawk—the multitudinous islands of the St. Lawrence—the shores of Lakes Ontario and

Champlain—the hills and dales of Vermont—the deep forests which the traveller has to penetrate—and the numerous villages and cities, with their neat, white frame buildings, and their tall church spires, visible from the track of the railroads intersecting New England—present, every where, scenes of striking and picturesque beauty—impress the ideas of grandeur and vastness upon the mind, and form abundant *material* for the pencil of the artist to sketch, or the pen of the poet to describe. I dwell not, however, on the physical features of the country, the properties of the soil, or the progress of agriculture. I was pleased to witness the comfortable circumstances in which the people, for the most part, live. I learned that at and near Redfield the land is good for grazing. Farmers can live comfortably by keeping dairies. The wooded land is cheap, and there has been recently more demand for it by settlers who prefer an eastern to a western location. Intelligence, religion, morality, and refinement of manners, characterize the people with whom I had intercourse, both in Canada and the States. I am under obligations for acts of kindness and hospitality to friends too numerous to name. The openings for the ministrations of our church are favourable. Pecuniary assistance in the support of a minister would be needed for a time at most of the stations; but the labours of a faithful missionary would be very soon sustained without much help from the church's treasury, and in a few years with advantage to it. I have no doubt much good will result from the efficient proceedings of the Northern Presbytery's financial committee, in reviving languishing stations and in strengthening weak congregations. May the great Head of the church smile upon their labours, and render them abundantly successful.

There is a great necessity for preachers. Congregations which would be otherwise flourishing, must languish and die if this urgent demand for missionary labourers is not met. Rather than permit this disastrous result to occur, would not the church be justified in making some arrangement to employ her students and other young men of intelligence and piety in the capacity of Catechists and Scripture Readers? Such an arrangement would accord with the example of the Church of Scotland, meet a most necessitous emergency, benefit the church, spread her principles, and prepare students for the ministry for being more efficient and successful pastors of the charges afterwards committed to them.

Since I came to this city I have had the pleasure of happy intercourse with the teachers and pupils of the Seminary. I was much pleased with the manner and matter of the instructions. I experienced particular gratification in listening to the specimens of popular discourses delivered by the students in my hearing—specimens which indicated considerable talent, attention, and progress, on the part of the young men, and give promise of future usefulness in the service for which they are preparing themselves; and, at the same time, are clear indications of the efficient mode in which the business of the Seminary is conducted by the liberal-minded and venerable senior Professor and his assistant.

On my return from the country I had the pleasure of assisting at the dispensation of the Lord's Supper in New York and Brooklyn, and was happy to find both of these congregations in a very flourishing condition. It was then my intention to have remained in Williamsburgh, but various urgent reasons have determined me to comply with your earnest recommendation to go to Pittsburgh.

I remain, gentlemen, yours respectfully,

JOHN NEVIN.

Foreign Missions.

(For the Banner of the Covenant.)

JOURNAL OF A VOYAGE UP THE GANGES.

Saharanpur, June 23d, 1849.

REV. AND DEAR SIR,—I promised in my last letter, written below Cawnpore, on the Ganges, to write you more at large in reference to our river journey, beginning at Calcutta and leading you up to Saharanpur. This is the object of the present letter. But before I commence I must premise that the sketch I intend to give will be necessarily very meagre, as a detailed account would be too tedious.

On Wednesday morning, 20th December, an hour before day, we were awaked by the bustle of preparation among the boatmen for departure. As soon as it was sufficiently clear to enable the men to steer through the *shipping*, our boat “dropped” out upon the tide. We rowed through a long line of vessels till we came alongside of the “Dolphin,” when we bid a final farewell to those brave fellows who had so skilfully brought *our ship* from Boston to her present anchorage. I felt truly sorry at the last interview with men to whom I had become familiarized by nearly four months’ daily intercourse, and as they waved their parting signals and cheered us on our “voyage,” I could not restrain a transitory feeling of melancholy, to witness the generous flow of their warm hearts in behalf of our personal welfare, while I knew they little appreciated the object we had in view. May not the time yet come when American seamen will not only be the means of carrying out other missionaries to the heathen, but when every one of them shall himself be such virtually, as we are professedly. In getting under weigh, we got the start of Mr. Campbell’s boat, as his boatmen were unable to detach their anchor, and thereby lost part of the tide. We did not again come together till Saturday morning. Upon this tide we reached Serampore, a distance of twelve miles. This, you are aware, is a famous place in the Missionary annals of India. It is the place where Carey and Thomas established the first Christian mission in India, and to them all their successors owe much. I do not know what missionary labour is carried on here at present. I believe it is comparatively deserted. It is here the “Friend of India,” the most influential newspaper in India, is published. It is conducted by John Marshman, son to the famous missionary of that name. A very literary man, and one who stands high in the estimation of the English here; but, I may add, a decided enemy of every thing American. He detests republicanism. He looks upon it as a *terrible monster*, “fit only to be taken and destroyed.” Hence you never see any thing in his paper about America, but some garbled extract from some English paper of the *veritable Dickens stamp*. Several of the brethren here have written to him different times about his misrepresentations of their countrymen, but with no effect. Mr. Campbell called upon him as he passed, and in a conversation which ensued, begged of him to publish nothing at all about America, if he would publish *nothing good*. He declared that such was his aversion to *republicanism*, “that if England should become a republic, he would never set a foot on her soil.” So much for the man who stands at the head of the Indian press. Yet such are the prejudices of education in the mind of a truly great man!

I believe there is a college commenced here in connexion with the Baptist Church, for the education of young men born in the country, for the office of the ministry. The scenery from Calcutta to this place, is beautiful. I speak of that of the river. The banks are high, and in most places covered with trees, and remarkable for the number of Hindoo temples and Mohammedan mosques. I believe Mr. C. once sent you an account of these. Some of them are in good condition, but a great many going to ruin. Serampore is to Calcutta something like Burlington or Bristol to Philadelphia. A convenient distance for an afternoon excursion, and already used as such, but unfortunately they have not the same quick and pleasant means of locomotion as you are favoured with. During the night, our men, taking advantage of the tide, carried us past the towns of Pultab and Candernagore. The latter is a French settlement, and famous on account of its connexion with the wars between the French and English, when the former were expelled by the latter from the country, about the middle of the last century. The capture of this place was one of the first acts of the company, about the time they gained a footing in Bengal, in 1757. The morning of the 21st found us opposite the towns of Chinsurah and Hoogley, these are about three miles distant, but seem from the river as almost one town. The former has a large Government college for natives, and the latter contains a very large Moslem place of worship, called by the English Emaunsbarry, literally Emau Bari, (Arabic,) meaning "the Faith of the Great God." During this day I had an opportunity of going ashore and examining several things which to me were curious, among which was the native plough. This is quite original; a single handle connected to, or rather of a piece with, the beam, two upright sticks connecting the beam with a horizontal stick shod with iron and intended to be sharp towards the point; this is the whole machine. The horizontal part which slides along the ground is sometimes insinuated into the soil about two or three inches; but the ploughman is not very particular whether he disturbs the soil or not, hence he often goes a considerable space without wearying his oxen with any furrow. A number of these ploughs, each drawn by two oxen, generally buffaloes, follow in succession, and thus scratch the surface of the soil to prepare for the seed. Here is also a fine field for the study of Osteology, as there are hundreds of bones, both of men and beasts, whitening the fields on the banks of the river. I might have mentioned that above Hoogley and near to it, is a small town called Bandel, where there is a Portuguese church, with guns mounted. "This is the first church built in India," and is a pretty good memorial of the commission given to the first Portuguese explorers, viz., "To carry fire and sword into every country which should refuse to listen to the preaching" of the Friars by whom they were accompanied. This is about thirty miles from Calcutta by the Bhagruttie river, that part of the Ganges which runs past Calcutta.

On Friday we passed the village of "Chagdah," built at the confluence of a small river named Matabaugah. The inhabitants of this village are all *dead*. Do not be astonished at this assertion, for it is a fact. In the eye of the Hindoo law they are *dead*. They have been carried to the Ganges, and there exposed *to die*; but somehow from a peculiar tenacity of life they baffle the "king of terrors," and those who would willingly lend a hand to assist him. But, poor unfortunates,

they are never allowed to see their homes or kindred afterwards. They must turn aside, like the leper, to the unclean village, and not dare to pollute by their ghostly presence the homes they may have loved, or the friends with whom they would gladly associate.

What a picture have we here of human nature! Does it not display the natural character in a most horrible aspect; a desire to get quit of the aged, infirm or afflicted, and to banish the nearest relatives to eternal oblivion even while alive? Think of the difficulty of reaching the hearts of a people who regard this most just and righteous. One would suppose that, upon a representation of the enormity of such a practice, it would be discontinued; but no, it is sanctioned by their most holy oracles, and, like every thing else of their pious rites, interwoven into their moral and political constitution. While here, I may just remark once for all, that this abominable custom of exposing the sick to die on the river's bank, or actually hastening their death by pouring water down their throats and stuffing their mouths full of mud, is awfully prevalent; and it is doubtful whether there are not more *murders* committed by this means, than were formerly by the "suttee." Many cases came under my own observation, during our river journey. What a position in which to be placed! To see murder perpetrated in open day, before your own eyes, and yet you can do nothing by way of interference. I shudder at the thought. I trust there will soon be a law to prevent this shocking outrage upon humanity. But mere human laws, although they may ameliorate the condition of society, require the fundamental reforms taught in the gospel, to render them effectual.

At nine o'clock on Saturday morning, we came to a halt, just below a native town, to await the arrival of Mr. Campbell's boat.* In the mean time I went ashore, and learning that there was a missionary residing there, I went to his house, and, upon introducing myself, was agreeably surprised to find a gentleman and lady from the land of the Covenanters, and holding their principles. If I mistake not, Mrs. Fife (for that is the name,) was a member of Mr. Gould's church in Edinburgh. They are Free Church missionaries, and have here an interesting field of labour. They received me very kindly. I had just accepted an invitation from them to spend the day, and had gone to the boat to apprise Mrs. W. of the expected pleasure, when Mr. Campbell's boat arrived. Our appointment was obliged to yield to the necessity of proceeding, although we should gladly have spent the Sabbath with this brother; but we could not afford to lose *even half a day*. So we made a hasty visit to his school, and proceeded on our way. Here is also a large temple, "to which are attached one thousand priests, supported by the Rajah of Burdwan." The name of the town is Culna, in the district of Burdwan, sixty-six miles from Calcutta. The next day, Sabbath, we spent quietly lying at the bank, near a small village. Paid a visit to the people in company with Mr. Campbell, who tried to interest them in the story of redeeming love; but these villagers are so very ignorant that it is hard to make them understand any thing. I may here mention that this was our custom during the whole journey, and always when occasion presented, Mr. C. endeavoured to preach the gospel to the people. The forenoon of the Sabbath we always spent together in reading the Scriptures and prayer. The monthly concert was not forgotten by us, when the occasion arrived.

How sweet for us to think, at so great a distance, that so many pious hearts are at that time fervently engaged in supplicating a throne of grace on our behalf.

Monday morning I went ashore, before eight o'clock, with the view of purchasing some wood and provisions, and being informed that the river here takes a bend, and comes again within a short distance of the same place, I determined to walk across the neck. The path lay through a scattered village, and in places a thick jungle, with some very handsome groves. The novelty of a European going on foot here, soon attracts a crowd. Accordingly, my train soon became very numerous and picturesque, and not the least amusing feature in the whole was the immense number of large monkeys which tenant these groves, but which, on the present occasion, mixed with the crowd and performed a variety of antic tricks, which were not a little stimulated by the boys in order that the *stranger* might be amused. After a walk of about two miles I reached the bank of the river, but no boats were to be seen, and I was obliged to wait till late in the evening ere they reached me. The bend of the river was several miles in extent, and yet at the neck not much over one. So that a whole day's sailing is thus lost. It is thus in many parts of the river, and hence the tediousness of the journey.

(To be continued.)

THE AMERICAN MISSIONARY ASSOCIATION.

The last annual meeting of this Association, was held at Boston, September 25th, 1849. In "the American Missionary," the periodical published under its direction, we find the Annual Report, from which we extract the following particulars. This society, as our readers may be aware, is formed on the principle of entire separation from any connexion with slavery, either at home or abroad. We are pleased to observe its prosperity, and heartily wish it success.

"Three years ago this month, "a Convention of the friends of Bible Missions" assembled at Albany in the State of New-York, and after mature deliberation and much prayer, formed the American Missionary Association. Through Divine goodness the Executive Committee are permitted now to meet the members and friends of the Society, and present to them the Third Annual Report of its operations and the present condition of its Missions. As in the two preceding years, this statement must contain that which is depressing as well as that which is cheering. Since the date of our last Report, we have heard of the death of two of our missionaries in foreign lands, both of whom had deceased before our last Annual Meeting. Mr. Carter died at the Mission-house, Kaw-Mendi, West Africa, July 25th, 1848, just eight days after his arrival there, and Mr. Caswell died at Bangkok, Siam, September 25th, the day before our last meeting at Hartford.

The blessing of God has been given to the labours of our missionaries both at home and in the foreign field; the number of contributors to our funds has been enlarged; the Annual Receipts have grown from \$17,095 74 to \$21,982 96, showing an increase of 28 per cent. and 76 life members have been added to the Society by the payment of \$30 each, either by themselves or their friends. The following summary presents a view of our present condition and the results of the last year's labours:

Whole number of missions connected with the Association, 5; of

Stations, 10; of ordained missionaries already in the foreign field or under appointment, and expected to sail during the month of October, of whom two are physicians, 11; physicians not ordained, 2; other male assistants, 8; whole number of female assistants, 22; of labourers sent out from this country, 43; appointed this year, 9; of native male assistants whose whole time is employed in the service of the Society, 3; native female assistant (teacher,) 1; whole number employed in the foreign field, 47. In this summary the name of Mr. Rice of the Canada Mission is omitted.

Churches.—Whole number of Churches, 9; of communicants added during the last year to the six churches reported, 83.

Home Missions.—In this department of the labours of the Society, the whole number of missionaries aided during the whole or a part of the last year is, 17. Of these only eleven have reported the present condition of their churches. Whole number received into these 11 churches by letter, 73; on profession, 71.

To this list of missionaries must be added the names of Rev. C. B. Ray, labouring as city missionary among the coloured population of the city of New York; Rev. I. J. Rice, who is labouring among the fugitives from oppression in Canada; and Mr. J. W. Gillespie, who is acting as Colporteur in Kentucky.

The whole number of persons who are labouring in all departments of the Society's Missions, 67.

Editorial.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES.

This is the title of a new publication of 16 pages, small quarto form, issued monthly, and designed to be the organ of the Boards of Foreign and Domestic Missions, Education, and Publication, established by the General Assembly. While we remember with great pleasure the Presbyterian Treasury and the Missionary Chronicle, which are now merged in this new periodical, we may expect that the "Record" will prove still more interesting and valuable, as combining information in regard to all the Boards. The price of the work is only fifty cents, yearly. The publication office is No. 265 Chestnut street, Philadelphia. Although particularly suitable for those who are in connexion with the General Assembly, it will be found useful to all who desire to keep themselves informed of the progress which is made in the benevolent operations of the Christian church, in which our Presbyterian brethren take so active and important a part.

FUNERALS ON THE SABBATH.

It would appear from notices in the newspapers, as well as from the numerous funeral processions which are met with on the Sabbath, that the Lord's day seems especially selected for funerals. Great numbers of persons are in consequence employed in such work as is not suitable for the Sabbath, and many more are drawn away from the ordinances of the house of God. Undertakers, and others who have special charge of interments, complain that they can get no Sabbath. Is it right for professing Christians to countenance such violations of the fourth commandment? When our Saviour

was laid in the tomb, we are informed that the faithful women who followed him to the sepulchre would not perform the usual funeral rites, even for their beloved LORD, upon the Sabbath, but "rested, according to the commandment." Should Christians now-a-days do, even for their dearest friends, what, with divine approbation, was not done even for the LORD JESUS CHRIST himself? We have been informed by one who possessed much knowledge on the subject, that burials on the Sabbath might always be avoided by a very small additional expense, and in nearly every case without any increased expense. Certainly, then, it is strange that those who desire to "keep holy the Sabbath day" should make choice of it for interments over which they have some control, or should, by their attendance, give them their countenance, and especially when, as is not unfrequently the case, the hours of public worship are selected as the time for burial. Ministers, professing Christians, all who reverence the Sabbath, should discourage such violations of the LORD's day.

THE ODD FELLOWS.

We noticed, some time since, a summary of the financial reports of the Odd Fellows' Societies in the United States. By this it appears that the amount received from 138,401 contributing members was \$880,389 32, of which there was expended for the relief of the sick, burials, education of orphans, &c., \$363,943 95. This sum leaves a remainder of \$516,445 37, considerably more than one-half. What is done with all this, we are not informed; but it is evident it is not appropriated for charitable purposes. From this statement we would not be inclined to judge very favourably of the claims of this association to the character of a charitable or benevolent institution, on which it demands the favour of the community. It might, we think, naturally occur to any reflecting person, that if the persons who contributed so large an amount of money had exercised their benevolence without taking the medium of this Society, more than twice as much would have reached the persons for whom it is ostensibly designed,—more than twice as much distress might have been relieved. We do not doubt that many upright and benevolent men are connected with this order, but we think they take a very injudicious way of disposing of their benevolent contributions.

TESTIMONIAL FOR DR. DICK.

We presume there are few of our readers who have not read with interest and profit some of the works of the learned and evangelical Dr. Thomas Dick, of Scotland. His "Christian Philosopher," his "Philosophy of a Future State," his "Improvement of Society," with several other valuable writings, have done much to instruct and benefit the Christian world, while they have obtained for himself a high place in the list of the pious learned. But we regret to say, Dr. Dick might use the language of the inscription attached to the old emblem of a burning candle, "In serving others I am consumed myself." His various publications have enriched the booksellers, but they have been very little gain to him. In his old age (he is now over seventy-two years) he is in a state little removed from absolute destitution. An appeal has been made on his behalf by Mr. Elihu Burritt, the Editor of the American Citizen, of Worcester, Mass., who has offered to forward to Dr.

D. any contributions which may be intrusted to him for that purpose. If, as we hope will be the case, the readers of the Banner wish to express in this way their gratitude to Dr. Dick for his valuable writings, they may direct their donations to Mr. G. H. Stuart, the Treasurer of our Board, by whom they will be duly transmitted.

In addition to the above, we publish the following paragraph from a daily newspaper of this city, and state in connexion, that any orders for Messrs. Biddle, which may be sent to us, will be duly forwarded.

"The Works of Dr. Dick.—An Excellent Mode of Relief.—We learn with pleasure that Messrs. E. C. & J. Biddle, at the corner of Fifth and Minor streets, have determined upon a mode of affording assistance to the venerable Dr. Dick, that cannot fail to prove serviceable. They are the publishers of the only complete edition of his works in this country. This edition—ten volumes in five—handsomely printed and substantially bound, comprises all the leading productions of this celebrated writer, and will be furnished at the low price of \$4 50 per set, and for every copy thus paid for to the Messrs. Biddle, they pledge themselves to remit \$2 to Dr. Dick. One gentleman of this city has already undertaken to obtain one hundred subscribers; and the Messrs. B. have received an order from Elihu Burritt to send forty copies to him. All who are not yet in the possession of the writings of Dick, should embrace this opportunity to obtain them. They will thus not only obtain a valuable work at a small price, but they will contribute in a substantial manner to the relief of a gifted author. The Messrs. Biddle have also consented to receive and forward any money that may be subscribed in this city for the relief of Dr. Dick. The ball is thus fully in motion."

REFORMED PRESBYTERIAN CHURCH IN CHICAGO.

We are very much gratified in being able to announce the completion of a church edifice in Chicago, for the use of the Reformed Presbyterian Congregation in that important city. We understand, also, that the condition of the congregation under the care of Rev. A. M. Stewart, is very prosperous. A full account of the opening services has been received, but is deferred till our next number from want of room.

REFORMED PRESBYTERIAN CHURCH IN LONDON.

By a letter recently received from an esteemed ministerial brother in Scotland, we learn that a Reformed Presbyterian Church has been organized in London, the metropolis of the British empire, and indeed we might also say of the civilized Christian world. A number of persons have been collected together by Dr. Cunningham, the excellent Missionary to the Jews, who is sustained by our Scottish brethren. They meet in Burton Place; and although as yet but few in number, we trust they may soon become a great multitude. Historians tell us of the vast assemblies which attended upon the preaching of Henderson, and other distinguished ministers of the Covenanted Church, when they preached in London. May those who now announce the same truths, after the lapse of more than two hundred years, meet with similar acceptance! It is an interesting circumstance that Dr. Cunningham, while devoting his labours especially to the seed of Abraham, has been instrumental in establishing this church. It is another evidence, in addition to many which have been already given, that efforts made for the heathen or the Jews, will not weaken, but really strengthen and build up the church in Christian lands.

DIRECTORY FOR DOMESTIC MISSIONARIES.

We are glad to find that the suggestion made in one of our late numbers, of a Directory for Domestic Missionaries, has met with approbation. The following list is published as a commencement, and will serve as an illustration of the plan proposed. We hope that any of our ministers or licentiates who may be near the persons whose names are here recorded will call upon them, and we trust that all such persons will feel that they are still members of the church, watched over and cared for by her officers, bound by all her holy laws, and possessing her cheering promises. Will not other ministers add to this list; and will not any persons, who may be in destitute places, and have not been visited, send us their names and addresses?

RECORD OF REMOVALS.

The following persons have recently left Dr. M'Leod's Congregation, New York, to emigrate to the West, expressing their determination to adhere to the Reformed Presbyterian Church:

David M'Kee, Ruling Elder, present direction, Lake View P. O., Dogetown, Dane county, Wisconsin.

Mrs. M'Kee, do.

Robert M'Kee, do.

Ann Jane M'Kee, do.

Flora Smith M'Kee, do.

Isabella Stewart, Cincinnati, Ohio.

Grace Barlow, " "

Margaret Johnston, Perrysburgh, Wood county, Ohio.

Robert Cook, M. D, Detroit, Michigan.

Elizabeth Cook, " "

Mrs. (widow of John) Wilson, Oakland county, Michigan.

Charles M'Gill, Lisbon, Weakiskie county, Wisconsin.

CORRECTIONS.

In our last number, when mentioning the accessions to various Reformed Presbyterian Churches in this city at late communions, we omitted to record the number added to the Second Church, in regard to which we had not information in time. We have great pleasure in stating that *twenty-six* were received at the last communion; and that the church, under the efficient care of our excellent brother, is in a very prosperous condition.

By a misprint, the amount contributed, in Albany, for the Irish Mission, was published as being \$7,007 15, instead of \$1,007 15.

ORDINATION AND INSTALLATION OF MR. DAVID HERON.

We have much pleasure in announcing to our readers the formation of a pastoral relation between Mr. David Heron and the Congregation of Shenango, in the bounds of the Pittsburgh Reformed Presbytery. The interesting services of the occasion took place on October 31st of last year. We are glad to learn that the prospects of the Congregation are quite encouraging.

BURIALS IN CITIES.

We cut the following from a recent London paper. It refers to a subject which is beginning to command public attention every where. Burials in cities, and other crowded habitations of the living, are at best insecure, and generally prejudicial to public health. It would be well for those who are selecting a last resting place for themselves or their friends to go as far from the crowded town or city as possible. The plan suggested below is peculiar. The word "*extra-mural*" signifies without the walls—away from the city.

"*Society for the Abolition of Burials in Towns.*—On Wednesday a meeting of this Society was held at its rooms, Bridge street, Blackfriars. The Chairman presented a scheme for extramural burial, as regards the metropolis, which was read by the Secretary. The measures recommended in this document were as follows:—'That a general system of extramural sepulture shall be forthwith organized throughout Great Britain. That for London, common land in the neighbourhood of railways should be appropriated for general cemeterial purposes, branch lines conveying the funeral trains into the ground itself, as proposed by Mr. Walker to the Select Committee on Interment in Towns in 1842.' The report was unanimously adopted, and the meeting directed that it should be printed and circulated."

THE

Banner of the Covenant.

MARCH, 1850.

Practical Essays.

[For the Banner of the Covenant.]

DIRECTION FOR THE DOUBTING.

A person who is really united to the Lord Jesus Christ may suffer much from distressing doubts. Many "who fear the Lord and obey the voice of his servant," yet at times "walk in darkness and have no light." The Gospel calls upon all men to believe the doctrines of the Bible, but it does not call upon all men to believe that they have a personal interest in the LORD JESUS CHRIST, that he is actually their own Saviour, because in regard to the most of mankind this is not the case. All are *invited* to come to JESUS that they may have life, but those who do not come are yet dead in trespasses and sins, they are without God, they have no hope in the world.

The true Christian, however, is often disposed to write bitter things against himself, to cast away his confidence in his personal interest in Christ, a confidence which hath great recompense of reward. Sometimes his doubts arise from *negligence of duty*, in consequence of which the understanding has become darkened, and the heart has lost its spiritual sensibility. The want of exercise has diminished, and for a time, perhaps, paralyzed the power of the new creature, and it has ceased to give signs of life. Sometimes again, when there has been an attention to duties, there has been a want of self-renouncing, all-confiding *faith* in CHRIST. Withdrawing from the sunshine, it is no wonder if it is *dark* and *cold*. Sometimes, also, there may be an absorbing *contemplation* of their *sinfulness*; the number, the heinousness, the awful guilt, of their transgressions so occupies the attention that the mind can consider nothing else, and becomes, for the time, the victim of despair, as if it was impossible that the grace of God could exist in a heart where there was so much sin, forgetting the declaration that the blood of Christ cleanseth from all sin. Sometimes, lastly, God may make his children pass under the cloud, and through the sea, may withdraw his presence from them, for a season, in order to excite them to more diligence, to make them value more the communications of his grace, to qualify them for greater usefulness in his service.

None of these circumstances to which we have alluded, is to be regarded as sufficient to lead a person to cast away his confidence in a personal interest in Christ. There may be cases of *suspended animation* in the spiritual as in the natural creation. There may be life when the darkness of the night or the coldness of the winter renders

it impossible to discern it. There may be the precious jewel, even when covered with the wood, the hay, or the stubble. The soldier who is to be thoroughly prepared for battle, must be exposed to many hardships to enure him to the inevitable trials of the battle-field. Divine wisdom guides, divine power sustains, divine love rules, throughout the whole.

The mere fact of *doubting* of our condition is not incompatible with safety and progress, and even peace. Too great *confidence* might produce *carelessness*. Something of this kind is needed to stimulate us, to make us watchful. To be entirely and always free from such anxieties may rather be evidence that the soul has not yet been awakened and renewed. Saul, the Pharisee, considered himself to be pure and blameless; Paul, the Christian, felt that in him, that is in his flesh, there dwelt no good thing. True religion will make its possessor very humble. "Blessed is he that feareth always."

Every individual, however, should endeavour to ascertain his state, whether he be in the faith or not. To do this he should *examine the condition of his own mind*, searching diligently to discern if Christ has been formed in him as the hope of glory—if the graces of the Spirit, love, joy, peace, gentleness, goodness, faith, meekness, temperance, are found in his character, and especially if supreme love to God is the controlling principle to which he submits his conduct, and under the influence of which he is desiring and striving to act. He is not to consider his feelings at any *one time only*, whether the result of such examination be favourable or the reverse, but what is his *general, habitual* character. A dead body may be galvanized so as to mimic life, and may deceive a beholder for a little time, but when the battery is withdrawn, it is seen that all was fictitious. So, too, on the other hand, the cold, rigid, unbreathing body on the beach may be resuscitated, and the drowned man recalled to life. But in both these cases the *apparent* life, or death, is of short continuance, and it would be unwise to form a decided opinion from a view only *then*. So, in regard to spiritual life, it may appear to exist or to be extinct from the operation of some outward circumstances, and it is only by considering the case both when these do and when they do not exert their influence, that our judgment is likely to be correct. It is the *general* condition which must be regarded, not a *single aspect*.

But sometimes faith may be weak, the graces of the Spirit may be languishing, the true Christian may be unable to discern in himself any thing which he can suppose a just reason for believing that he has passed from death unto life. In such a case he is not hastily to conclude that he is not in a state of grace, but he should *review his religious exercises* to ascertain whether he has complied with the invitation of the Redeemer to come to Him, whether he has come in the way He has appointed, with true repentance, with pure and holy love. If he has reason to believe that he has thus come, then he should also believe that Christ has received him, because He has declared that He would do so. "None can come unless the Father draw them;" if then any one come, God has drawn him, and all such may entertain an humble confidence that God loves them, that they are His people. If they have prayed sincerely, and earnestly, and perseveringly, their prayers will undoubtedly be answered. "If we ask any thing according to his will, he heareth us; and if we know that he hear us, what-

soever we ask, we know that we have the petitions we desired of Him." 1 John v. 14, 15. He has promised "that he will give grace and glory:" He has declared that "He will give His Holy Spirit to those who ask it," and it is dishonouring Him to suppose that He will not fulfil His word. It is our duty to believe that if *we* do what He requires, He will do all that He has promised.

Yet there are cases in which the mind is in such confusion and such darkness rests upon the soul, and such a fear is felt lest a *false* peace should be obtained, that the person who is distressed by these doubts is unable to form a deliberate and clear judgment—he cannot say that he has come in the right way—his fear of self-deception renders him unable to decide. In such a case he should *exercise faith anew*, he should come *now* as if he had never come *before*. Dismissing all reliances on past experiences, he should make sure that *at this time* he does, indeed, as a poor perishing sinner, accept of the free and all-sufficient salvation which the Lord Jesus presents to him. If he has never come before, let him come *now*; let him rest upon the promise, "Him that cometh unto Me, I will in no wise cast out." In this way he may assure his heart before God, and obtain that great peace which will result from a well founded hope that the soul's salvation is secure.

A want of this consolatory hope is a great obstacle to the happiness and usefulness of the Christian. In consequence of not possessing it, many are unduly disquieted in the time of temptation, and are as unduly elated and excited by transitory emotions of a natural, not a spiritual origin. Hence the character of many is so defective in stability and consistency, their conduct so vacillating, their exertions so fitful, their labours so fruitless. It becomes Christians to be "steadfast, unmoveable, always abounding in the work of the Lord," but if at any moment the heart be allowed to mistrust its own safety, the instinct of self-preservation will call off attention and exertion from every other object, to secure the citadel, to take care of home. It is, therefore, highly important to obtain and preserve this assurance, and every believer should be careful not to cast it away.

"I CAN'T GET ACQUAINTED WITH THE MEMBERS OF THE CHURCH!"

So said a lady who had recently been admitted by letter into the membership of a large church, to the pastor.

"I am very sorry, my sister," was the reply; "the members are generally considered quite friendly, and there is much pleasant social intercourse among them."

"But scarcely any of them speak to me, or seem to know me when I come to the church, or meet them in the street."

"Do you speak to them?"

"I do not like to speak first. It was so very different in the first church I joined."

"Where you passed the days of your childhood and youth, you were of course more widely known, and when you made a public profession, it was a more direct introduction to the Christian sympathies and affection of the Church. Do you attend the prayer-meetings?"

"No; I have not been yet."

"The best place to form acquaintances among the members is at the prayer-meetings. The Sabbath congregations are so large, and so many

strangers attend, that the members can scarcely become familiar with each other if they meet only there. But if you are seen regularly at the prayer-meeting, you will soon be recognised and welcomed. Have you been to the Dorcas Society?"

"Oh, no! I did not like to go where all were strangers to me."

"But how are they to become acquainted with you if you do not give them the opportunity? I hope you have visited the Sabbath-school?"

"No. I should like to take a class, but I have been waiting for an invitation."

"My dear friend, do you not perceive that you are far more to blame for remaining a comparative stranger among us, than the members of the church generally can be? You are waiting for advances to be made by those to whom you give scarcely an opportunity for friendly intercourse. You give them no reason to think that you desire an acquaintance. Now my advice to you is, attend the more familiar meetings of the church, manifest an interest in its spirituality and prosperity, kindly recognise any whom you know to be members, dispense with the worldly courtesy that requires a formal introduction to the disciples of Jesus, and then if they remain indifferent to you, the blame will rest with them."—*Watchman and Reflector*.

THE BEST RECOMMENDATION.—A youth seeking employment came to this city, and on inquiring at a certain counting-room if they wished a clerk, was told that they did not. On mentioning the recommendations he had, one of which was from a highly respected citizen, the merchant desired to see them. In turning over his carpet-bag to find his letters, a book rolled out on the floor. "What book is that?" said the merchant. "It is the Bible, sir," was the reply. "And what are you going to do with that book in New York?" The lad looked seriously into the merchant's face, and replied, "*I promised my mother I would read it every day, and I shall do it,*" and burst into tears. The merchant immediately engaged his services, and in due time he became a partner in the firm, one of the most respectable in the city.

"A SOFT TONGUE BREAKETH THE BONE."—A wild and giddy class of boys had met, one week-day afternoon, in the town of C——, Penn., to recite their "proofs" to their pastor. But a single boy had a text suitable for a proof, which, as it was short and easily remembered, became common stock. The pastor called up the first, who repeated it, as did the second and third. When the fourth commenced, they all burst into a fit of laughter. Grieved at their conduct, the disheartened pastor closed the book, and after a short prayer, at once dismissed them. This silent reproof went home to the heart of one of the boys, and led him to serious thought. A revival of religion shortly after occurred in the town, and this boy was one of the earliest converts. A majority of that class followed his example. Six of them are now ministers of the gospel, and the boy alluded to has just been installed as one of the pastors of the Collegiate Reformed Dutch church in the city of New York.

KEEN RETORT.—It is said, that a young clergyman called on Dr. Dwight for advice as to the best method of treating a very difficult and abstruse point of mental philosophy, upon preparing a sermon. "I cannot give you information on the subject," the doctor replied; "I am not familiar with such topics; I leave them for young men."

BAXTER.—To look at his controversial works overladen with enormous quotations, you would say he was never out of his study: to look at his preachings, catechizings, visits, and imprisonments, you would say he was never in it.

A SAFE INVESTMENT.—Dr. Franklin, speaking of education, says, “If a man empties his purse into his head, no man can take it away from him. An investment in knowledge always pays the best interest.”

THE TONGUE.—By examining the tongue of the patient, physicians find out the disease of the body, and philosophers the disease of the mind.

GRUMBLING.—A Western editor was taught, when a boy, to refrain from grumbling at two things: the one is, that which he cannot help; and the other, that which he can help.

THE MEEK.—A missionary in Jamaica was questioning the little black boys on Matthew 5th, and asked, “Who are the meek?” A boy answered, “Those who give soft answers to rough questions.”

SWEARING.—A pious man was once in company with a gentleman who frequently used the words devil, deuce, etc., and at last took the name of God in vain. “Stop, sir,” said the old man; “I said nothing while you only used freedom with the name of your master, but I insist upon it you shall use no such freedom with the name of my master.”

Theological Discussions.

[For the Banner of the Covenant.]

THE INSPIRATION OF THE SCRIPTURES.

Has God given to man a revelation of his will—where is that revelation contained and exhibited—and what is its authority over us? these are questions of the most momentous importance. While we must be exposed to the divine displeasure if we reject what God has given us, we must, on the other hand, have good and satisfactory evidence before we can acknowledge as His Word what may be a cunningly devised fable—the work of wicked and designing men. The Bible should receive a *candid examination*—we must decide for ourselves upon its claims. To believe it without any reason cannot be satisfactory to that God who has required us to “Prove all things,” to be able “to give an answer to every one that asketh the reason of the hope that is in us, with meekness and fear.”

On entering upon a consideration of this subject we may expect difficulties, and we need not suppose that *all* of them can be removed. All we should require is to have more reasons for *receiving* the Scriptures, than for *rejecting* them. If the arguments are stronger on the one side than the other, on any question, we are bound to assent to that view which has the greater weight of evidence. If we find that there is far more reason to believe that the Bible *is* of God, than that it *is not*, can we reject it without feeling that we are doing what our understandings and consciences condemn? We should endeavour to have our minds satisfied, and satisfied for ever.

In making this examination all prejudice should be laid aside. The great reason why the Bible is doubted or rejected is, that it reveals doctrines or inculcates principles, which are repugnant to the views which the natural heart entertains. We should not assume that these are right and then reject the Bible because it condemns them. *Humility* should also be exercised—humility is always the torch bearer to true knowledge. Let the examination be *persevering*—year after year the philosopher will toil to discover some secret in nature often of little practical value, and shall we hastily abandon an inquiry so essentially important as this is? But above all, knowing that God, who

has given the Bible, can alone fully satisfy the mind, let us ask Him to show us his way, to satisfy us whether or not the Scriptures be indeed a revelation of His will.

We do not think it requisite to dwell upon the *necessity* of a divine revelation. The *light of nature*, the *works of creation and providence*, the highest exercises of *unassisted reason*, are proved to be inadequate to communicate a proper knowledge of God, and of man's duty and destiny, by the fact that those who have nothing else, have failed in the search for religious truth. "The world by wisdom knew not God." In consequence of the inadequacy of such sources of knowledge, God himself, it is asserted, has given a revelation. The Bible claims to be that revelation.

We do not know when the first divine communication was made to man. It was in the garden of Eden, probably, at the very first commencement of his being. After the fall we find the communication of the great promise, "the seed of the woman shall bruise the head of the serpent," the proto-evangelium or first gospel, as it is called, comprising in it the outline of the whole system of redemption. Divine inspiration continued from that time, with interruptions of longer or shorter duration until the close of the first century of our era, about which time it appears to have been withdrawn. The Bible may be regarded as containing a full record of whatever we are bound to receive as the word of God. The oldest book in the Scriptures is the book of Job, written, perhaps, by Elihu, perhaps by Moses, and in either case about 1500 years before the Christian era. When we reflect that the earliest authentic Greek historian, Herodotus, lived about one thousand years after this time, we are impressed with the great comparative antiquity of the early records of the Bible. The book in the Scriptures which was probably the last written, is the gospel of St. John, supposed to have been completed about the year ninety-seven. The time then during which the volume of inspiration was formed is about sixteen hundred years.

God has been pleased to reveal His will in several different ways. The Jewish writers enumerate a number of these, as the *Bath Col*, or voice from heaven, the dream, the vision, &c., &c. We would suppose inspiration to have consisted essentially in communicating to the mind *divine ideas*. Inspired men were made, in various ways, to *think divine thoughts*, their minds *conceived* or rather *received perceptions*, and by an immediate, direct, divine agency. We would consider that whatever inspired men knew *as inspired men*, they knew by direct communication from God. We are aware that many eminent men have specified several different kinds of inspiration, as *direction*, *suggestion*, &c., &c., on the ground that what the writers might know by ordinary means there was no occasion to reveal to them by supernatural communications, but we feel inclined to believe that the inspiration of the Scriptures was, in regard to this, plenary. To know a thing by *inspiration* we would consider different from knowing it in any other way. While under the influence of the divine afflatus or inspiration, we would suppose the mind to be wholly absorbed by its operation, and other sources of knowledge to be as naught. There is, too, a difference arising from the character of the person considered as inspired,—he is to be looked upon as receiving an *official communication* from the source of all knowledge, just as in our legisla-

tive halls, while there may be vague surmises, or even a well grounded belief of certain facts, the information received respecting them from *official characters* makes them known with a definiteness and certainty which they did not before possess. It seems to us that a different effect would be produced upon the mind when the same thing was communicated by inspiration which had been previously known by other sources of information. Thus, for example, we hear of an event from the lips of a man in whom we have little confidence, but yet, from various causes we feel inclined to believe it, and do believe it: the same event is told us by a man of undoubted veracity—do we know it *now* in the same way as *before*? We think there is a difference. The expression of the apostle Peter, “no prophecy of Scripture is of any private interpretation,” (2 Peter i. 20,) is thought by judicious commentators to mean that no Scripture is of *private invention*, that is, of the writers’ own discovery or knowledge. Taking it in this sense it may imply that all known by inspired writers as such, was known by direct and immediate communication from God. The language of the apostle Paul to Timothy, while it refers primarily to the Old Testament, (for the New had not at that time been all written,) may be viewed as indicating the character of the writings of all inspired men: “*All* Scripture is given by inspiration of God,”—not the prophetic parts, or the doctrinal parts alone; but all the historical, and all the moral, as some term them, in short the *whole* book.

Inspiration, we have already stated, we consider to be essentially imbuing the mind with *divine ideas*. When we consider that the same ideas may be expressed by many different words, when we notice the great diversity of *style* in the sacred writers, corresponding so far as we can observe to their natural dispositions, when we observe that the same event is recorded by different writers, and even, when repeated, by the same writer, in very different terms, the relation of words which were spoken being various, we are constrained to believe that while the divine writers were preserved from error, and overruled and guided in their choice of words by the clearness of perception which they possessed from the influence of the Spirit,—we are constrained to believe that not the *words* and *letters*, but only the *ideas* of the Bible are inspired. And this seems to be confirmed by the fact, that there have been great corruptions and variations in the sacred text; so that if its inspiration were *verbal*, it would be almost impossible for any one to say what actually was inspired, (Griesbach enumerating no less than one hundred and fifty thousand various readings in the New Testament alone, although, of course the manuscript editions to which he had access were but a small number compared with all that have been issued,)—while the words and letters have thus been permitted by an inscrutable, but certainly all-wise Providence thus to be altered, not one *doctrine* or even *idea* is changed, so that as an eminent writer states, “the very worst manuscript would not pervert one article of our faith, or destroy one moral precept.” (Horne’s Introduction, Vol. I., p. 129.) So trifling and unimportant are the alterations of words and letters, numerous as they have been, and so wonderfully amidst all the danger of corruption has divine Providence preserved inspired ideas. We may well say, “This is the finger of God.”

(To be continued.)

CALL FOR THE ELDERS OF THE CHURCH.—Some Christians occasionally speak as if the pastor should know, by intuition, every current event in their history. Hence should they themselves, or any member of their family, be unexpectedly laid under God's afflicting hand, or summoned suddenly to pass through some peculiarly painful ordeal, wonder is expressed, and certain feelings, half-choked with emotion, are vented, because the minister "has not once called," when in fact he was totally ignorant of the painful dispensation, and knew not but that the family were as happy and as well as when last he saw them in his pastoral rounds. Such individuals forget the way in which the New Testament Churches acted on similar occasions. They overlook the injunction of Heaven in the case, "Is any among you sick? let him *call* for the elders of the Church."—Where this command is neglected, instead of wondering at the non-appearance of the pastor, the parties' own want of consideration ought to be the subject of the deepest amazement.—*A. M. Stalker.*

Romanism.

CHARACTER OF THE POPES AND BISHOPS.—We might show that the Popes and Bishops of the Romish Church were for centuries, particularly during the dark ages, not only men of the most depraved, licentious, and abandoned character, but, in many instances, of infidel and heretical sentiments. We might show that the Pontifical chair has been occupied again and again by certain positive *disqualifications*, such as by boys (and we were about to say girls) of 12 and 14 years of age; but in one instance it is asserted, by a woman in man's semblance; a woman of address and of genius it is true, but of doubtful reputation, under the title of Pope Joan or Pope John the 8th; who, it is said, filled the *Holy See* for the space of two years and six months, when she died in a remarkable manner. We might show that the channel or stream of succession has been one of pollution, "more muddy," as Bishop Stillingfleet describes it, "than the waters of the Tiber;" and even Baronius is constrained to declare that, "*in a succession of fifty Popes, there was not a pious man.*"

THE CHAMPLAIN BIBLE BURNING.—The people of this country a few years ago, were shocked by a scene which occurred at Champlain, a town in New York, on the borders of Canada. Gathered there was a population of Canadian French, and among them came some Jesuits, lately arrived from France, who took measures for extirpating at once such seeds of Protestantism as they imagined might endanger the fidelity of these people to the Romish Church. Protestant benevolence had distributed among these Canadians a large number of copies of the Holy Scriptures, and these Scriptures became the special objects of Jesuitical dread and hostility.

The people were not only required to confess the possession of the Scriptures, but bring the volumes to the Jesuits, who proceeded to make a public bonfire of them, in spite of the protestations of the Protestants, who desired that if the Canadians were not to be permitted to read them, they might at least be returned to their donors. No—these professed ministers of religion would do no such thing—the Bibles must be burned, and *were* burnt.

A chief agent in this Bible burning was a tall Canadian, a man who had possessed, and had now surrendered to the Jesuits, a copy of the sacred volume. He had aided in kindling the fire, and stirred the burning heap with a pole to make it burn more freely. But mark the power and the grace of God. Dr. Cote discovered among a congregation at the Grande Ligne mission chapel last winter, a new, but not unfamiliar face. Believing that he

recognised the person, he advanced toward him, and said, "Have I not seen you before?" "Yes," replied the man, "it was I who aided in the burning of the Bibles, and my heart has never ceased to reproach me. If I had known the value of that book, I should never have participated in that horrible act. I have found another copy of the Holy Scriptures, and I have prayed God, for Christ's sake, to forgive me my sin." God had overruled his share in that nefarious work to his awakening and conversion, and he now solicited baptism at the hands of the missionaries. In due time, his wish was complied with, and himself and wife are members of the mission church at Grande Ligne.—*N. Y. Rec.*

Poetry.

DAN AND JANE, OR FAITH AND WORKS.

BY HANNAH MOORE.

Good Dan and Jane were man and wife,
And lived a loving kind of life.
One point, however, they disputed,
And each the other thus confuted.

'Twas faith and works—this knotty question,
They found not easy of digestion.
While Dan alone for faith contended,
Jane equally good works defended.

They are not Christians, sure, but Turks,
Who build on faith, and scoff at works,
Quoth Jane: while eager Dan replied,
By none but heathen, faith's denied.

I'll tell you, wife, at length quoth Dan,
A story of a righteous man;
A patriarch sage of ancient days,
A man of faith, whom all must praise.

In his own country, he possessed
What e'er can make a wise man blessed;
His was the flock, the field, the spring,
In short he was a rural king.

Yet, pleased he quits his native land,
By faith in the divine command,
God bade him go; and he, content,
Went forth, not knowing where he went.

He trusted in the promise made,
And without scruple straight obeyed.
The heavenly word he did not doubt,
But proved his faith by going out.

Jane answered, with some little pride,
I've an example on my side;
And though my tale be somewhat longer,
I trust you'll find it vastly stronger.

I'll tell you, Dan, of a good man,
The holiest since the world began,
Who now God's favour is receiving,
For prompt obeying and believing.

One only son this man possessed,
In whom his righteous age was blest;
And more, to mark the grace of Heaven,
This son by miracle was given.

And from this child the Word divine,
Had promised an illustrious line:
When, lo! at once a voice he hears,
Which sounds like thunder in his ears.

God says, Go sacrifice thy son.
This moment, Lord, it shall be done.
He goes, and instantly prepares,
To slay the child of many prayers.

Now here you see the grand expedience
Of works, of actual sound obedience.
This was not faith, but act and deed:
The Lord commands—the child must bleed.

Thus Abraham acted, Jenny cried—
Thus Abraham trusted, Dan replied,
Abraham! quoth Jane, why that's my man,
No. 'Tis Abraham I mean, says Dan.

He stands a monument of faith.
No. 'Tis for works the Scripture saith;
'Tis for his faith that I defend him;
'Tis for obedience I commend him.

Thus he, thus she, both warmly feel,
And lose their temper in their zeal.
Too quick each other's choice to blame,
They did not see each meant the same.

At length, Good wife, said honest Dan,
We're talking of the self-same man.
The works you praise, I own indeed,
Grow from the faith for which I plead.

And Abraham, whom, for faith I quote,
For works deserves especial note—
'Tis not enough of faith to talk;
A man of God with God must walk.

Our doctrines are at least the same.
They only differ in the name:
The faith I fight for is the root;
The works you value are the fruit.

How shall you know my creed's sincere,
Unless in faith my works appear?
How shall I know a tree's alive,
Unless I see it bear and thrive?

Your works not growing on my root,
Would prove they were not genuine fruit.
If faith produce no works, I see
That faith is not a living tree.

Thus faith and works together grow,
No separate life they e'er can know.
They're soul and body, hand and heart—
What God has joined, let no man part.—

[From the Missionary.]

MALLEUS DOMINI.

"Is not my word, saith the Lord, like a hammer that breaketh the rock in pieces?"—Jeremiah xxiii. 29.

Sledge of the Lord, beneath whose stroke,
The rocks are rent, the heart is broke,
I hear thy pond'rous echoes ring,
And fall a crush'd and crumbled thing.

On earth, Thy new-creating grace;
In heaven, the very lowest place.

Meekly these mercies I implore,
Through Him whose Cross our sorrows bore:

Oh, might I be a living stone,
Set in the pavement of Thy throne:
For sinner saved, what place so meet
As at the Saviour's bleeding feet.

Riverside, 19th September, 1849.

G. W. D.

Obituary.

(For the Banner of the Covenant.)

OBITUARY OF ROBERT BROWN.

It is at all times matter of sorrow to be called upon to record the departure of a friend, but more especially when one with whom we took sweet counsel in going to the House of God and united in the solemn services. The subject of this notice was an active member of the Reformed Presbyterian Church, known by all the older and most of the young ministers, having been, in the early history of the Church, ordained to the office of Ruling Elder by the lamented Dr. Black, which office he retained until his demise, with honour to himself and usefulness to others. His house was ever open to receive ministers and members of the Church, his hand was ever open to render aid to all who required it. He died at Greensburgh, Pa., his place of residence for fifty-five years, at the advanced *age of eighty-eight years*, on the 17th Nov. 1849. Since the division of the Church in 1833, he took no interest in the proceedings of the Church. The last few years, from bodily infirmity, he was unable to attend church, but had the gospel dispensed in his house by one and another of the ministers. The Rev. Dr. Black has occasionally preached for him, for whom and Dr. Wylie he ever had a warm regard. The Bible was his daily study. He waited patiently until he was called to inherit the promises, and quietly he passed over the Jordan of Death—relying on the promise of his Saviour, "That He would take him to His house, not made with hands, eternal in the Heavens."

For the Young.

THE GOLD DOLLAR.

A little boy named Samuel, about four years of age, had a gold dollar which his father had given him, and which he loved very much. It was said to be made of pure California gold, and although I do not suppose that is any better than any other gold, yet it is just now an object of more curiosity, because of the wonderful quantity of gold that has lately been discovered in that country. Samuel's dollar, moreover, was a very beautiful piece of money;—it was so small, and bright;—and this was probably the true reason why little Samuel was so much attached to it. It happened that a missionary, who had been many years in a distant heathen land, and who had returned for awhile to America, came to the place where Samuel lived, and stayed at his father's house. When the little boy heard this missionary tell about the misery of the poor heathen children who are living without the Bible, and who have none of the nice little books that are so abundant in America, and no good pious parents to teach them about Christ, no Sabbath schools, or other schools to go to; he thought within himself that he would like to do something for their relief, and he asked his papa how much he ought to give. His papa did not think it best to decide this question for him, but merely remarked that if he chose he might give his gold dollar. This was touching Samuel in a very tender spot; and now began a struggle between his inclination and his conscience, which lasted two days; during all which time little Samuel could hardly be easy a single moment. "I've got a silver piece," (this was a ten cent piece,) said he, "and I'll give that." "If you choose," said his father, "you may give both of them." "You told me, father," said Samuel, "that I must not take the little gold dollar unless you gave me leave, and I don't think you will let me give that away." "I told you," said the father, "that you must not take it to play with, for fear you

would lose it, for it is very small; but not that you must not take it to give to missionaries to get the heathen a Bible." "Yes, father," said Samuel, "but I don't believe that you will let me give this dollar to the heathen." "Try me, and see," replied his father. "O, but father," said the little boy, "it is a very small piece, and it can't do much good; I'll give my ten cent piece to buy a Bible for the heathen, and that is much larger." "That will not pay for a Bible, my son," said the father, "it will hardly pay for a copy of the New Testament. And besides, you know there are a *great many* heathen children who have no Bibles." "Well, I can't give my pretty gold dollar, father, I'm sure of that," said the boy. After thinking and talking a good deal more about it, he at last went and brought his silver ten cent piece, and gave it to the missionary, for the heathen. But still his mind was not easy. He kept his gold dollar because he loved to look at it, and handle it, and feel that it was his, and not because he really needed it; and his conscience continually troubled him. He would often go to his father, and, of his own accord, begin to talk about it, in order if possible to get his father to say something that would satisfy his mind, and give him peace, but in vain. And after a succession of struggles of this sort, which lasted more than a day, he at length came running up stairs to the room of the missionary, with the bright gold dollar in his hand, and said, "Here, Mr. —, here is my fine dollar; I wish you to take it for the heathen children;" and his sparkling eyes and smiling face showed how happy he was in doing good to others; and I have no doubt he has been a much happier boy ever since, than he would have been, if he had not summoned up resolution enough to make this sacrifice. Let all our young friends remember, that one way to be happy is to deny ourselves to do good to others.—*Am. Mes.*

CHILDREN SHOULD LEARN TO SING.—We find the following very sensible observations relative to singing among the young, in an Eastern paper:—

All children can learn to sing if they commence in season. I do not say that all will have the same sweet voice like the nightingale—for some have naturally mild and soft voices when they talk, while others speak in loud, strong and masculine tones. The same is true in regard to singing.

In Germany every child is taught to use its voice while young. In their schools all join in singing, as a regular exercise, as they attend to geography; and in their churches the singing is not confined to a choir, who sit apart from the others, perhaps in a corner of the house—but there is a vast breath of incense going forth to God from every heart, which gives utterance to the language from the soul. Children, sing! yes, sing with your whole hearts. David sang before the Lord, and it is meet that you should do the same; and always when angry feelings rise in your breast, curb and check them by singing sweet and cheerful songs.

POLITENESS AT HOME.—Always speak with the utmost politeness and deference to your parents and friends. Some children are polite and civil every where else, except at home; but *there* they are coarse and rude enough. Shameful!

Nothing sits so gracefully upon children, and nothing makes them so lovely, as habitual respect and dutiful deportment towards their parents and superiors. It makes the plainest face beautiful, and gives to every common action a nameless but peculiar charm.

WHAT CHILDREN CAN DO.—Among the periodicals of the Free Church of Scotland, is a little work entitled, "The Children's Record." It has a circulation of about 40,000. In December an article appeared in this work, suggesting to children that it might be well for them, during the holidays, to devote a part of their time to labours in the cause of Christ, and it was announced that all who were disposed to collect, should be furnished with cards for that purpose, on application to the proper officer in Edinburgh. The children entered into this scheme with great zeal, and with so much success, that at the recent meeting of the General Assembly of the Free Church, it was announced that their contributions were as follows:

For the Education scheme,	£110, about \$	550
Foreign Missions,	638, "	3,190
Home Missions,	267, "	1,335
Colonies,	108, "	240
Jews,	250, "	1,250
Other objects,	72, "	360
	£1,445,	\$7,225

The sum necessary to support a school is £10 a year; so that the sum raised for the Education scheme will support eleven schools. The sum which they raised for Foreign Missions will support the Society's mission in South Africa; and the sum raised for Home Missions will support six labourers in the Highlands. The sums raised by these children of the Free Church, in a few months, are nearly half of the sum raised by the entire Church during the whole year 1834, only nine years prior to its disruption. —*N. Y. Observer*,

Miscellaneous.

[For the Banner of the Covenant.]

OPENING OF THE REFORMED PRESBYTERIAN CHURCH, CHICAGO.

On Sabbath Dec. 23d., 1849, the new building erected by the Reformed Presbyterian congregation of Chicago, under the pastoral care of the Rev. A. M. Stewart, was opened for divine service. The sermon was preached by the pastor, from Haggai ii. 7, "I will fill this house with glory."

The speaker, after briefly adverting to the pleasant and prosperous circumstances under which the new building was entered, and claiming for it a share in the promise of the text, directed the hearers to the prediction made especially to God's spiritual house—the Church.

Five distinct elements of glory were mentioned and discussed, with which the church's Founder has, in a measure, and will continue more abundantly to fill her. 1. She shall stand for ever. 2. She is elevated above every other house. 3. She shall triumph over all her enemies. 4. Through her instrumentality the world shall be converted. 5. She shall eternally reign triumphant in glory, closing by an exhortation to all who expected to worship regularly in the house thus being dedicated, to adorn it by a conduct worthy of their high position.—Reading the Scriptures and dedicatory prayer by the Rev. J. W. Morrison.—Preaching in the afternoon and evening by Mr. Morrison. Throughout the day and evening the house was filled with a large and attentive congregation. The whole occasion was marked with harmony, solemnity and gladness.

The following statements are requested to be published in connexion, for this reason. In the summer of 1846, during the visit of the pastor east, about \$700 were raised, principally from members of our church, to assist in erecting a house of worship in Chicago. Their liberality has never been formally acknowledged nor the donators made acquainted with how their gifts were appropriated. After the return of the pastor in the fall of '46, the congregation were still unable to effect but one of two desired objects—purchase a lot, and build a house. After due deliberation it was considered the better course to secure a lot, and so soon as able, without becoming too much involved, erect a house. This was accordingly done. Six hundred dollars being paid for a suitable location, on the corner of Clinton and Fulton streets. In August last the trustees, feeling justified, contracted for the erection

of a building which was dedicated at the time mentioned. It is a chaste and beautiful structure of wood in the Gothic style, sixty-two by thirty-six feet, erected at an expense of \$1600. At settlement the trustees were able to meet all demands save about \$200, which they are still indebted. The friends who have generously given of their means will thus learn, after some delay, that their liberality has not been misapplied, or misplaced. The infant congregation is every way in a flourishing condition and better prepared than heretofore to unfurl the Reformation banner in this deeply interesting and important city. To all who have in any way befriended the effort to establish a Reformed Presbyterian congregation in this place, both pastor and people unite in returning their sincere thankfulness.

A communion was held the first Sabbath of the year, previous to which nineteen persons were admitted as members of the church.

A LETTER TO THE REV. HENRY COOKE, D.D., LL.D., ON THE PRESENT CRISIS OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN IRELAND. BY A FRIEND TO REFORM. 2D OCTOBER, 1849.

[Concluded from page 49.]

For the purpose of pointing out the practicability of the foregoing observations, I take the liberty of giving an extract from the "4th Appendix" of the "First Annual Report of the General Committee" of this section of the Church for the year 1847:

"What could the General Assembly of the Presbyterian Church in Ireland do, if she were efficiently organized for the support and extension of the Gospel, on the principle of a common fund? It might be assumed, with considerable safety, that the adherents of the Assembly number three quarters of a million, or 750,000; but if we deduct a third of that number, and take the minimum to be 500,000, and suppose that number gives only at the rate contributed by the Eastern Reformed Presbyterian Church for the past year, viz., 4s. per annum for each *adherent*—an annual contribution less by 4d. than one penny per week would amount to—there would be raised an annual fund of £100,000.

"By her present mode of procuring money, she raises;

"From Seat-rents, about	-	-	-	£18,441	0	0
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"By Collections and Contributions to Missions, Home, Foreign, and Jewish	-	-	-	9,391	0	0
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				£27,832	0	0
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"In addition to these sums, she receives an annual grant from Government, generally called <i>Regium</i> <i>Donum</i> , of	-	-	-	36,000	0	0
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"Making in all	-	-	-	£63,832	0	0
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"This sum enables her to support about

500 Ministers and Missionaries in Ireland, at an average salary of
£115 each;

6 Missionaries to the Heathen; and

5 Do to the Jews.

Making 511 Ministers and Missionaries.

"The £27,832 raised by her own people, give an average contribution of
2s. 9d. for each communicant, and 1s. 1d. for each adherent.

"By acting on the principle of a common fund, she could support

500 Ministers and Missionaries in Ireland at £150			
	each, making	- - - - -	£75,000
24	Missionaries to the Colonies, at £300 each,		7,200
24	Do to the Heathen, at £300 each,		7,200
24	Do to the Jews, at £300 each,		7,200

Making	572 Ministers and Missionaries, at	-	£96,600
	"Leaving a balance to pay the Secretaries, Agents, and Deputations, and to defray the necessary expenses of printing, &c. - - - - -"		3,400

£100,000

She would thus have £36,168 more for the support and extension of the Gospel than she at present has, and support 61 Ministers and Missionaries more than she at present supports, and do all this by an *average* contribution of less than one penny per week from each of her *adherents*.

"Does not the Irish Assembly's dependence on Government for the £36,000 of royal bounty diminish the Church's revenue £36,168 a-year—lessen the *average* income of each of her Ministers £35 below what it otherwise would be—rob the world of the services of 61 additional Ministers—and deprive herself of many social, moral, and religious blessings, which would result from being efficiently organized, and having all her adherents actively co-operating in promoting the great end of the Church's mission—the evangelization of the world?"

A fund thus managed would secure all the advantages of an establishment, prevent the evils incident to "Voluntaryism," and remove all those real or imaginary barriers that have stood in the way of ministers inculcating the moral obligations that lie upon the members of the Church, by their very profession to contribute *individually, willingly, and according to their means* for her support and extension; and to urge with *power* the temporal and spiritual advantages to individuals and Christian communities that act on these principles:—

"I have all and abound; I am full, having received from Epaphroditus the things which were sent from you, an odour of sweet smell, a sacrifice acceptable, well pleasing to God," for which "my God shall supply all your need, according to His riches in glory by Christ Jesus."

"Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces."

"He which soweth sparingly shall reap also sparingly."

"Every man, according as he purposeth in his heart, so let him give, not grudgingly, or of necessity, for God loveth a cheerful giver."

In the working out of such a plan, the grave-stone, that has entombed the vital energies of the members of the Church, would be removed, and the benevolent, philanthropic, and Christian enterprise of the people called into active operation, and the co-operation of a great portion of the youth of the Church made available for present good, and trained up for future usefulness and eminence.

3d.—*By organizing a Juvenile Missionary Association in each congregation*, where the children would be trained and taught to contribute to, or take some active part in her support; for, being baptized members of the Church, and being partakers of her privileges, they should take part in her responsibilities. Their willingness and fitness for this work, under proper regulations, are seen in the present history of the "Free Church" and "United Presbyterian Church" of Scotland, as well as in the "Wesleyan Methodist Connexion." Here is a

machinery, that, if properly organized and wisely directed, would, like the nervous system in the physical constitution, give motion and sensation to the whole body. The truth of the Psalmist's declaration to Jehovah would then be realized:—

“Out of the mouths of babes and sucklings hast thou ORDAINED STRENGTH.”

4th.—*By organizing Sabbath Schools in each congregation*, where the youth would be taught the principles of the Church, and trained to benevolent habits and Christian enterprise; so that, at the very entrance of life, they would be taught that a large amount of happiness is enjoyed in receiving religious instruction and doing good to others. This organization, like all the others, to be under the direction of a general committee for this purpose, appointed by, and responsible to, the Assembly, and who would see the principle carried out to the most remote corners of the Church:—

“Train up a child in the way he should go, and when he is old he will not depart from it.”

5th.—*By instituting an Association based on the principles of “Total Abstinence from all Intoxicating drinks and the use of Tobacco.”* Such drinks and such a weed have done more harm to the members of the congregations of the Assembly, and have prevented more good being done, than any human mind could calculate, or pen describe. I know that much has been said and done by *imprudent* men to prejudice the “Reformation from all intoxicating drinks” in the minds of those who *cannot* make, or who do not *wish* to make, the ordinary allowance for human imperfection, necessarily connected with the organizing or the working out of almost any institution. But an organization of this character, superintended by a *responsible* committee of *Christian* men, carried out in a Christian spirit, and for moral and religious objects, would separate the members of the Church from two of the principal sources of social, intellectual, and moral defilements, and prove a corresponding source of power for good that eternity alone would unfold; and the means thus economized by the members of the Church would be more than sufficient for all the expenses connected with a liberal support for her Ministers, Missionary operations, and educational and benevolent enterprises. In the year 1847—the year of *famine*—the following amount of money was expended in intoxicating drinks in Great Britain and Ireland:—

20,639,365	gallons	Whiskey, at	7s. 6d.	per gallon	-	£7,739,761
3,329,940	"	Rum, at	14s. 0d.	"	-	2,330,958
1,537,762	"	Brandy, at	36s. 0d.	"	-	2,767,971
28,830	"	Geneva, at	30s. 0d.	"	-	43,245
6,310,536	"	Wine, at	22s. 6d.	"	-	7,099,353
613,900,976	"	Beer, &c.	}	1s. 6d.	"	-
5,400,000	"	Cider,				
651,147,409	gallons in all					£66,428,861

This calculation is confined to the drinks that pass through the hands of the Government officers, and does not embrace the great quantity of intoxicating liquors that are smuggled; neither does it include the direct and indirect losses that result from their use. It may be observed that a large quantity of the Whiskey taken at the above average of 7s. 6d. is sold in England at 15s. per gallon, which would increase the amount considerably.

If the population of the United Kingdom be taken at 27,000,000 and the

amount expended by that number for those drinks be £66,000,000, it gives an average of £2. 8s. 10d. for each *individual* in the British empire annually.

If the number connected with the General Assembly be taken at 500,000, it shows an expenditure by them for these destructive drinks annually to the amount of £1,220,833 6s. 8d. But as the Scotch drink more Whiskey, and the English more Ale, than the Irish, it might be well, so as to put the matter beyond the possibility of dispute, to cut down the average to £2 0s. 0d. for each *adherent* of the Assembly, or £10 0s. 0d. for each family, allowing an average of 5 to a family. That would still make the total *annual* expenditure £1,000,000.

This amount expended annually by the adherents of the General Assembly would enable her to support.

2,000	Ministers in Ireland, (an average of 500 for each Province,) at a salary of £200 per year,	-	-	-	£400,000
200	Missionaries to the Jews, at £300 per year,	-	-	-	60,000
200	Do to the Heathen, at £300 “	-	-	-	60,000
400	Do to the Colonies, at £300 “	-	-	-	120,000
2,000	Schoolmasters for Ireland, at £50 “	-	-	-	100,000
64	Professors for 4 Colleges, at £1,000 “	-	-	-	64,000
	Bursaries for Students of same, “	-	-	-	8,000
	Expenses for deputations, Committees, Secretaries, Treasurers, Assistant Clerks, Printing, &c.,	-	-	-	6,000

It would enable her to build, in 10 years,

4	Colleges—one for each Province—at £30,000 each	-	-	-	£120,000
1,500	Meeting-houses—500 for each of the other three Provinces—at £1,000 each	-	-	-	1,500,000
2,000	School-houses—500 for each Province—at £100 each	-	-	-	200,000
					£1,820,000

This amount divided by 10 would give an average for each year of - - - - - 182,000

£1,000,000

If the giving up of these intoxicating drinks would be injurious to the individuals concerned, the sacrifice would be too much to expect; but when it is taken into account that the smallest quantity of them is not necessary as a *beverage*, and that, unless used *medicinally*, they do injury to the extent taken; that they send to the drunkard's grave 60,000 in Great Britain annually, produce *nine-tenths* of the pauperism and crime of the land, and *four-fifths* of the overt acts of immorality that disgrace our country; and that every drop taken out of the consumption is so much economized of the personal, domestic, and social worth—the intellectual, moral, and spiritual good of our land;—it gives, in my opinion, the organization suggested a *practical* bearing of considerable weight, and renders its *accomplishment* an object of incalculable importance.

These are some of the principal plans that I would suggest as a substitute for the present, and for imparting new life to some already in partial operation. There are many others that I might point out. did I think it necessary at this stage to do so; but the experience of individuals and Churches is that—“If any man will do his will, he shall know” of the doctrine whether it be of God.”

In these and similar schemes—which are all of a MISSIONARY

SPIRIT—which spirit, when directed by the Word of God, is one of the best tests of the true Church of Christ—may be seen the provision that is made for the *progressive* character of the Christian and of the Christian Church; and which will, under the Divine blessing, introduce her into the light and liberty, the love and liberality of her millennial glory, when “the earth shall be full of the knowledge of the Lord.”

Who is to take the lead in such a great movement? Who is fit to direct such a glorious enterprise for such God-like objects? Who has faith to strike the sea of difficulties, and bid the people go forward? I hesitate not to say that you are the man. Your business habits—your social position and kindness of heart—your mental greatness—your untiring energies—your captivating voice, and your moral intrepidity, point you out as the great Financier that could, under the direction of the Divine Spirit, deliver the Assembly from present difficulties and future thralldom, and elevate her to a position of social, moral, religious, and ecclesiastical power and influence for good, such as no other Church in this land ever had, or ever may have—distributing light and heat to all around, and making her the centre of attraction, around which will revolve the other evangelical denominations of this country, and constitute her a tower of strength to the Churches of the Reformation in other lands.

In the name of our misgoverned, oppressed, and unfortunate country—in the name of the sacred principles of civil and religious liberty, bequeathed to us by our immortal sires—in the name of our common Protestantism, and Evangelism—in the name of Him who is “the Prince of the kings of the earth,” I invite you to give the foregoing suggestions your best consideration, and implore you to act in this matter as truth and conscience may dictate; and “when the Chief Shepherd shall appear,” may you “receive a crown of glory that fadeth not away.” I am,

Rev. and Dear Doctor,

Most sincerely and respectfully,

A FRIEND TO REFORM.

COLLEGES AND PROFESSIONAL SCHOOLS.—The following table shows the present number of these institutions:

Number of Colleges in the United States,	118
“ Instructors “	996
“ Theolog. seminaries “	42
“ Instructors in “	118
“ Law schools “	13
“ Instructors in “	18
“ Medical schools “	33
“ Instructors in “	246

WHAT THE BIBLE SOCIETY HAS DONE?—During the thirty-three years that the American Bible Society has been in existence, it has translated the Bible into more than twenty different languages, and assisted in translating it into as many as fifty others besides. It has made grants in money for printing the Bible in foreign lands, to the amount of more than three hundred thousand dollars. It has distributed *gratuitously* over one million one hundred thousand copies of the Scriptures, and it has printed and put into circulation Bibles and Testaments, in the aggregate, to the number of six million three hundred and forty thousand!

THE LAST ACCOUNTS from the south of Ireland are to the effect, that the ruin of the peasantry is complete. Six-tenths of them are now outcasts, living in holes and ditches, and mostly without clothing. This is attributed to the operation of the Poor Laws, which, though well intended, have utterly failed of their effect.

STATISTICS OF PRESBYTERIANISM.—The following statement respecting the numbers, extent, and influences of Presbyterian Churches, will be read with interest. It is copied from the Edinburgh Christian Witness.

“It is well known to our readers, that Scotland has formed the grand arena on which the exhibitions, the noblest contendings of Presbyterianism, have been displayed. Scotland’s Reformed Church has been generally reputed the fairest daughter of the reformation, and why? Because in her creed, in her government and discipline, she took the Bible as her only guide. And it is worthy of remark, that this very circumstance has given a kind of imprimatur to the whole moral history and character of Scotland for nearly three centuries. Presbyterianism seems as if it were indigenous to Scotland, every other form of church government having proved like a tender, a stunted and shrivelled exotic. There are scarcely two hundred congregations of Episcopalians, Independents, and Baptists, in Scotland, and even of these, there is no small number without regular pastors. The great body of Dissenters are seceders from the Establishment, and have retained Presbyterianism. Of Presbyterian congregations, including the establishment, and other Presbyterian bodies, there are about 2,600.

In Ireland, there are about 700 Presbyterian congregations, embracing about the half of the Protestant population of that beautiful island.

In England, there are upwards of 200 congregations professedly belonging to the Presbyterian Church; and in Wales there are about 550 congregations of Calvinistic Methodists, whose form of government very closely approximates to Presbyterianism.

In Holland, the established religion is Presbyterian, with 1,500 ministers, and 1,500,000 adherents.

In France, there are 400 congregations of the Reformed or Helvetic Church, and 200 of the Lutheran—collectively numbering 2,000,000 adherents.

In Switzerland, the Established religion is Presbyterian, and the population are almost entirely attached to the national church. Its ministers are estimated at 800 to 1,000.

The Waldenses, like their forefathers, are Presbyterians; they have 13 pastors, and 24,000 people.

In Hungary, Germany, and Prussia, the great body of the people are Protestant, and belong either to the Reformed or Lutheran Churches—the former thoroughly Presbyterian, and the latter approaching far more closely to Presbyterianism than to any other form, maintaining that Presbyter and Bishop are identical, and that all pastors are equal in office, possessing what are termed Superintendents, only from human expediency.

If from the Old World we pass into the New, we find Presbyterianism in great strength. The largest proportion of the ministers and congregations of the United States, are Presbyterian—there being about 7,500 churches, and 5,500 ministers—embracing a population of several millions.

We have furnished enough of statistics to show that the Presbyterian body is a large and influential body—a body vastly more numerous than the Episcopalian Protestants, or the Congregationalists, of the Old and New World combined—and not only so, but a body equal, if not superior, to any other denomination of Christians, for soundness of creed, strictness of discipline, and godliness of conversation.”

RAIL-ROADS AND THE SABBATH.—We have been much gratified by the recent action of the stockholders of the Pennsylvania Railroad Company, engaged in constructing the great central route from Philadelphia to Pittsburgh. No Christian need refrain from owning stock in it, on account of the desecration of the Sabbath by its cars, so customary upon other routes.

At a meeting held Dec. 24th, a resolution was offered by the Hon. Joseph R. Ingersoll, endorsing and approving heartily the action of the Board of Directors, in forbidding travel and labour on Sundays, from and after Dec. 31st.—Its absolute *necessity* was argued on broad grounds of humanity, and upon those higher principles which are connected with the observance of the Sabbath. The wisdom and beneficence of our Creator, in appointing one day in seven as a day of rest, has thus been acknowledged. Would that the stockholders of every railroad company in our land would “go and do likewise.”

PHILADELPHIA.—The taxable persons in the city and districts of Philadelphia, for the year 1849, are reported to have been 77,285. It has been estimated that the taxables are as one to every five and a half of the population. If this estimate be correct, the present population of the city and districts is 425,062. The city has, for several years, been growing rapidly, but not more so, we suppose, than New York, if as much. The census of 1850 will probably show that the population of New York, exclusive of Brooklyn and Williamsburg, is not much less than 500,000.

The number of houses of worship in Philadelphia is 161; of which 13 are Roman Catholic, 3 are Universalist, 1 Unitarian, and 4 Jews' synagogues. The Baptists have 22 churches; Episcopal, 23; Presbyterian, 26; Methodist Episcopal, 25. It is thought that the evangelical churches have accommodations for not more than 100,000 worshippers. Consequently, there is need of further provision for the population, of whom a very large number, of course, have no connexion with the sanctuary.

EXTENT OF OUR COUNTRY.—It has been computed that the United States have a frontier line of 10,750 miles, a sea-coast of 5,430 miles, a lake coast of 1,160 miles. One of the rivers is twice as long as the Danube, the largest river in Europe. The Ohio is 600 miles longer than the Rhine, and the noble Hudson has a navigation in the “*Empire State*” *one hundred and twenty miles longer than the Thames*. Within Louisiana are bayous and creeks, almost unknown, that would shame, by comparison, the Tiber and Seine. The State of Virginia, alone, is one-third larger than England. The State of Ohio contains three thousand square miles more than Scotland. The harbour of New York receives the vessels that navigate rivers, canals, and lakes, to the extent of three thousand miles, equal to the distance from America to Europe. From the capital of Maine to the “*Crescent City*,” is two hundred miles farther than from London to Constantinople, a route that would cross England, Belgium, a part of Prussia, Germany, Austria, and Turkey.

ST. LOUIS.—In 1830, this thriving city contained a population of 6,694 souls. In December, 1848, a census was taken, which showed the population to be 63,781. It is now estimated at 70,000. According to the ratio of increase for the past twenty years, it will number at least 200,000 souls in 1860. St. Louis will undoubtedly become the Great City of the Valley of the Mississippi, the emporium of an immense commerce, that must naturally centre there. It is gratifying to know that religion has already taken a powerful hold upon the people, and that scarcely anywhere else is so much done in favour of Church extension. Now is the time for foundation work. Let the friends of Christ in that city improve it.

ONE-FOURTH of the revenue in Great Britain is derived from taxes on drinks and drinking.

[From the American and Foreign Christian Union.]

GOOD NEWS FROM THE WALDENSES.

The subjoined letter will be read with great interest by thousands in this land. It comes from the "Table," or "Commission of the Synod," of these Martyr-people. As the Synod meets but once in three years (formerly in five years) a "Commission," or Committee *ad interim*, is appointed by that body, at the close of every session, composed of the Moderator, Assistant Moderator, Secretary, and two Elders, (laymen,) who have great powers and responsibilities during the interval. The "Table," (so called from meeting around a table, just as our "Boards," are so denominated,) figures greatly in the History of these wonderful people.

The subjoined letter was written in answer to one which contained \$175, the gift of a "Friend," in one of our cities, to enable them to employ one or two evangelists. The appeal which these dear brethren make for aid in erecting a church-edifice, school-house, etc. at Turin, is worthy of a most liberal and prompt response from our Churches. How wonderful the ways of God! We now begin to see why he has preserved these persecuted people (often almost extirpated in times past and now 22,000 in number) in their mountain home. He has a great work for them to do in Italy. Let us help them with all our might.

All sums sent to us for the above-mentioned object shall be promptly remitted to them.

REV. DR. BAIRD,

LA TOUR, Sept. 12th, 1849.

Beloved brother in our Lord Jesus Christ,—Your letter of March, 1848, addressed to our brother, the Rev. Chaplain Bert, and communicated to us, contains the most recent intelligence we have received from you. Our beloved brethren of Geneva gave us reason to hope that you would make us a visit, or at least that we might have the joy of knowing that you were near us, on the continent, and that we might address a few lines to you in expression of our gratitude for the exertions you have been pleased to make in behalf of our Church, as well as of the fraternal affection which we return for the warm-hearted benevolence that you have entertained towards us.

You have doubtless learned, notwithstanding the distance by which the ocean separates you from us, that our position has undergone a considerable change within twenty months past. The King of Sardinia has given his people a constitution, and by a royal edict of February 17th, 1848, has granted the Waldenses civil and political rights, putting them in this respect on a footing of equality with other citizens; except that he inserted in this royal edict, the unhappy reservation that "no innovation is made in respect to the exercise of worship, and the schools of the Waldenses." The parliament and the ministry have hitherto shown a good degree of favour to the development and exercise of our constitutional rights; but we have as yet been unable to obtain any thing for our college, and for the support of worship. Only, as the secular barriers which kept us within narrow limits have been broken down, permission has been granted by the government to the Protestants residing at Nice to have public evangelical worship there; and at Turin the Waldensian Church is authorized to erect a house of worship.

You are aware, dear brother, that our fellow-believers in Turin were previously allowed to assemble for divine service only at the residence of the Prussian ambassador, where a chapel had been furnished them by the Christian munificence and charity of the King of Prussia. That favour will be withdrawn on the first of October next. The TABLE being informed of this, and finding that there no longer exists any obstacle to the erection of a church for our evangelical worship in the capital of Piedmont, actively engaged itself in inducing the congregation at Turin, composed of a number of families that have emigrated from our valleys, and of some Swiss and French Protestants, to unite with the Waldensian Church. It succeeded in doing so, and on the

29th of July it accomplished the act of fusion, and organized the new, sixteenth Waldensian parish. This important step being taken, it remains to provide, in a sure and lasting manner, for the wants of this parish, which will, we trust, become the centre of the missionary influence of the Waldensian Church in Piedmont and Italy. Several things are first of all requisite; a church building, a parsonage, a school-house, and an asylum for the sick poor. We are ardently labouring to procure the necessary means for erecting these buildings; and we confidently address all our friends, and earnestly solicit that they will come to our assistance, that we may not suffer to escape the favourable opportunity which the Lord is granting us, for we know not what the future may have in reserve for us. Wo unto us, if we redeem not the time! "Labour while the day lasts," says the Master, who never slumbers nor sleeps.

Be pleased, Rev. and dear brother, to give us your earnest co-operation in this important work. We are firmly persuaded that by devoting to our cause your time and influence among your numerous friends in America, you will be enabled soon to relieve us from this burden.

We are also desirous of establishing as soon as possible in Turin a religious service in the Italian language. Four of our clergy are already in Tuscany, where they have spent several months in order to perfect themselves in the Italian language; and throughout the past summer we have had, every Sunday evening, public worship in the Italian language at St. Jean.* If we had the means of supporting an evangelist or assistant minister at Turin, there would be an important field for him to occupy. We were much gratified, last winter, to have among us evangelists from our own valleys, who had studied at the Theological School at Geneva, and who were of great assistance. We employed them mainly in two parishes, (Villesèche and Prarustain,) in which one of the pastors is now superannuated, and the other having just died, his place could not be immediately supplied. Had we not enjoyed the co-operation of these assistant ministers, thirty-five hundred souls would have remained almost deprived of spiritual food, or at least receiving instruction only from time to time from the pastors of other parishes, who would then have been obliged to neglect their own congregations. At all events, the cure of souls, and the instruction of catechumens would have suffered greatly from such a state of things.

As soon as the new order of affairs permitted, we hastened, through the instrumentality of colporteurs, to offer the Holy Scriptures in Italian, (whether Diodati's, or Martini's version,) to the Roman Catholic population of Turin and of several of the provinces. Thousands of copies have already been disposed of. The bishops [Roman Catholic] have been greatly disturbed at this, and have addressed violent pastoral letters to the curates of their respective dioceses, forewarning them against these "emissaries of hell," as they style the colporteurs of the Bible.

After laying before you this statement of facts, suffer us, beloved brother, to reiterate our earnest entreaty that you will lend us your assistance to enable us to satisfy these pressing wants; that is, to erect the building necessary for the prosperity of our church at Turin; and to locate there an assistant minister to preach in the Italian language. And accept, with your well-tryed kindness, the expression of the sentiments of warm gratitude and cordial affection, which animate your devoted brethren in JESUS CHRIST, our only blessed Hope.

The members of the Table:

{ J. P. REVEL, *Moderator*.
P. LANTARET, *Asst. Moderator*.
J. ARMAND MICAL, *Lay member*.

P. S. In view of the urgent necessities of the Church in respect to its

* St. Jean (St. John) is the principal village in the first parish of the Waldenses—a parish which borders on the plain country in the valley of the Po.

providential Mission in Italy, you will not expect us, dear brother, to do more than barely mention the growing want that is experienced by those members of the Table who have pastoral charges, and particularly by the Moderator, of an Assistant in the discharge of the increasing business of our church.

REMEMBER THE SABBATH.—A very large meeting was recently held in New Orleans to adopt measures to secure a better observance of the Sabbath. Judge M'Caleb, of the United States District Court presided. Speeches were made, in which the desecration of the Sabbath by military parades, the theatres, etc., was unqualifiedly condemned. We trust this is the beginning of better days for that city.

REPUBLICANISM AND MONARCHY.—The annual salaries of the President of the United States and his cabinet amount to about \$85,000. The annual cost of the royal family and the executive staff in great Britain amounts to the enormous sum of \$8,433,675!

ROMAN CATHOLIC CHURCH.—The Roman Catholic Almanac for 1850, says there are now in the United States 3 Archbishops, 24 Bishops, 1,082 Priests, and 1,078 churches—an increase of 1 Bishop and 105 Priests within the past year. Of these Priests, 52 were ordained in the United States. If California and New Mexico be included, the Catholic Priests are 1,141, and churches, 1,133. The Catholic population of the Union is estimated at 1,473,350, or if Upper California and New Mexico be included, at 1,523,350.

CHURCHES IN CHICAGO.—There are twenty-eight churches of all denominations in Chicago; of which four are Presbyterian, four Roman Catholic, three Methodist, two Baptist, two Episcopalian, two Lutheran; and one each of the Unitarian, Universalist, Norwegian Lutheran, Norwegian Episcopal, German Evangelical, German Methodist, Methodist Protestant, African Methodist, Reformed Presbyterian, Bethel, and New Jerusalem denominations. Such is the growth of the city, that it is thought the next census, in 1850, will show a population of 30,000.

THE CATHOLICS in England now have 674 chapels, 880 priests, 13 monasteries, 41 convents, 11 colleges, and 250 schools.

WANTS FOR 1850.

A few more **AARONS** and **HURS**, as attendants on the weekly prayer-meetings, to pray for the success of the preaching of the Gospel on the Sabbath.

Also, a few more **TEACHERS** in the Sabbath School, of the right sort, who will give themselves to earnest prayer on behalf of their scholars, until they have been brought to remember their Creator in the days of their youth.

Also, a few more **TRACT DISTRIBUTORS** in the destitute portion of the congregation, where "a line may reach him who a sermon flies."

Also, a few more **CONTRIBUTORS** to the Lord's treasury on earth, who more highly prize an eternal treasure in heaven.

Persons seeking such employment, may find it at once by applying to their pastor.—*Christian Instructor.*

GOOD REASONING.—"If you are not afraid of God, I am afraid of you," said a stranger as he passed a counting room on the Sabbath and saw it open. The next day he refused to sell his produce to the Sabbath-breaker on any credit whatever. He acted wisely. In three months the Sabbath-breaker was a bankrupt.

Foreign Missions.

[For the Banner of the Covenant.]

JOURNAL OF A VOYAGE UP THE GANGES.

[Continued from page 60.]

Kutwa.—Wednesday, the 27th, we stopped for a short time at Kutwa, with the design of calling upon Mr. Carey, missionary at this place. He is a son of Dr. Carey, one of the *old Two*. We found, however, that he was absent; and, after a short combat between Mr. C. and some Pundits, or learned Brahmins, we rejoined the boats. This place is noted for its cloth and silk manufactories. Sixteen miles above this place, on the opposite or eastern bank of the river, is the “Battle-field of Plassey,” where, on the 23d June, 1757, the “God of Battles” virtually delivered over the sceptre of India into the possession of Great Britain, by the complete overthrow of the Nabob of Bengal, and, consequently, the subjugation of all this district by the English under Col. Clive. This is about 140 miles from Calcutta.

Berhampore.—The next place worth notice is Berhampore, formerly a large military station, but now nearly deserted. The cantonments still stand in a good state of repair, but the government do not think it necessary to keep many soldiers at present in this part of the country. At the time we came up all the lower stations were drained to supply men for the war in the Punjaub. This is the principal place in this part of the country for procuring silks. Here they are manufactured and sold at a very cheap rate. Indigo is also extensively manufactured at this place. We stopped here on the evening of the 29th, and went after dark to call upon the missionaries whom we expected to find there. I think you are aware, from former accounts, that this was at one time a very prosperous station of the London Missionary Society, under the management of Mr. Hill; but it has greatly declined. At present there is but one man on the ground; and the Christian population which had been gathered are scattered, and altogether it presents a melancholy picture of what every mission station in India must soon become if left destitute of ample and efficient labourers. When we approached the mission camp ground, all was dreary and waste—no sign of life or bustle of occupation. We went back and front, but could obtain no admission. At last we succeeded in arousing a man, who proved to be one of these neglected Christians who had abandoned the world and its concerns to follow Christ, and still remained faithful, although his wife had been taken from him, and is now living among the heathen. He told us that Mr. Leslie, the missionary, had gone into the district on an itinerancy, and that it was possible we might meet him farther up the river, which we afterwards did.

Moorshedabad.—About five miles above Berhampore commences the city of Moorshedabad. This city extends about eight miles along the bank, and contains a very large population. The most conspicuous object in this city is the Palace of the Nabob of Bengal, a descendant of the puppet Prince set up by the English in the room of the one deposed when they conquered this part of the country. The Palace was built by the Company at an expense of \$1,000,000, and the present Nabob receives a pension from the Company of \$800,000 per annum. This is a part of British policy in this country, in which I think they are very short-sighted. As these pensioners are just so many virtual

enemies to the government supported at public expense, and being destitute of all care or interest in the welfare of the nation, they are so many public nuisances. If the yoke of tyranny be broken at all, why not let the instruments of tyranny feel that they have been violating the laws of society, and reduce them at once to a level with their fellow-men? But British statesmen cannot yet relish this levelling principle. Legitimacy and mock royalty must be supported at whatever expense. But the pretext for the measure is that it makes them loyal. It is a sorry kind of loyalty which is thus secured. The man who will sell his country for gold, will always be ready to dispose of it to the highest bidder. Two-thirds of the inhabitants of Moorshedabad are Mahomedans, and are described as "destitute of generosity, patriotism, and gratitude; false, litigious, cruel, and void of compassion." This bad moral character is, no doubt, greatly attributable to the social evils with which the poor people are oppressed.

A Sabbath.—On Saturday evening we stopped at a town a short distance above Moorshedabad, to spend the Sabbath. After breakfast next morning, having learned that Mr. Leslie was in the neighbourhood, we went in pursuit of him, and were soon directed to his tent. I wish you had been along with us that morning to have seen a specimen of missionary life. His tent was pitched in a beautiful grove, under the shade of a large tamarind tree. When we approached the tent door, a little man of a pale complexion and care-worn countenance came out, and after mutual recognitions between him and Mr. Campbell, invited us to enter. We did so; and I then, for the first time, saw the interior of a missionary tent. At the one side stood a little camp table, upon which were laid the Bible and some tracts and Scriptures in the native languages; beyond it stood a single camp chair, and underneath a piece of cotton carpet, such as you know is used here. On the other side was the bed, laid upon the green sward, and only separated from the damp earth by a little grass, neatly assorted under the mattress. At the bed foot stood a box containing books, tracts, &c. In this primitive style of life this worthy man had spent many days; and in this way, I suppose, many good, devoted men traverse the plains of India every cold season. Mr. Leslie accompanied us to the boats, and joined with us in the exercises of the day. He is a worthy, hard-working man, a Scotchman. He informed us that he was to return home in the course of a year. His wife and children were obliged to leave him a considerable time before; and when on their way to Scotland, suffered shipwreck. This added much to his trials, so that he seemed fast breaking down. We spent a pleasant day with him; and being the last day of the year of so many wonderful events, not only to the world at large, but to *ourselves personally*, we felt that it was a proper time for deep humility and thankfulness to God, who had so taken care of us through every trial and difficulty throughout the year just departing. What tale another year may tell, we dare not venture to predict.

Jungeepore.—On the 2d we passed Jungeepore, a place where all boats passing are obliged to pay toll. This is required, on account of repairs and improvements, always necessary upon this branch of the Ganges during the cold season. The next day we entered the large Ganges, a great object of worship among the Hindoos, and of reverence among all the nations. At the place where we entered it is bold and imposing. Our boatmen, who were all Mahomedans, here per-

formed the usual ceremony of bathing the bow of the boat with the Ganges water, and called lustily upon the name of Alláh; and, to conclude the ceremony, came begging the usual present given by travellers at this auspicious point. The custom of bathing the boat shows that the Mahomedans of this country are not less superstitious than the Hindoos. In the dry season steamers cannot pass up the Bhagruttie river, but come through the Sunderbunds. At this point, however, all boats meet. The distance from Calcutta by the former (Bhagruttie) route, is 229 miles; by the latter, 517 miles. You would be astonished to witness the number of boats which crowd this river. One can often count one hundred or more boats of different sizes within sight at one time, and this for a great distance up the river.

Rajmahal.—On Saturday evening, the 6th, we reached the ancient city of Rajmahal. This city contains the ruins of some magnificent buildings, particularly an ancient palace, a noted well, a hall of audience, a marble-lined balcony and gateway, &c. If these could speak, they might tell of former greatness; but their history, I suppose, is buried in the ruins, likely since the Mahomedan conquest. Here we met with an English captain, an old acquaintance of Mr. Campbell's, a pious man, who kept company with us as far as Dinapore, and who took part with us in our religious exercises. He has joined the Presbyterian Church in this country, although educated an Episcopalian. Here the monotonous aspect of Bengal scenery is first interrupted by the distant view of mountains, which a little above approach close to the river. This is the termination of that chain of mountains that stretches over central India. The Himalayas are also visible from this place, so that there is very little interruption between this central chain and the Nepaul part of the northern chain. In the neighbourhood of these hills, great variety of wild beasts, such as bears, tigers, rhinoceroses, wild boars, leopards, &c. &c., with abundance of game, are found. For some distance above Rajmahal, the navigation is very difficult, owing to the banks being much broken and muddy, and thus affording bad footing for the *dandies*, or men who pull the boat. Hence progress is here slow, but this is somewhat compensated for by the enjoyment of the hill scenery. About sixty-eight miles above Rajmahal are two or three large rocks, rising abruptly from the middle of the river, rather a rare sight in the Ganges.

Boglipore.—The next station of importance is Boglipore, where we spent a Sabbath. In the evening I went to the English church, and heard a very good sermon from the collector, or highest *revenue officer*, at the station. This is a convenient way the Church of England has of keeping up the *service*. She gives a dispensation to the highest officer at each station, permitting and enjoining upon him to conduct the religious exercises in the absence of the chaplain. The only thing withheld are the robes of office, which belong exclusively to the parson. I fear the persons thus officiating are not always men who appreciate the solemn truths which they are made the instruments of enunciating. This place is 348 miles from Calcutta by the river.

Twenty-five miles above Boglipore is a celebrated rock rising in the middle of the river, upon which there is built a large Hindoo temple, and tenanted by Fakirs. It is frequently visited as a place of curiosity by European travellers, but we had no time to spare to gratify this propensity; so we kept it at a respectable distance.

Monghyr.—The next important point is Monghyr, a civil station. Here we received a package of overland letters, extracts from the "Banner," &c. &c., forwarded by Mr. Stuart. This was a most joyful sight. We had a hearty feast of news, and were by this prepared for relishing the remainder of the journey. The reception of "good news from a far country" has a wonderful effect upon the spirits. It renews the whole man, and prepares by relieving from the burdens of the past, for the toils and cares of the future.

Monghyr is remarkable for an immensely large ancient fort, the wall and ditch of which are still in a state of pretty good repair. The inhabitants of this place are noted for mechanical ingenuity. They manufacture a great many articles of curious workmanship at a very cheap rate. It is called the "Birmingham of the East." Here you can find guns, pistols, swords, and a great variety of hardware; and so soon as the boats stop at the landing, their decks are crowded, nearly with the rapidity of New York cabmen, with men thrusting upon you work-baskets, curious fans, mats, necklaces of black wood, and immense strings of beads of the same material, and a hundred other things, both ornamental and useful. For about five dollars you can purchase handsome work-boxes for ladies, set upon beautifully carved stands, and within displaying much ingenuity of construction. I am sure such articles in America, when furnished, would be sold for fifty dollars. Our stoppage at Monghyr was rendered very pleasant by the reception we met with from the missionary at this station. This is one of the Baptist mission stations; and has two missionaries, Messrs. Lawrence and Parsons. The latter was absent on an itinerancy to the hill-people, but we met with a brotherly reception from the former. We arrived on Wednesday, the evening of their weekly religious service. Mr. C. preached to a very attentive little congregation. After the exercises, many of the people waited to bid us welcome. There is a warmth of Christian feeling among these people, which I very much admire. The night of Wednesday, and part of the next day were stormy, and a heavy rain fell, so that we could not move till Friday morning. There are a great many invalids and old pensioners resident here, and it is considered a very healthy place; but the number of monuments which crowd its burial grounds, just opposite the landing, tell that very many Europeans have here found an Eastern grave. I think I shall stop this letter here, and by the next month's mail continue it. I would here gladly stop "in toto," as I am sure you will be already tired with such details; but I am pledged to bring you to Saharanpur, and I must redeem it.

With kindest Christian regards to all whom, through you, I can reach, I remain your brother in Christ,

JOHN S. WOODSIDE.

BREAD FOUND AFTER MANY DAYS.—A Hindoo met a missionary in India, one day, fifteen years ago, and had ten minutes' conversation with him. It was a rule with the missionary not to leave any one without giving him a copy of the Scriptures or a tract. He gave the man some tracts and a copy of the New Testament, and heard no more of him. He almost forgot him. But the man did not forget the missionary. He read the books, and as he read them he began to feel that he was a sinner, and needed some better Saviour than a dumb idol. Gradually he left off worshipping idols, and no longer paid any thing towards the support of the temple. Soon he said, "I want to go and see the missionary again." He had several grown-up children, and

they exclaimed, "No, you shall not go ; for you will receive more tracts, and disgrace us among our people." At the same time they brought fetters and bound him hand and foot, so that the poor man could not stir. No Christian was near to encourage him or to instruct him ; but Christ was near, and he prayed for the man, that his faith might not fail. It did not fail. He still resolved that as soon as his fetters were unloosed he would find his way to the Christian teacher. For thirteen years he was kept in chains ! It must, indeed, have been God who helped him to keep his resolution through that long, weary time. Many would have said before the first year was finished, "O, loosen my fetters, and I won't think any more about the missionary !" But the Hindoo had read his New Testament too well to forget it ; and learned too much of his Saviour's love to give it up.

How do you think he gained his release at last ? A wedding was about to take place in the family, and his children were anxious that he should go to it ; so they unchained him. He took good care to put the tracts and the Testament under his arm without the knowledge of his friends. He went to the place where the marriage ceremony was to be performed, and when they were all busy and excited in the festival, he gave them the slip, and made the best of his way to the missionary's house, which was twenty-five miles off. When he arrived there the missionary did not remember him. He looked at him from head to foot, but could not recall him. No wonder ; it was fourteen years since he had seen him, and then only for ten minutes. The man said to him, "I wish to be a Christian." He replied, "What do you know about Christianity ?" He said, "Ask me some questions, and I will tell you what I know." The missionary asked him some questions, and he answered them all very correctly. Of course the missionary was very much surprised, and he inquired of the man how he had gained his knowledge of Jesus. He replied, "Did you not, when you passed by my village, fourteen years ago, give me some tracts ? They taught me that Christ is the only Saviour, and I was unhappy as long as I was a heathen. I have for some time left off idol worship ; and I should have come to you before now, to tell you that I believed in Jesus, but I have been chained to my house." He then showed the wounds which the fetters had made on his hands and his feet. The missionary was glad, and after some further conversation with him, in the course of a few weeks, baptized him in the name of the Lord Jesus.

INTERESTING MISSIONARY FACTS.—The whole number of Protestant missionaries in the world, and without including in the list females, physicians, or other missionary assistants, is stated to be one thousand four hundred and fifty-two. The number of communicants gathered in at the different mission stations, and as in part the result of missionary labour on heathen ground, is one hundred and ninety thousand six hundred and twenty-three ; and the number of pupils in the mission schools, is one hundred and forty-five thousand seven hundred and six.

On the 20th of March, 1820, the first missionaries of the American Board of Commissioners for Foreign Missions, landed on the Sandwich Islands, in the South Pacific Ocean. This group of ten islands contained about eight thousand square miles, and was inhabited by about one hundred thousand of the lowest and most barbarous savages. Now, in less than thirty years, this degraded people have become an independent Christian nation—are making rapid advances in every art of civilization, under the enlightening, purifying, stimulating, and controlling influences of the Gospel of Christ ; and have an actual membership, in well-organized churches, of over twenty-three thousand communicants.

The first foreign missionary from this country, is said to have been Miss Sarah Farquhar. She was born on Long Island, Sept. 23d, 1774 ; and, after

being for some time an assistant in the school of Mrs. Isabella Graham, in the city of New York, she went to India, for the benefit of her health, in 1805. There she married the Rev. Mr. Loveless, the first missionary of the London Missionary Society in Madras; and after adorning, for twenty-three years, and with laborious devotion, the high and important station to which she had been so providentially called, she was constrained, by returning ill health, to sail for England, where she died in the sixty-third year of her age.

GOOD NEWS FROM CALIFORNIA.—Some time since the American Bible Society sent out an Agent to California to look after the circulation of the Word of Life in that morally needy land. On the 29th of October, he succeeded, at a public meeting largely composed of Presbyterians, Episcopalians, Congregationalists, and Methodists, in forming the "San Francisco Bible Society," auxiliary to the Parent Society in New York, and the sum of two hundred dollars was subscribed on the spot for the funds of the Society. In glancing at the field on which the good seed of life is to be sown, and after mentioning the large number of native Californians, Mexicans, Chilenos, and Peruvians, that are in need of the Holy Scriptures, the Agent proceeds to say in a late communication:

"In this city are people from every country in Europe. I think the Germans are most numerous. An evangelical clergyman, speaking the German language, would find a desirable field of labour among this class. Asia is also here widely represented, as I am told: here are Japanese, and next are the Chinese; the overflowing population of China is pouring itself on American soil, and the country planted by the pioneers of Jamestown and Plymouth Rock, has spread itself westward, till its further limits are trodden by the descendants of Shem. They throng our streets. * * * Next, the Islands of the Sea bring tribute to us in their sons—among whom I see Sandwich Islanders, New Zealanders, Marquesones, Society Islanders, and doubtless many from other groups. Some come from lands where the Gospel has never been preached, and who will see for the first time the influence of the Gospel and of civilization upon the habits of men."

Editorial.

CONTRIBUTIONS FOR FOREIGN MISSIONS.

It will be seen by referring to the Treasurer's acknowledgment on the cover of the present No. of the Banner, that one of our congregations has contributed *six hundred and seventy-three dollars* for Foreign Missions, paid *in advance* for the year 1850. Of this sum *one hundred and twenty-three dollars* have been contributed by the children of the Sabbath School of that congregation, being the collections made in their missionary purses during the past year. Thus, more than the sum which is requisite for the personal support of one missionary, and which it was at first feared by some *our whole church* would not be willing to contribute, has been poured into the Lord's Treasury by a single congregation.

While we allude to this with much pleasure, we do so in no spirit of boasting. Such liberality is considered as *remarkable* only because we are all so *far below* the proper standard. We do not suppose that any who have contributed to this sum, have felt oppressed or injured by what they have given, or that there has been much (though we doubt not in several instances there has been some) *sacrifice* of temporal enjoyment. We refer to it as showing what may be done, where there is a general inte-

rest in the subject, where there is a conscientious sense of duty, where there is a system which will include the younger as well as the older members of the church. The contributions received from the Sabbath School children we view with particular pleasure. It is now about twenty years since our Senior Missionary, Mr. Campbell, introduced this mode of operations into the Sabbath School, in which he was at that time a very efficient teacher. Year after year since that time the offerings of the children have been freely presented; and while what each child may give is but a small sum, the aggregate is large, because nearly *all* contribute. If one Sabbath School, consisting of about three hundred pupils, contributes so much, what should be given by the adult members of our congregations?

The whole subject is worthy of serious reflection. We trust all our Sabbath Schools will engage in this good work, and all the older members of our congregations. We hope the time will soon come when there will not be one person in any of our churches who does not bring some offering to advance the cause of the LORD JESUS CHRIST.

QUALIFICATIONS FOR ADMISSION TO THE LORD'S TABLE—AN ANECDOTE OF THE LATE DR. M'LEOD.

Some difficulty is at times experienced by the officers of the church, in deciding upon applications made for admission to its sealing ordinances. As our holy religion is a *reasonable* service, or one which implies the exercise of *understanding*, an intelligent comprehension of the truths which are professed is certainly requisite. Protestantism discards the maxim of the church of Rome that *Ignorance* is the mother of devotion, and insists that those who make a profession of religion, should "prove all things," and be "*fully persuaded* in their own *minds*."

There are instances, however, in which some persons may apply for membership who, while they give evidence of sincere piety, seem to have but a very limited comprehension of religious truth. From feebleness of intellect, from want of early instruction, from various other causes, they are but *babes* in knowledge, when they should be persons of mature development. In such cases it appears hard to refuse to gratify an earnest and honest desire to obey the command of the Saviour to commemorate his dying love. Such persons, therefore, should not be treated according to ordinary rules, nor should as much be required from *them*, as from others whose capacities and opportunities may be greater. Although their attainments may be small, yet they may be welcome in the estimation of the great Master of Assemblies, and may partake of the feast he has provided to their "spiritual nourishment and growth in grace."

On a certain occasion, such a case as we have been referring to was presented to the session of the late Dr. M'Leod, who was remarkable for his nice discernment, as well as his enlarged and uncompromising attachment to evangelical truth and order. The candidate for admission appeared to have so little knowledge, to be able to receive and retain so little religious truth, that while she was regarded as one who might have been a subject of converting grace, the elders of the church hesitated to permit her to go forward to the

LORD's table. When, however, she was about to be rejected, the Doctor expressed his opinion, and recommended that she should be received. He said she was like a *sieve*, which, while it could hold no water, was yet cleansed by the water *as it passed through it*. Although her mind appeared unable to retain the truth, yet her soul might be sanctified by its operation while she was attending to it.

CHURCHES IN CITIES.

We have published in the present number estimates of the increase of the population of some of our principal cities, both in the East and West. Our design in doing so is to lead all who desire that our Zion should "lengthen her cords," to make exertions for the extension of our church in such places. Cities are the centres of influence, and it is wise to secure a hold upon them. Their size is rapidly increasing, not only from the natural growth of our native population, but from the multitudes brought to our land by almost every wave of the Atlantic. It is important that we have churches in all our principal seaports, where the emigrant may immediately be made acquainted with us, and it is also important that we have churches in our Western cities to which the multitudes who are constantly going thither may be directed. We are glad to learn that our church in Chicago has very encouraging prospects. The new enterprise in St. Louis is also promising; and we have been assured that with proper supplies of preaching, there is scarcely any doubt that a flourishing congregation may soon be formed there. The Cincinnati church, riven and distracted as it has been, still maintains its ground, and only needs a suitable minister to be one of our most prosperous organizations. The Second Church in Pittsburgh, we have been informed, notwithstanding the late secession from it, is about as strong as it ever was. In Philadelphia we have now five churches, and the great increase of the population admits and requires still more, the judicious formation of which, so far from injuring, would rather benefit those already organized, as has been the case in regard to those recently established. The church in Brooklyn, N. Y., is steadily increasing, and the friends of our cause in Williamsburgh are still holding their position. We should have churches in Baltimore and Boston, and in Buffalo, and Cleveland and Detroit, in all which places there is abundant room for us to operate without interfering with other evangelical denominations. We would not, indeed, consider it proper to neglect any congregations already established, or, like an unnatural parent, starve our own children to supply strangers; but we hope that these objects may be kept in view, and, whenever the Head of the Church enables us, that we may attend to them. Our students of theology should not contemplate settlements only where there may be large and well-established organizations, but should be willing to go out as pioneers, where no congregations have been formed, and, like the Apostle, should desire "not to build upon another man's foundation," but to preach the gospel in places where our church has not yet been known. Our people, too, should be willing to sustain such expansive movements, and should not permit those who may devote themselves to such undertakings to be embarrassed and made to suffer from the want of suitable support. Other religious denominations are

thus extending their influence, and increasing their numbers, and we should feel that we also have our part to act in the great work, which aims at the reclaiming the whole world. We need scarcely say that we do not mean that we should cherish and exercise that sectarian spirit which seeks to break down other churches to build up our own, but we mean that we should do our share in retaining in the church those who were connected with her in foreign lands, and who here from the neglect with which they have been treated too often entirely apostatize, and also in leading the ungodly multitudes who make no profession of religion to hear, embrace, and profess the truth as it is in Jesus.

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NOVA SCOTIA.—We have been pleased to learn that the members and friends of our church in this region are still steadfast in their adherence to our principles, although they have been so sadly disappointed in supplies of preaching. We have been informed that a house of worship is being built at River Philip, specially for our use. Among the intelligent and warm friends of our cause in that place, we are glad to mention the name of Mr. Alexander Tait, to whom our church owes much for his efforts on her behalf. We are happy to find that the services of Mr. Darragh, as a Scripture Reader, have been highly valued, and that his return is earnestly desired.

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A STARTLING FACT.—By a recent presentment of the Grand Jury of Philadelphia, we learn that about "*Five millions four hundred thousand dollars* are paid annually, in the city and county of Philadelphia, for spirituous liquors, while the loss of time must be more than equal" in value, and the injury done, in various ways, to soul and body, is incalculable. This statement should lead to the most serious reflection.

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FIFTH REFORMED PRESBYTERIAN CHURCH, PHILA.—The neat and convenient building erected by this recently organized congregation, was opened for religious services on Sabbath, Feb. 17. Mr. Thomas Flavel, who has been preaching to them with great encouragement, has accepted their unanimous call to become their pastor.

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RECENT INTELLIGENCE FROM INDIA.—As this number was about to be issued, very cheering communications were received from our missionary brethren, of as late a date as December 6th. They have set apart the *first Monday* in March as a day of fasting and special prayer on behalf of the mission. We hope any of our readers who may be aware of this in time, will unite with them in sincere and earnest supplications.

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NORTHERN PRESBYTERY.—Calls for Rev. Henry Gordon, from the congregations of Goose River, N. S., signed by fifty-one males, and from Chimoguee, N. B., and signed by one hundred and three persons, of both sexes, have been forwarded to the Moderator of Presbytery. Both calls were moderated by Rev. Alexander Clarke, who retains another portion of the field as his own particular charge. It is expected that these calls will be disposed of at the April meeting of Presbytery.

New Publications.

THE CHRISTIAN'S DAILY WALK IN HOLY SECURITY AND PEACE, by Henry Scudder, Wiltshire, England, 12mo. pp. 342. Phila.: Presb. Board of Publication.

This is a reprint of a valuable work, which is highly recommended by such eminent men as Owen and Baxter. It is admirably adapted to the use of all who are desiring to serve God with the whole heart, and at all times. After showing what is to be understood by walking with God, it gives directions for beginning the day with Him, for walking with Him during its progress, whether in ordinary or special duties, and on the Sabbath as well as secular days, and in company, or if alone, whether in prosperity or in adversity, and how we should close it with Him. Some very judicious and discriminating observations on uprightness, lawful care, and anxious care, the peace of God, and false fears, then follow. All these subjects are discussed in that thorough manner for which the writers of that period, peculiar for an *exhaustive analysis*, are eminent. We can warmly recommend this work. It is so comprehensive that we think there is no one who will not find in it something suited to his own peculiar circumstances.

THE PSALMS OF DAVID IN METRE, WITH VERBAL AMENDMENTS, by H. Connelly, A. M., Newburgh, N. Y. H. Connelly, pp. 297, 24mo.

We are disposed to regard with pleasure any judicious effort to improve the Psalmody of our Church, and the respect we have for the author of this edition, leads us to confide much in his judgment and taste. The attachment of our church to a Scriptural Psalmody is deeply rooted and strong, but, at the same time, we hope, intelligent. It is not so much *any particular version* which she clings to, as the sentiments of inspiration expressed as far as possible in the language of the sacred penmen. Hence improvements are admissible if they secure nearer approximation to the inspired original, or even if securing with equal fidelity the divine meaning, they express it more harmoniously and grammatically. It was on these principles that the version originally prepared by Rouse was modified by the Westminster Assembly, and by the church of Scotland. On these same principles the church may do the same thing now.

The edition of the Psalms, of which we have given the title, is published, as we believe, with this well-meant design, and on the sound principles we have stated. In many places there is an obvious improvement, in others there is yet room for amendment. We do not design, however, to enter into a minute examination of it at present, especially as we think that however good it might be, it should not be used in any of our churches, until it has received the sanction of ecclesiastical authority. We wish only to call attention to it, and we hope all our ministers and elders will procure a copy of it for their own examination.

PLAIN THOUGHTS ABOUT GREAT AND GOOD THINGS, FOR LITTLE BOYS AND GIRLS, by Rev. W. S. Plummer, D.D. Phila.: Presb. Board of Publication, pp. 122, 12mo.

It is pleasing to find one of the most eminent ministers of the Presbyterian Church writing a book for little children. It is like Elijah contracting himself to the size of the Shunamite's son that he might be the means of infusing life into him. This work is a collection of short and interesting pieces, on a variety of subjects, and all great and good. The language is very simple, and easily understood, while the sentiments are excellent.

THE LITTLE JEWESS, &c., JEJANA, &c., M. AND L. GUTZLAFF, &c., SCRIPTURE LESSONS IN VERSE, BY DR. DODDRIDGE.—Presbyterian Board of Publication.

These are small books for children, well printed and neatly bound. They are all very interesting, and calculated to do good to those who read them. While the parables of the Saviour show us that the most important truths may be presented in the garb of imagination, yet we naturally feel more interest in a story if we know that it is a real fact. These little works, we believe, are all *true* stories.

NATIONAL PREACHER.—We have received the National Preacher for January. It contains a sermon by Rev. Mr. Storrs, on God's moral system as superior to the material, and another by Rev. Dr. Spring, on the Responsibility of engaging in the Christian Ministry. It is embellished with a portrait of the latter eminent divine. We again renew our recommendation of this publication. It is issued by D. A. Woodworth, New York, monthly, price one dollar in advance.

MORAVIAN MISCELLANY.—We have received the January and February numbers of the Moravian Church Miscellany, a monthly periodical, of 32 pages, 8vo. It is published at Bethlehem, Penna., and contains an interesting collection of articles in regard to the History, and Home and Foreign Missionary operations of the United Brethren. Its price is one dollar in advance.

Banner of the Covenant.

APRIL, 1850.

Practical Essays.

[For the Banner of the Covenant.]

COUNSELS TO THE AFFLICTED.

THE Christian sustains an intimate relationship to God. The Covenant of Grace secures to him whatever may be necessary for him in this world, and in the world to come life everlasting. The divine promise to the believer is that "all things shall work together for good to those that love God, who are the called according to his purpose." We find, however, that the Christian often suffers most severely. "He is plagued all the day long, and chastened every morning;" while at the same time he cannot fail to observe the great "prosperity of the wicked." Unbelief would lead him to say, that he has "cleansed his heart in vain, and washed his hands in innocency." He begins to fear that God has forsaken the earth, that there is one event to the righteous and to the wicked, that the Lord hath forgotten to be gracious. He is tempted to doubt his goodness, his justice, his truth. This arises sometimes from *ignorance*. We think we know better than God what is for our own good, or the good of the universe. Increase of knowledge would show us how incompetent we were to judge what is really the best. Sometimes *selfishness* causes this state of feeling. It leads us to desire that all things should be regulated to promote our happiness without regard to the happiness of others. That holy love which would lead us to regard the welfare of our neighbour as truly as our own, would make us willing to suffer much ourselves, if others should be made happy by what we endure. *Want of humility* also occasions this dissatisfaction with Divine Providence. We forget that, however miserable our condition may be, we *deserve* nothing better. We imagine we have some claim on God, some right to expect him to bless us. Were we to consider what we are, and what we have done, we would think any evil that befalls us less than our iniquities deserve.

That such feelings of discontent may not gain the mastery over us, we should remember

1. That God is *Sovereign*, and has an absolute right to do with us as he pleases, and all he does, will be consistent with his holy character. "It is the LORD," we should say, "Let HIM do what seemeth him good." He *can* do nothing but what is right.

2. That the *afflictions* under which we are groaning, may be *for our real and great benefit*. Divine wisdom is often displayed in this manner. How remarkable an instance is presented in the history of Joseph. He was seized by his inhuman brethren, and cast into a pit to perish. Some Ishmaelitish merchants happening to pass by, he is sold to them, and taken into a foreign land. His father supposing his

loss irrecoverable, abandons himself to the deepest grief, he refuses to be comforted. But Joseph still lives, still is safe, still is preserved for wonderful events in his history. He becomes ruler of the land of Egypt, and is the means of saving Jacob and his family, and thus that which his father lamented so much, God meant for good, and made the means of Joseph's honour and prosperity, and of the preservation of the lives of Jacob and his family. The poet Parnell presents a beautiful illustration of the same truth in his "Hermit." He supposes an old man who passed his life in seclusion from society,

"Prayer all his business, all his pleasure praise,"

disturbed by reflecting upon the unequal distribution of good and evil in the world, the sufferings of the virtuous, the happiness of the wicked. At length, unable to satisfy his mind, he sallies forth to view the world more carefully. He meets with a young man of pleasing appearance and engaging manners, and they travel together. The first night they lodge in a splendid mansion, where they are treated with the utmost kindness, in return for which the youth steals a silver cup from the generous host. Overtaken by a storm, they seek shelter in a house where a miser had his wretched home. They are admitted with reluctance, treated with rudeness, and dismissed as soon as possible. But before they go, the youth, to the hermit's great surprise, presents to the churl the cup he had purloined from the man who had showed them so much hospitality. Proceeding on their journey, they are received into the house of a man of liberality and piety, who lived a life of exemplary religion. In the morning, before they depart, the youth steals to the cradle, in which the only child of their kind and virtuous host was sleeping, and strangles him. The hermit flies with fear and horror. The youth, however, overtakes him, accompanied by a guide whom they had obtained to show them their way. As they pass a deep and rapid river, the youth pushes the guide from the narrow bridge and drowns him. Unable any longer to restrain himself, the hermit bursts out in denunciation of his companion, but the youth assumes the form of an angel, declares he was sent from heaven to calm the hermit's mind, and then going over all the incidents of their journey, shows how each action, which had seemed so strange, was calculated for good.

—"The great vain man, who fared on costly food,
Whose life was too luxurious to be good,—
Has with the cup, the graceless custom lost,
And still he welcomes but with loss of cost.
—The mean, suspicious wretch whose bolted door
Ne'er moved in pity to the wandering poor,
With him I left the cup to teach his mind,
That Heaven can bless if mortals will be kind.
—Long had our pious friend in virtue trod;
But now the child half weaned his heart from God,
To what excesses had his doting run?
But God to save the father took the son.
—To all, but thee, in fits he seemed to go,
And 'twas my ministry to deal the blow.
The poor fond parent, humbled in the dust,
Now owns in tears the punishment was just.

—But now had all his fortune fell to wrack—
Had that false servant sped in safety back,
This night his treasured heaps he meant to steal,
Then what a fund of charity would fail—
—Thus taught by these, confess the Almighty just,
And where you can't unriddle learn to trust."

Who is there that cannot in his own history observe many instances in which great good has resulted from events at first distressing, and expected to produce only evil. Divine goodness, wisdom and power are thus most conspicuously manifested.

3. We should consider that assimilation to the character of our Blessed Saviour requires that we should have "fellowship with him in his sufferings." The disciple is not above his Lord, the servant is not greater than his master. If the LORD JESUS, though a son, learned obedience by the things which he suffered, his people must tread the same road, and bear the same cross. Their sufferings, it is true, are not, like his, of a meritorious character, they cannot expiate sin,—nor are they, like his, vicarious, undeserved by themselves, and endured on behalf of another. But they are designed to advance their sanctification, to produce in them the peaceable fruits of righteousness, to call forth into lively and lovely exercise all the graces of the renewed nature. "Tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in the heart, by the HOLY SPIRIT, which is given unto them."

4. Another consideration which may tend to sustain those whom severe affliction may tempt to murmur, is the anticipation of the "rest that remaineth for the people of God." To enter the haven and gain the shore is all the pleasanter if the passage has been stormy. "Sweet is pleasure after pain." The tranquillity of heaven will be the more delightful if we have had little repose on earth. To those whose bodies have been racked with agonizing diseases, "the land where the inhabitant will not say, I am sick," will be the more welcome. If human friends have disappointed us, it will be indeed joyous to meet with one "who sticketh closer than a brother." If penury and calumny have embittered our cup, how happy to enjoy durable riches and righteousness, to know as we are known, and see as we are seen. If death has bereaved us of dear ones, how consoling the assurance that "there is no death *there*." In short, whatever may be the sources of our disquietude, we have the promise of God "that he will wipe away every tear from our eyes."

How unreasonable, how sinful, is it, then, to repine under affliction. We should indeed be careful on the one hand not to *despise* the chastening of the LORD, but we must beware also lest we *faint* when we are rebuked by HIM: for "whom the LORD *loveth*, he *chasteneth*, and scourgeth every son whom he receiveth."

"BEAR YE ONE ANOTHER'S BURDENS."

Once upon a time methought I set out upon a long journey, and the place through which I travelled appeared to be a dark valley, which was called the Valley of Tears. It had obtained this name, not only on account of the many sorrowful adventures which poor passengers commonly meet with in their journey through it, but also because most of these travellers entered into it weeping and crying, and left it in very great pain and anguish. This vast valley was full of people of all ages, colours, sizes, and descriptions. But whether white, or black, or tawny, all were travelling

the same road; or rather they were taking different little paths, which led to the same common end.

Now it was remarkable, that notwithstanding the different complexions, ages, and tempers of this vast variety of people, yet, all resembled each other in this one respect, that each had a burden on his back which he was destined to carry through the heat of the day, until he should arrive, by a longer or shorter course, at his journey's end. These burdens would, in general, have made the journey quite intolerable, had not the Lord of the valley, out of his great compassion for these poor pilgrims, provided, among other things, the following means for their relief.

In their full view over the entrance of the valley, there were written in letters of gold the following words:—"Bear ye one another's burdens."

Now I saw, in my vision, that many of the travellers hurried on without stopping to read this inscription, and others, though they had once read it, yet paid little or no attention to it. A third sort thought it very good advice for other people, but very seldom applied it to themselves. They uniformly desired to avail themselves of the assistance which by this injunction others were bound to offer them, but seldom considered that the obligation was mutual, and that reciprocal wants and reciprocal services formed the string cord in the bond of charity. In short, I saw, that too many of these people were of opinion that they had burdens enough of their own, and there was therefore no occasion to take upon them those of others; so each tried to make his own load as light, and his own journey as pleasant as he could, without so much as once casting a thought on a poor overloaded neighbour. Here, however, I have to make a rather singular remark, by which I shall plainly show the folly of these selfish people. It was so ordered and contrived by the Lord of the valley, that if any one stretched out his hand to help his neighbour's burden, in fact he never failed to find that he at that moment also lightened his own. Besides, the benefit of helping each other was as mutual as the obligation. If a man helped his neighbour, it commonly happened that some other neighbour came by and by, and helped him in his turn; for there was no such thing as what was called independence in the whole valley. Not one of all these travellers, however stout and strong, could move on comfortably without assistance, for so the Lord of the valley, whose laws were all of them kind and good, had expressly ordained.

I stood still to watch the progress of these poor wayfaring people, who moved slowly on, like so many ticket-porters, with burdens of various kinds on their backs; of which some were heavier and some were lighter, but from a burden of one kind or other not one traveller was entirely free. There might be some difference in the degree, and some distinction in the nature, but exemption there was none.

The Widow.—A sorrowful widow, oppressed with the burden of grief for the loss of an affectionate husband, moved heavily on; and would have been bowed down by her heavy load, had not the surviving children, with great alacrity, stepped forward and supported her. Their kindness after awhile so much lightened the load, which threatened at first to be intolerable, that she even went on her way with cheerfulness, and more than repaid their help, by applying the strength she derived from it to their future assistance.

The Husband.—I next saw a poor old man tottering under a burden so heavy that I expected him every moment to sink under it. I peeped into his pack, and saw it was made up of many sad articles. There was poverty, oppression, debt, and what made by far the heaviest part, undutiful children. I was wondering how it was he got on even so well as he did, till I spied his wife, a kind, meek, Christian woman, who was doing her utmost to assist him. She quietly got behind, gently laid her shoulder to the burden, and carried a much larger portion of it than appeared to me when I was at a distance.—It was not the smallest part of the benefit, that she was anxious to conceal it. She not only sustained him by her strength, but cheered him by her counsels. She told him that "through much tribulation we must enter into rest," that "he who overcometh shall inherit all things." In short, she supported his fainting spirit, so that he was enabled to "run with patience the race which was set before him."

The Kind Neighbour.—An infirm, blind woman, was creeping forward with a very heavy burden, in which were packed sickness and want, with numberless others of those raw materials out of which human misery is worked up. She was so weak that she could not have got on at all, had it not been for the kind assistance of another woman almost as poor as herself; who, though she had no light burden of her own, cheer-

fully lent a helping hand to a fellow traveller who was still more heavily laden. This friend had indeed little or nothing to give, but the very voice of kindness is soothing to the weary. And I remarked in many other cases, that it was not so much the degree of help afforded, as the manner of helping, that lightened the burdens. Some had a coarse, rough, clumsy way of assisting a neighbour, which, though in fact it might be of real use, yet seemed, by galling the traveller, to add to the load it was intended to lighten; while I observed in others that so cheap a kindness as a mild word, or even an affectionate look, made a poor burdened wretch move on cheerily. The bare feeling that some human being cared for him seemed to lighten the load. But to return to this kind neighbour:—She had a little old book in her hand, the covers of which were worn out by much use. When she saw the blind woman ready to faint, she would read her a few words out of this book, such as the following: “Blessed are the poor in spirit, for theirs is the kingdom of heaven.” “Blessed are they that mourn, for they shall be comforted.” “I will never leave thee nor forsake thee.” “For our light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory.” These quickened the pace, and sustained the spirits of the blind traveller; and the kind neighbour, by thus directing the attention of the poor sufferer to the blessings of a better world, helped to enable her to sustain the afflictions of this, more effectually than if she had had gold and silver to bestow on her.

The Clergyman.—A pious minister, sinking under the weight of a distressed parish, whose worldly wants he was totally unable to bear, was suddenly relieved by a charitable person, who came up and took all the sick and hungry on his shoulders as his part of the load. The burden of the parish, thus divided, became tolerable. The minister, being no longer bowed down by the temporal distresses of his people, applied himself cheerfully to his own part of the weight. And it was pleasant to see how these two persons, neither of them very strong, or rich, or healthy, by thus kindly uniting together, were enabled to bear the weight of a whole parish, though singly either of them must have sunk under the attempt. And I remember one great grief I felt during my whole journey was, that I did not see more of this union and concurring kindness, more of this acting in concert, by which all the burdens might have been so easily divided. It troubled me to observe, that of all the laws of the valley, there was not one more frequently broken than the law of kindness.

AFFECTING INCIDENT.—When Dr. Hutton was Bishop of Durham (as we are told by his biographer,) and as he was travelling over Cam, betwixt Wensleydale and Ingleton, he suddenly dismounted, and, having delivered his horse to a servant, walked to a particular place at some distance from the highway, where he kneeled down and continued for some time in prayer. On his return, one of his attendants took the liberty of inquiring what was his master’s motive for so singular an act; in answer to which, the Bishop informed him, that when he was a poor boy, without shoes or stockings, traversing this cold and bleak mountain on a frosty day, he remembered that he had disturbed a red cow, then lying on that identical place, in order to warm his feet and legs on the spot.—*Whitaker’s History of Richmondshire.*

Theological Discussions.

[For the Banner of the Covenant.]

THE INSPIRATION OF THE SCRIPTURES.

[Continued from page 71.]

But the question presents itself, have there been any men who have possessed divine inspiration? The writers of the Scriptures are to be regarded as claiming it; can their claim be admitted, and their writings be considered as a revelation from God? We observe then,

1. That such a claim has *nothing in itself absurd*. If it be admitted that there is a God, and that it is important for man to know His will—if it be granted that all other sources of knowledge of which we may avail ourselves are insufficient;—if, as none certainly will deny, God is able to communicate His will to His creatures:—then

there is no absurdity in supposing that there have been men who have been divinely inspired.

2. A claim to divine inspiration has *not* been *uncommon*. We find in ancient times nearly all lawgivers and philosophers asserted that they held communication with the Deity. Now while we believe that, in most instances, these claims were unfounded, yet, the fact that they were made by the wisest of men, shows that there was nothing repugnant to reason in such an assumption, and also that there was an acknowledged necessity for such a thing. Indeed it goes far to prove that there must have been such a thing, for while the most of these claims were fictitious, yet, if there had never been any *true* revelation, it is not at all likely there would have been any *false* claims to it; as there would be no *counterfeit* notes if there were none that were *genuine*. Had there not been sufficient evidence to satisfy the minds of men that, in some cases, there was such a thing as *divine inspiration*, all pretensions to it, if any such would be made, would be denounced and rejected.

More, however, much more, is necessary to satisfy the serious and inquiring mind. When a man claims to be inspired, we are not to believe him simply because such a claim is not absurd in itself or unusual in the history of mankind. If so, we would be the credulous victims of any impostor. Positive proof is necessary. When God requires us to believe that a man is inspired, He gives to that man the means to furnish evidences of the truth of his claim.

The *proofs* by which we may be satisfied of the justness of a claim to divine inspiration are the following:—

1. *Miracles*. The performance of miracles by those who claimed divine inspiration is an evidence that their claim was just. Without considering at length what a miracle is, we may regard it as admitted by all that it requires *supernatural or divine* power. When then we find certain persons working miracles, we are authorized to believe that the message they confirm by them is true, for we cannot think that God would set the seal of His approbation to a lie. It may indeed be objected that wicked men or devils have wrought miracles. In reply we observe, that either the thing considered a miracle was an ocular deception, or a feat of legerdemain, which might, by applying proper tests, have been detected so that none would be deceived by it who would duly examine it; or it really did confirm the message it was adduced to prove: for as no miracle can be performed without divine permission, when performed it establishes the divine sanction. It is probable that Judas, as well as the other disciples, wrought miracles, and these miracles were a confirmation of the truth of what he stated. And this is the test presented in the Scriptures themselves. Moses was to evidence his commission by the miracles he was to perform. Christ calls on the Jews to believe Him for the works He had done, and gives His disciples power to perform miracles to attest their divine commission.

But have miracles ever been performed? Unless we will set aside the most credible testimony, they have been. We will refer at present only to two which we consider as confirming the truth of the Old and New Testaments respectively. In regard to the former, we would mention the division of the Red Sea by Moses. Here was something which it required divine power to effect: taken in connexion with the

time and circumstances in which it occurred, none can consider it as accidental or fortuitous; it was something, in regard to which, from the number who witnessed it, and the results from it, there could have been no deception. It was established by the testimony of a whole nation, the Israelites, who received as true the book in which it was recorded, written at the time the events occurred, and not when the memory of them might have become obscured. And it is confirmed by the allusions to it which are found in the Egyptian annals and in various heathen authors.

But it may be said, that although it is admitted that this was a miracle, and that it actually occurred, does it follow that the writings which recorded it are divinely inspired? To this we answer, that this miracle was wrought in connexion with the religious system which these writings revealed, developed, and upheld: it was a confirmation of that system with which these writings are inseparably connected. If it be admitted, it confirms the divine commission of Moses, it establishes the truth of the religion he announced and the writings by which it was made known.

We refer to another miracle, the feeding five thousand persons by the Lord Jesus Christ. In this, also, divine power was necessary; this too was attested by the evidence of a great multitude of witnesses. It confirms the claims of our Saviour as the Messenger of God, and His authority confirms that of His disciples speaking in His name.

2. *Prophecy.* Prophecy is another proof of the possession of divine inspiration. Such are the changes and unexpected events daily occurring, that even the most sagacious cannot predict with entire certainty the events of the shortest period of time. If now there be persons who can foretell, with absolute accuracy and in great minuteness, events distant centuries or even thousands of years, those who possess a power so plainly supernatural are *inspired* men. Have there ever been such persons?

To show that there have been, we quote some of the predictions made in the Old Testament respecting the Jewish nation, and some of those in the New Testament, respecting the Anti-Christian hierarchy, comparing with them, in the former case, the statements of infidel historians or travellers, and in the latter case referring to the well known history of the Romish Church. And it is worthy of remark, that the enemies of the truth are its librarians, that the Jews preserved the sacred records of the Old Testament, and the Romanists those of the New, and it is strong evidence that these records have not been altered or corrupted when we find them condemning those who keep them.

But to proceed; in the Old Testament, we quote from Keith's "Demonstration of the Truth of the Christian Religion," in which passages of the Bible predicting the fate of the Jewish nations, are placed in contrast with passages from Volney, Gibbon, and other writers, to show how exact has been the fulfilment of the declarations of the inspired prophets.

Your land, *strangers* devour it in your presence, and it is desolate, as overthrown by strangers, *Isa.* i. 7.

"Within two thousand five hundred years we may reckon ten invasions which have introduced into Syria a *succession* of *foreign* nations."—*Volney's Travels*, vol. i., p. 356.

The robbers shall enter into and defile it, *Ezek. vii.*, 22.

"The government is far from disapproving a system of robbery and plunder."—*Ib.*, p. 381.

The holy places shall be defiled.

"The holy places were polluted with the monuments of idolatry."—*Gib. Hist.*, vol. iv., p. 100. The Mosque of Omar now stands on the site of the Temple of Solomon."

Zion shall be ploughed over like a field, *Jer. xxvi.*, 18. *Micah iii.*, 12.

"After the final destruction of the temple by the arms of Titus and Hadrian, a ploughshare was drawn over the consecrated ground as a sign of perpetual interdiction."—*Gibbon, ibid.* "At the time when I visited this sacred spot (Mount Zion), one part of it supported a crop of barley, another was undergoing the labour of the plough."—*Mic. iii.*, 12. *Richardson's Travels.*

I will bring the land into desolation; and your enemies which dwell therein shall be astonished at it, *Levit. xxxvi.*, 32. Every one that passeth thereby shall be astonished, *Jer. xviii.*, 6.

"So feeble a population in so excellent a country may well excite our astonishment; but this will be increased if we compare the present number of inhabitants with that of ancient times."—*Volney's Trav.*, vol. ii., p. 366.

I will destroy your high places and bring your sanctuaries into desolation, *Levit. xxvi.*, 30, 31. *Amos ii.*, 5.

"The temples are thrown down,

"The palaces demolished,

"The ports filled up,

"The towns destroyed,

"And the earth, stripped of inhabitants,

"Seems a dreary burying-place."*—*Volney's Ruins*, c. ii., p. 8.

"The earth produces only briars and wormwood."—*Volney's Ruins*, p. 9.

"At every step we meet with ruins of towers, dungeons and castles with fosses, frequently inhabited by jackalls, owls, and scorpions."—*Volney's Travels*, vol. ii., p. 336.

The palaces shall be forsaken, *Isa. xxxii.*, 14.

I will destroy the remnant of the sea-coast, *Ezek. xxv.*, 16.

I will make your cities waste, *Lev. xxvi.*, 31.

Few men left, *Isa. xxiv.*, 6.

Upon the land of my people shall come up thorns and briars, *Isa. xxxii.*, 13.

The forts and towers shall be for dens for ever, *Isa. v.*, 14.

The city that went out by a thousand shall leave a hundred, *Amos v.*, 3.

"A tract from which a hundred individuals draw a scanty subsistence formerly maintained thousands."—*Pierre Belo, quoted by Malle-Brun.*

LEBANON is ashamed and hewn down, *Isa. xxxiii.*, 9. The forest of the vintage is come down, *Zech. xi.*, 3. The high ones of stature shall be hewn down, &c., *Isa. x.*, 33.

"Among the crags of the rocks (on Lebanon) may be seen the no very magnificent remains of the boasted cedars."—*Volney's Travels*, vol. i., p. 292.

The rest of the trees of his forest shall be few; that a child may write them, *Isa. x.*, 19.

"There are but four or five of these trees which deserve any notice."—*Volney's Travels*, i., p. 292.

O ye that dwell in Moab, leave the cities, and dwell in the rock, and be like the dove, that maketh her nest in the sides of the hole's mouth, *Jer. xlviii.*, 28.

"The wretched peasants retire among the rocks which border upon the Dead Sea."—*Volney's Travels*, vol. ii., p. 334. "There are many families living in caverns"—"inhabitants of the rocks."—*Seetzen's Travels*, p. 26. "There are many artificial caves in a large range of perpendicular cliffs, in some of which are chambers and small sleeping apartments."—*Captains Irby and Mangles' Travels*, p. 473.

These extracts might be greatly multiplied, but we refer our readers

* In this single sentence, without the addition or exception of a word, Volney thus clearly and unconsciously shows the fulfilment of no less than six predictions.

to the work itself, which is one of the most interesting treatises on the evidences of our holy religion we have ever met with.

We may ask, then, did not the men who could predict such events so minutely and so accurately centuries before they occurred, possess divine inspiration? Can any one suppose that this remarkable correspondence was merely the result of guess-work? How has it happened that they have been *always* right, that they have been *never* wrong?

In the New Testament we refer to the prophecies concerning Anti-Christ. It is admitted that the Roman Church, as such, did not exist in the days of the apostles, when the New Testament was written. Now, we find in that Book predictions that after the Roman Empire had disappeared there should be a great apostacy in the Christian Church; that the principal seat of this apostacy should be in the city of Rome; that among the features distinguishing it should be the celibacy of the clergy, abstaining from meats, a claim of jurisdiction over the civil powers, and their submission, for a time, to that claim; a change of feeling in regard to the character of the apostacy, a separation from it and the re-establishment of Christian Truth; a severe and protracted struggle between the two systems: the gradual though temporary revival of the system of error, its subsequent subversion and its final overthrow. Let this be compared with the past history, the present condition, and the prospective fate of the Papal Church, and will it not be regarded as a faithful outline? The man who could make such predictions must have been *inspired*.

3. The *character of the claimants* of inspiration must have an influence on our assent to their claim. Now it is universally admitted that the writers of the Old and New Testaments who claimed inspiration, were men of superior moral worth. Their history displays a candour, honesty and integrity, which cause the conviction that they were not deceivers. There is evidently no attempt at dissimulation, there seems even to have been no idea that any could suspect them of being impostors.

4. The *circumstances* in which they were placed is an argument in support of their claim. In general, they had every thing of worldly good to lose, and nothing of worldly good to gain, by their claim to divine inspiration. They delivered, in most instances, unpalatable truths; they denounced those things which men most love; they required those things which men naturally and generally hate. What could induce them to asseverate such a claim, had it not been true?

5. *Reductio ad absurdum*. It may be added to the above that when the message delivered is such as in all its bearings and tendencies, is calculated to discourage vice and promote virtue, we are irresistibly led to consider the men who delivered it to be *good* men, and if so, persons who would not *deceive* us. The same fountain will not send forth sweet waters and bitter; men do not gather from the fig-tree grapes, or from the thorn figs. If the writers of the Bible were *bad*, they would not have written so *good* a book; if *good* men, they would not claim to be inspired if they were not. Hence we conclude that "all scripture is given by the inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

Historical Sketches.

REVIVAL AT THE KIRK OF SHOTTS, SCOTLAND.—JUNE, A. D. 1630.

The honour of originating this Revival was reserved, not to the minister of the parish, though a good man, but to one of those faithful servants who suffered for their non-conformity to the innovations of the time; the Lord thus signally accomplishing his word, "Them that honour me, I will honour." The circumstances which led to this Revival were the following. Some ladies of rank who had occasion to travel that way, had received civilities at different times from Mr. Hance, the minister of Shotts; and on one occasion when their carriage broke down near the manse, he kindly invited them to alight, and remain till it was repaired. During their stay they noticed that the house was much dilapidated, and in return for his attentions, they got a new manse erected for him in a better situation. Mr. Hance, on receiving so substantial a favour, waited on the ladies to thank them, and wished to know if there was any thing he could do to testify his gratitude. It is pleasing to know that at this time as well as afterwards, the noblest of the daughters of Scotland distinguished themselves by their zeal in the cause of religion. These ladies loved the gospel, and the persecuted ministers who were contending for its purity. They therefore gladly seized the opportunity of asking Mr. Hance to invite such of them as they named, to assist at the sacrament, that they might enjoy the benefit of their ministrations, and afford to others an opportunity of partaking in a privilege at this time rarely enjoyed. The minister gladly consented; and information of it spreading abroad, an immense concourse of people gathered from all parts to attend the dispensation of the ordinance, which was fixed for Sabbath, the 20th of June, 1630.

Among the ministers invited on this occasion, at the request of these ladies, was the noble and venerable champion, Robert Bruce of Kinnaird, who was still able to preach with his wonted majesty and authority, and John Livingston, chaplain to the Countess of Wigton, who was afterwards settled some time in Ireland, but who at present was only a preacher, and about 27 years of age. Much of the spirit of light and love was imparted during the services of the communion sabbath; and so filled were the communicants with the joy and peace which they had experienced, that, instead of retiring to rest, they joined together in small companies and spent the whole night in devotional exercises.

It had not been usual before this time to have service on the Monday after the dispensation of the Lord's Supper; but God had vouchsafed so much of his gracious presence on the preceding days of this solemnity, that they knew not how to part on this Monday without thanksgiving and praise. John Livingston was with much difficulty prevailed on to preach the sermon. In the memoirs of his life, written by himself, he gives the following memorandum in reference to his discourse: "The only day in all my life wherein I found most of the presence of God in preaching, was on a Monday after the communion, preaching in the church-yard of Shotts, June 21st, 1630. The night before I had been with some Christians, who spent the night in prayer and conference. When I was alone in the fields, about eight or nine of the clock in the morning, before we were to go to sermon, there came such a misgiving of spirit upon me, considering my unworthiness and weakness, and the multitude and expectation of the people, that I was consulting with my-

self to have stolen away somewhere and declined that day's preaching, but that I thought I durst not so far distrust God, and so went to sermon, and got good assistance about an hour and a half upon the points which I had meditated on: 'Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.' (Ezekiel xxxvi. 25, 26.) And in the end, offering to close with some words of exhortation, I was led on about an hour's time, in a strain of exhortation and warning, with such liberty and melting of heart, as I never had the like in public all my lifetime."

To this sermon, under the blessing of God, no less than five hundred people ascribed their conversion. And in gratitude for such a remarkable token of the divine countenance on this day, the Church of Scotland has ever since devoted a part of the Monday after a Communion Sabbath to the duty of public thanksgiving.—*M'Crie's Sketches, Vol. I, p. 191*

Poetry.

[For the Banner of the Covenant.]

VISION AND DEATH OF MOSES.

BY W. ALEXANDER, A. M., (AUTHOR OF THE CHRISTIAD.)

"And Moses went up from the plains of Moab unto the Mountain of Nebo, to the top of Pisgah that is over against Jericho; and the Lord showed him all the land of Gilead, unto Dan."

I.

On Mount Pisgah's airy summit lo! the meek old prophet stands,
And around him closely circling are the fair celestial bands;
Their swift wings brightly glistening, their sweet faces all serene,
Like to his when on Mount Sinai, he for forty days had been.

II.

But with eye, as yet far-seeing, he the vision can behold,
Of that Canaan, type of heaven, where the fields, all like to gold,
Lie just ready for the sickle of the Mower Israel nigh;
And where milk and honey flowing in full streams pass also by.

III.

Lo! proud Salem's purple towers all burst on his raptured sight,
With old Jordan's rolling waters, too, which cause so sweet delight,
And high Lebanon's tall cedars, which he longed so much to see;
With fair Carmel, Tabor, Bashan hills, and far off Galilee.

IV.

His all-glorious vision over, now the prophet sank in death,
And mid Angel arms encircling him, breathed out his latest breath;
Then to Moab's plains they bear him, on their shoulders is his bier;
And while in the grave they lay him, falls the tributary tear.

V.

But the Seraph Michael struggled with proud Satan for his soul,
And smote back the rebel angel whom he hath in his control;
Yet no mortal knows the grave-spot of the prophet to this day,
Where the bright-winged Seraphs carried him and sang his funeral lay.

For the Young.

[For the Banner of the Covenant.]

CLOUDS.

"O, mother! mother, just come and see the beautiful clouds! They are so pretty. Do come quickly for fear they go away!" said a little girl to her mother, as she pulled her from her work to the door, to see a beautiful sight, which had never before attracted her attention so completely.

The mother went to the door, pleased with the joy of her child.

"See, mother," said Louisa, "the sun is just going down, and the clouds are all shining with purple, and gold, and every bright colour. O, how I wish that I could live in such a place!"

Mother. "Yes, my child, they are very beautiful, and we may learn many useful and pleasant lessons from them."

Louisa. "What, mother, learn lessons from the clouds! I thought that no one but the teacher could make us learn lessons."

M. "Yes, Louisa, there is not a thing which God has made, that will not teach us, if we will only listen to it. Do you not remember that verse you were learning yesterday, 'The heavens declare God's glory, the skies teach his handiworks?'"

L. "But, mother, do the clouds talk to people? I never heard them. How do they teach us?"

M. "You do not *hear* a book talk, yet you can learn a lesson from it, and know what it says as well as if some one would speak to you and tell you the same thing. In the Bible you can read about God, and in the clouds you can read of him. The Christian 'sees God in the clouds.'"

L. "Mother, I thought the Bible said, that no one could see God. How then can we see him in the clouds? How can they teach us about God?"

M. "We see what God has made, and what he does, and thus we know something of what he is. But you ask me what we can learn about God from the clouds. Can you tell me what they are made for?"

L. "Why to look at, I suppose, are they not, mother?"

M. "Well, that is one thing. You love to see them decked in such gaudy colours, taking such various shapes, and when you look at them, you are happy. If I would fill your room some day with beautiful things which would please you, what would you think of me?"

L. "Why mother, I would say that you are very good and kind, and I would try and love you more every day."

M. "If such things would make you feel and say that your mother is kind do not these bright clouds which delight us so much, teach us that our Father in heaven is kind, and that we ought to love him?"

L. "O, mother, I never thought before that God made these bright clouds to please us, and make us happy. How good God is to us."

M. "Yes, my child, but the clouds are of more use than to look at. If we had no clouds we should have no rain. They are composed of water."

L. "What, mother! the clouds made of water! They look more like feathers."

M. "Yes, Louisa, those bright clouds, which you say look like feathers, are made up of little particles of water, so small that they float in the air, and very many of them make a cloud, and when the sun shines on these little balls of water as he goes down, his rays are reflected back to our eyes, causing us to see those various, bright, beautiful colours."

L. "Why I never knew before that the clouds were made of water."

M. "Do you not remember how dark and black the heavens grew to-day before the rain, and how after awhile the big drops, causing every thing to grow and look fresh and more lovely than before. If we had no clouds, we would have no rain. So we see how good God is in making the clouds water the earth, causing it to blossom and bear fruit."

L. "O, mother, I never knew before how much good those big black clouds do. I will not dislike them any more, because, they show how kind God is."

M. "The snow too comes from the clouds, and in winter, when the cold is severe, it keeps the little root and seed in the ground warm, so that they are not killed. So you see that God keeps the clouds in the heavens, until he sees that we need them, and then he sends them as snow and rain to us. There are other things which the clouds tell us about God: but I have not time now to talk to you of them. You must think about them, and see if you cannot find them out yourself."

L. "What teachers the clouds are! They talk to us whenever we will listen."

M. "Yes, my child, they teach us many lessons too, as to what we should do. They do the will of God, and in this way *praise* him. Do you remember that beautiful Psalm, in which David says:

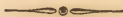
"Praise ye Jehovah, from the earth,
Dragons, and every deep,
Fire, hail, *snow*, *vapour*, *stormy wind*,
His word that fully keep?"

L. "O yes, and David says that *we* should praise him too."

M. "Yes, Louisa, and the clouds teach us *to be kind and to do good*, and make others happy. They put on their beautiful colours, and please our eye, and distil the showers, and pour out the rain, causing the grass to grow and the flowers to bloom freshly. They make every thing look happy, doing good to all. Let us try and be like them, and make those around us happy, and while we do good to others, we become like our Saviour, and ourselves will be happy. The clouds are not selfish.—They do not gather their drops *to keep them*.—If they did, they would always look *black and gloomy*; but they give them to the dry earth, and make it glad, and then they look bright and cheerful. Riches hoarded up, and not used to do good, make their possessors gloomy and unhappy; but if employed for doing good, and scattered as the cloud scatters its drops, they are blessings to all who have or receive them."

L. "O mother, I wish I was rich, so that I could scatter money like the big cloud does its drops."

M. "My child, you can, even though you are not rich, do good, and contribute to the happiness of others. Kind *words* and *kind actions*, as the little drops to the scorched flower, bring joy and life to the sad heart. This every one can do. If some have riches and can do more than others, they should do it and be thankful that they have the opportunity, and are by the blessing of God made able to bless others. Commence, Louisa, to do good now, and hereafter when you look at the clouds, think of these lessons which they teach concerning God, and our duty to our fellow beings. And, my child, remember that the only way to be happy, is to *do our duty*."



OCCUPATION FOR CHILDREN.

The habits of children prove that occupation is a necessity with most of them. They love to be busy, even about nothing; still more to be usefully employed. Children should be encouraged, if inclined to do it, or, if not inclined, should be disciplined, into performing for themselves every little office which they are capable of performing. They should also keep their own clothes and other articles in neat order, and fetch for themselves whatever they want; in short, they should learn to be as independent of the services of others as possible, fitting them alike to make a good use of prosperity, or to meet with fortitude any reverse of fortune that may befall them.

Irish Correspondence.

THE IRISH PRESBYTERIAN MISSION.

IN our last No. we published a very interesting account of the present condition of the Missionary operations of the Irish Presbyterian Church among the native Roman Catholic population.

A letter from Dr. Dill to Mr. Stuart, which has been put into our hands, after giving substantially the same account of the success which has been vouchsafed to the exertions made, proceeds to refer to the critical condition in which the enterprise is now placed, and appeals to the benevolence of American Christians on its behalf. This appeal we hope will not be disregarded. Those who have already contributed, we trust, will give a little more, were it only to secure the successful operation of what they have already expended, while those who have had as yet no share in so good a work should certainly embrace the opportunity to aid it. The condition of unhappy Ireland should excite our deepest sympathy.

“In the mysterious providence of God, this great and good work is in danger of being arrested. I fear the worst in regard to another year of famine. During the last three weeks I have travelled through a portion of each province in Ireland, and lament to say, that the potato fields are almost every where blighted. Alas! what is to become of this land? This will be the fourth year of famine. Is not such a prolonged calamity enough to prostrate any land? Then what must be its effects on a country which was exhausted and fainting before it commenced. Are we doomed, like Egypt, to seven years’ dearth, without Egypt’s mercy of seven years’ plenty? Especially are we distressed at the danger that impends over our mission. What is to become of our children? They prefer to stay at our schools on *one meal in the day* to going into the poor-house; for there they must either submit to be taught by the priest’s orders what they believe to be false, or else endure the most dreadful persecution. But already gaunt hunger has begun to drive them thither, and threatens to continue so to do—and thus, unless we get some relief for them, the goodly fruit of this wonderful mission is in danger of being blasted when just beginning to ripen. Mr. Allen, our amiable superintendent in Connaught, has published a circular to our friends in Great Britain and Ireland, stating the perilous position in which our mission there now stands. He has urged me to enclose a few copies to our friends in America. Their recent kindness makes me most unwilling to do so—and yet the dread of seeing our great work suffer makes me hesitate to decline. What should I do? There may be some into whose heart God may put it to send us something if they knew the difficulties of our case. If you think so, perhaps the best way would be to publish in your leading journals a brief notice of the state of matters, and say how thankfully we will receive any donations of corn or money; and for such a purpose you are at liberty to make what use of this letter you please. Mr. Allen states that one cent’s worth of Indian-meal in the day to each scholar would be all he would require, that is, that a school of 100 children can be kept together by one dollar’s worth of food in the day, or, seven dollar’s worth in the week.”

THE CONDITION AND PROSPECTS OF IRELAND.

The following extracts from a letter from a respected minister of the Irish Presbyterian church will be found well worthy of perusal. The allusion at the close to the fathers of our own church manifests a feeling of respect and kindness which we rejoice to reciprocate. We do indeed, as a church, owe much to Ireland. When we look over the list of our ministers, we can say of some of the most eminent among them, "This man and that man was born *there*." Three, of the four missionaries whom our church has sent out, are natives of that country, and how many of the members of our congregations in all parts of the land claim it as their birth-place. "We are debtors" to Ireland, and should disdain to deny it. "A nation peeled and spoiled," as she has been, it has been hard for her to show her excellence. From the character developed by many of her sons, who landed upon our shores, penniless, forlorn, despised, and opposed, and yet have risen to affluence, and respectability, and influence, we may judge what her whole population would be if the causes which have crushed her ceased to operate, and the favourable circumstances in which we are placed existed there. Ireland then should have our respect, our affection, our sympathies, our contributions, and our prayers.

MY DEAR BROTHER,—The times in which we live are very eventful, and I am ready often to ask, what am I, what is our church, doing for Christ's cause? It is a time of great changes in the Irish congregations. Many once comfortable are reduced to great distress and perplexity. Many leaving their native land not knowing whither they go, and a great many more unable from poverty to remove as they would wish. It should surely be subject of serious inquiry, how far this state of things has been occasioned by abuse of privileges. The north of Ireland has been a favoured land, but a mysterious change is now passing over it which few seem to understand. The aristocracy of the country are fast breaking down. Respect for their rank and favour giving place to strong dissatisfaction with them, if not positive aversion to their former position. Resentment on their part assuming the form of recklessness, and every man inquiring what is going to be. In agricultural districts where manufactures do not prevail, land has ceased to be considered of any value and in consequence, landlord influence abated in proportion. How far this may contribute to dispose men to think and act independently it is hard to say; its tendency is, however, in that direction, and oh! how much is the gospel needed to give proper tone to the mind, and keep public feeling in a proper channel. The present excitement may be productive of great good to the state of society in this land if our Lord, give grace to be faithful to those who are the spiritual directors of the people. Hence, I apprehend there never was a time since the Reformation, when the Christian ministers of Ireland more needed the prayers of the Lord's remembrancers. The progress of the gospel in men's hearts was greatly hindered here by the fictitious state of society. The mass of the community were taught to pay more respect to rank than moral worth—even the vices practised by persons of rank were imitated without any testimony against them, and the

lower orders demoralized by the higher. Men, even to rule in the church, must have rank before piety, and the value of holiness was considered doubtful. Feudalism, as if it had not done enough of evil in the world without, must assume an ecclesiastical garb, and pomp and ceremony must disfigure and conceal the simplicity of the gospel. Alas! such has been the history of Satan's device to keep poor sinners from Christ. If such is soon to be removed, perhaps the All-wise God is acting like the man that removes the pinnings that the greater stones may fall. Doubtless he can, at all events overrule for good the present state of things in Ireland, and will, in answer to prayer. It is truly comforting to reflect that he sits King on the floods, and ever shall sit.

I learn by the Banner of the Covenant (which by your kindness I duly receive) that your church has lost one of its bright ornaments, a father and a great man in Israel, in the death of Dr. Black. By such an event the Head sometimes not only chastens and warns but revives a church. Many have been enabled to view the lamented death of Dr. Chalmers in this way, and to suppose that the Free Church of Scotland enjoyed his labours till his plans for her future regulation were somewhat matured, and then the halo of his death was permitted to be thrown around them, that they might be all the more carefully attended to by survivors. One cannot however restrain the expression, when our Elijahs go up, "My father, the chariots of Israel and the horsemen thereof." Ireland did much for America in raising up for her her Blacks and Wylies. I hope, in the day of Ireland's need, when she must pass to a regenerated state through great tribulation, (and may it be soon!) America's prayers and sons will come to her help, and give back multiplied blessings.

I am willing to embrace Dr. McLeod's view, that America will be exempted from the sufferings which are to fall on the seat of the beast, and to suppose that preparations are being made for her taking her place on the Lord's side in the coming struggle. Does not the manner in which Dr. B.'s death seems to have been felt and acknowledged throughout the church indicate an appreciation of good which can be made largely available in any great spiritual undertaking? That state in Israel is deplorable indeed, and vice versa, when "the prophets fail and none lament."

Miscellaneous.

THE PORTRAIT GALLERY.

We transfer to our pages the last lecture of a series, which has just been published, by Rev. Henry Ward Beecher, of Brooklyn, Long Island, N. Y., with an introduction by Rev. H. B. Taylor, of Evans, Erie County, N. Y. There is in this lecture so much well-timed reproof, and administered in such an original and striking style of thought and diction, that we doubt not it will interest and edify the reader.—ED.

My son, if sinners entice thee, consent thou not.—Prov. i. 10.

HE who is allured to embrace evil under some engaging form of beauty, or seductive appearance of good, is enticed. A man is *tempted* to what he knows to be sinful; he is *enticed* where the evil appears to

be innocent. The enticer wins his way by bewildering the moral sense, setting false lights ahead of the imagination, painting disease with the hues of health, making impurity to glow like innocence, strewing the broad road with flowers; lulling its travellers with soothing music, hiding all its chasms, covering its pitfalls, and closing its long perspective with the mimic glow of paradise.

The young are seldom tempted to outright wickedness; evil comes to them as an enticement. The honest generosity and fresh heart of youth would revolt from open meanness and undisguised vice. The adversary conforms his wiles to their nature.

He tempts them to the basest deeds by beginning with innocent ones, gliding to more exceptionable, and finally, to positively wicked ones. All our warnings then must be against the vernal beauty of vice. Its autumn and winter none wish. It is my purpose to describe the enticement of particular men upon the young.

Every youth knows that there are dangerous men abroad who would injure him by lying, by slander, by over-reaching and plundering him. From such they have little to fear, because they are upon their guard. Few imagine that they have any thing to dread from those who have no designs against them; yet such is the instinct of imitation, so insensibly does the example of men steal upon us and warp our conduct to their likeness, that the young often receive a deadly injury from men with whom they never spoke. As all bodies in nature give out or receive caloric until there is an equilibrium of temperature, so there is a radiation of character upon character. Our thoughts, our tastes, our emotions, our partialities, our prejudices, and finally, our conduct and habits, are insensibly changed by the silent influence of men who never once directly tempted us, or even knew the effect which they produced. I shall draw for your inspection some of those dangerous men, whose open or silent enticement has availed against thousands, and will be exerted upon thousands more.

I. THE WIT. It is sometimes said by phlegmatic theologians that Christ never laughed, but often wept. I shall not quarrel with the assumption. I only say that men have within them a faculty of mirthfulness which God created. I suppose it was meant for use. Those who do not feel the impulsion of this faculty, are not the ones to sit in judgment upon those who do. It would be very absurd for an owl in an ivy bush, to read lectures on optics to an eagle; or for a mole to counsel a lynx on the sin of sharp-sightedness. He is divinely favoured who may trace a silver vein in all the affairs of life; see sparkles of light in the gloomiest scenes; and absolute radiance in those which are bright. There are in the clouds ten thousand inimitable forms and hues to be found nowhere else; there are in plants and trees beautiful shapes and endless varieties of colour; there are in flowers minute pencillings of exquisite shade; in fruits a delicate bloom,—like a veil, making the face of beauty more beautiful; sporting among the trees, and upon the flowers, are tiny insects—gems which glow like living diamonds. Ten thousand eyes stare full upon these things and see nothing; and yet thus the Divine Artist has finished his matchless work. Thus, too, upon all the labours of life, the events of each hour, the course of good or evil; upon each action, or word, or attitude, upon all the endless changes transpiring among myriads of men, there is a delicate grace, or bloom, or sparkle, or radiance, which catches the

eye of wit, and delights it with appearances which are, to the weightier matters of life, what odours, colours, and symmetry, are to the marketable and commercial properties of matter.

A mind imbued with this feeling is full of dancing motes, such as we see moving in sunbeams when they pour through some shutter into a dark room; and when the sights and conceptions of wit are uttered in words, they diffuse upon others that pleasure whose brightness shines upon its own cheerful imagination.

It is not strange that the wit is a universal favourite. All companies rejoice in his presence, watch for his words, repeat his language. He moves like a comet whose incomings and outgoings are uncontrollable. He astonishes the regular stars with the eccentricity of his orbit, and flirts his long tail athwart the heaven without the slightest misgivings that it will be troublesome, and coquets the very sun with audacious familiarity. When wit is unperverted, it lightens labour, makes the very face of care to shine, diffuses cheerfulness among men, multiplies the sources of harmless enjoyment, gilds the dark things of life, and heightens the lustre of the brightest. If perverted, wit becomes an instrument of malevolence, it gives a deceitful colouring to vice, it reflects a semblance of truth upon error, and distorts the features of real truth by false lights.

The Wit is liable to indolence by relying upon his genius; to vanity, by the praise which is offered as incense; to malignant sarcasm, to revenge his affronts; to dissipation, from the habit of exhilaration, and from the company which court him. The *mere* Wit is only a human bauble. He is to life what bells are to horses, not expected to draw the load, but only to jingle while the horses draw.

The young often repine at their own native dulness; and since God did not choose to endow them with this shining quality, they will make it for themselves. Forthwith they are smitten with the itch of imitation. Their ears purvey to their mouth the borrowed jest; their eyes note the Wit's fashion, and the awkward youth clumsily apes, in a side circle, the Wit's deft and graceful gesture, the smooth smile, the roguish twinkle, the sly look—much as Caliban would imitate Ariel. Every community is supplied with self-made wits. One retails other men's sharp witticisms, as a Jew puts off thread-bare garments. Another roars over his own brutal quotations of Scripture. Another invents a witticism by a logical deduction of circumstances, and sniffs and giggles over the result as complacently as if other men laughed too. Others lie in wait around your conversation to trip up some word, or strike a light out of some sentence. Others fish in dictionaries for pitiful puns;—and all fulfil the prediction of Isaiah: *Ye shall conceive chaff, and bring forth stubble.*

It becomes a mania. Each school has its allusions, each circle has its apish motion, each companion its park of wit artillery; and we find street-wit, shop-wit, auction-wit, school-wit, fool's-wit, whiskey-wit, stable-wit, and almost every kind of wit, but mother-wit;—puns, quibbles, catches, would-be-jests, thread-bare stories, and gew-gaw tinsel,—every thing but the real *diamond*, which sparkles simply because God made it so that it could not help sparkling. Real, native mirthfulness is like a pleasant rill which quietly wells up in some verdant nook, and steals out from among reeds and willows noiselessly,

and is seen far down the meadow, as much by the fruitfulness of its edges in flowers, as by its own glimmering light.

Let every one beware of the insensible effect of witty men upon him; they gild lies, so that base coin may pass for true; that which is grossly wrong wit may make fascinating; when no argument could persuade you, the coruscations of wit may dazzle and blind you; when duty presses you, the threatenings of this human lightning may make you afraid to do right. Remember that the very *best* office of wit, is only to lighten the serious labours of life; that it is only a torch, by which men may cheer the gloom of a dark way. When it sets up to be your counsellor or your guide, it is the fool's fire, flitting irregularly and leading you into the quag or morass. The great Dramatist represents a witty sprite to have put an ass's head upon a man's shoulders; beware that you do not let this mischievous sprite put an ape's head upon yours.

If God has not given you this quicksilver, no art can make it; nor need you regret it. The stone, the wood, and the iron are a thousand times more valuable to society than pearls and diamonds and rare gems; and *sterling sense*, and *industry*, and *integrity*, are better a thousand times, in the hard work of living, than the brilliance of wit.

II. There is a character which I shall describe as the HUMOURIST. I do not employ the term to designate one who indulges in that pleasantest of all wit—latent wit; but to describe a creature who conceals a coarse animalism under a brilliant, jovial exterior. The dangerous humourist is of a plump condition, evincing the excellent digestion of a good eater, and answering very well to the Psalmist's description: *His eyes stand out with fatness; he is not in trouble as other men are; he has more than heart could wish, and his tongue walketh through the earth.* Whatever is pleasant in ease, whatever is indulgent in morals, whatever is solacing in luxury; the jovial few, the convivial many, the glass, the cards, the revel, and midnight uproar,—these are his delights. His manners are easy and agreeable; his face redolent of fun and good nature; his whole air that of a man fond of the utmost possible bodily refreshment. Withal, he is sufficiently circumspect and secretive of his course, to maintain a place in genteel society, for that is a luxury. He is not a glutton, but a choice eater. He is not a gross drinker, only a gentlemanly consumer of every curious compound of liquor. He has travelled: he can tell you which, in every city, is the best bar, the best restaurateur, the best stable. He knows every theatre, each actor; particularly is he versed in the select morsels of the scandalous indulgence peculiar to each. He knows every race-course, every nag, the history of all the famous matches, and the pedigree of every distinguished horse. The whole vocabulary of pleasure is vernacular,—its wit, its slang, its watchwords, and black-letter literature. He is a profound annalist of scandal; every stream of news, clear or muddy, disembogues into the gulf of his prodigious memory. He can tell you, after living but a week in a city, who gambles, when, for what sums, and with what fate; who is impure, who was, who is suspected, who is not suspected—but ought to be. He is a morbid anatomist of morals; a brilliant flesh-fly—unerring to detect taint.

Like other men, he loves admiration and desires to extend his influence. All these manifold accomplishments are exhibited before the

callow young. That he may secure a train of useful followers, he is profuse of money; and moves among them with an easy, insinuating frankness, a never-ceasing gaiety, so spicy with fun, so diverting with stories, so full of little hits, sly innuendoes, or solemn wit, with now and then a rare touch of dexterous mimicry, and the whole so pervaded by the indescribable flavour, the changing hues of humour,—that the young are bewildered with idolatrous admiration. What gay young man, who is old enough to admire himself and be ashamed of his parents, can resist a man so bedewed with humour, narrating exquisite stories with such mock gravity, with such slyness of mouth, and twinkling of the eye, with such grotesque attitudes, and significant gestures? He is declared to be the most remarkable man in the world. Now take off this man's dress, put out the one faculty of mirthfulness, and he will stand disclosed without a single positive virtue! With strong appetites deeply indulged, hovering perpetually upon the twilight edge of every vice; and whose wickedness is only not apparent, because it is garnished with flowers and garlands; who is not despised, only because his various news, artfully told, keep us in good humour with ourselves! At one period of youthful life, this creature's influence supplants that of every other man. There is an absolute fascination in him which awakens a *craving* in the mind to be of his circle; plain duties become drudgery, home has no light; life at its ordinary key is monotonous, and must be screwed up to the concert pitch of this wonderful genius! As he tells his stories, so with a wretched grimace of imitation, apprentices will try to tell them; as he gracefully swings through the street, they will roll; they will leer because he stares genteelly; he sips, they guzzle—and talk impudently, because he talks with easy confidence. He walks erect, they strut; he lounges, they loll; he is less than a man, and they become even less than he. Copper-rings, huge blotches of breast-pins, wild streaming handkerchiefs, jaunty hats, odd clothes, superfluous walking-sticks, ill-uttered oaths, stupid jokes, and blundering pleasantries—these are the first fruits of imitation! There are various grades of it, from the office, store, shop, street, clear down to the hostelry and stable. Our cities are filled with these juvenile nondescript monsters, these compounds of vice, low wit, and vulgarity. The original is morally detestable, and the counterfeit is a very base imitation of a very base thing; the dark shadow of a very ugly substance.

III. THE CYNIC. The Cynic is one who never sees a good quality in a man, and never fails to see a bad one. He is the human owl, vigilant in darkness, and blind to light, mousing for vermin, and never seeing noble game. The Cynic puts all human actions into only two classes—*openly* bad, and *secretly* bad. All virtue and generosity and disinterestedness are merely the *appearance* of good, but selfish at the bottom. He holds that no man does a good thing except for profit. The effect of his conversation upon your feelings is to chill and sear them; to send you away sour and morose. His criticisms and innuendoes fall indiscriminately upon every lovely thing, like frost upon flowers. If a man is said to be pure and chaste he will answer, *Yes, in the day time*. If a woman is pronounced virtuous, he will reply: *yes, as yet*. Mr. A. is a religious man: *Yes, on Sundays*. Mr. B. has just joined the church: *certainly; the elections are coming on*. The minister of the gospel is called an example of diligence; *it is his*

trade. Such a man is generous: *of other men's money.* This man is obliging; *to lull suspicion and cheat you.* That man is upright; *because he is green.* Thus his eye strains out every good quality and takes in only the bad. To him religion is hypocrisy, honesty a preparation for fraud, virtue only want of opportunity, and undeniable purity, asceticism. The live-long day he will coolly sit with sneering lip, uttering sharp speeches in the quietest manner, and in polished phrase, transfixing every character which is presented: *his words are softer than oil, yet are they drawn swords.*

All this, to the young, seems a wonderful knowledge of human nature; they honour a man who appears to have *found out mankind.* They begin to indulge themselves in flippant sneers; and with supercilious brow, and impudent tongue, wagging to an empty brain, call to naught the wise, the long-tried and the venerable.

I do believe that man is corrupt enough; but something of good has survived his wreck; something of evil religion has restrained, and something partially restored; yet, I look upon the human heart as a mountain of fire. I dread its crater. I tremble when I see its lava roll the fiery stream. THEREFORE, I am the more glad, if upon the old crust of past eruptions, I can find a single flower springing up. So far from rejecting appearances of virtue in the corrupt heart of a depraved race, I am eager to see their light as ever mariner was to see a star in a stormy night.

Moss will grow upon grave-stones, the ivy will cling to the mouldering pile, the mistletoe springs from the dying branch; and, God be praised, something green, something fair to the sight and grateful to the heart, will yet twine around and grow out of the seams and cracks of the desolate temple of the human heart.

Who could walk through Thebes, Palmyra, or Petræa, and survey the wide waste of broken arches, crumbled altars, fallen pillars, effaced cornices, toppling walls, and crushed statues, with no feelings but those of contempt? Who, unsorrowing, could see the stork's nest upon the carved pillar, satyrs dancing on marble pavements, and scorpions nestling where beauty once dwelt, and dragons the sole tenants of royal palaces? Amid such melancholy magnificence, even the misanthrope might weep! If here and there an altar stood unbruised, or a graven column unblemished, or a statue nearly perfect, he might well feel love for a man-wrought stone, so beautiful, when all else is so dreary and desolate. Thus, though man is as a desolate city, and his passions are as the wild beasts of the wilderness, howling in kings' palaces, yet he is God's workmanship, and a thousand touches of exquisite beauty remain. Since Christ hath put his sovereign hand to restore man's ruin, many points are remoulded, and the fair form of a new fabric already appears growing from the ruins, and the first faint flame is glimmering upon the restored altar.

It is impossible to indulge in such habitual severity of opinion upon our fellow-men, without injuring the tenderness and delicacy of our own feelings. A man will *be* what his most cherished feelings are. If he encourage a noble generosity, every feeling will be enriched by it; if he nurse bitter and envenomed thoughts, his own spirit will absorb the poison; and he will crawl among men as a burnished adder, whose life is mischief, and whose errand is death.

Although experience should correct the indiscriminate confidence of

the young, no experience should render them callous to goodness wherever seen. He who hunts for flowers, will find flowers; and he who loves weeds, may find weeds. Let it be remembered, that no man, who is not himself mortally diseased, will have a relish for disease in others. A swoln wretch, blotched all over with leprosy, may grin hideously at every wart or excrescence upon beauty. A wholesome man will be pained at it, and seek not to notice it. Reject, then, the morbid ambition of the Cynic, or cease to call yourself a man!

AN APPEAL TO THE FRIENDS OF THE AMERICAN AND FOREIGN CHRISTIAN UNION.

The Executive Committee of the *American and Foreign Christian Union* would most respectfully, but earnestly, beg the attention of the friends and patrons of the Society to the following statement and appeal.

It is well known to you, dear brethren, that The Foreign Evangelical Society, The American Protestant Society, and the Christian Alliance were united, last May, in a new Society, which has the above-stated name, and which has undertaken the work, and assumed the responsibilities that formerly appertained to the three. The new Society entered, at once, with vigour, on the prosecution of its great work of diffusing the Truth among the Papal population of our own country, especially that of a foreign origin, and the Committee are happy to be able to state, that they have now nearly thirty Irish, German, French, Spanish, Portuguese and Italian labourers, successfully at work at important points in our country. Scarcely a month has passed away, since the union of these societies, without some addition being made to the list of its labourers in the home department. And God has signally blest the labours of those who have been employed.

But the Committee feel constrained to say, that they are much concerned lest the foreign portion of their labours may suffer. And in fact, nothing can prevent this, but the most vigorous exertions on the part of the friends of the society. It will be necessary to raise for this department of the Society's operations, at least the sum of fifteen thousand dollars before next May, in addition to what is needed for the home field, which will not be less than five thousand dollars. To do this, we shall need the prompt and liberal aid of all our friends. Within the last few weeks, and even within the last few days, the Committee have received the most urgent appeals from France, Italy, Belgium, Ireland, Canada—appeals which must be responded to in a liberal manner. God is opening, every year, many doors for the entrance of the Truth into those countries, notwithstanding the exertions of Antichrist to prevent our efforts. The Committee are confident, that if all those who are favourably disposed to the Society, could read the letters which they have lately recived from the countries just named—many of which contain facts that cannot now be safely published—there would be no want of the means to meet the demands which these appeals contain.

Help, too, is needed for down-trodden Hungary, and for the vast, but benighted Empire of Russia, to scatter in both the messages of eternal life. And there is Mexico on our borders, and Grenada, Chili, Brazil, and other portions of South America, in which much may be done, and for attempting which, the Committee are fully prepared, if the means be furnished.

In common with other societies, The American and Foreign Christian Union felt the paralyzing influences of the Cholera during the summer. In addition to this, the bringing to this country of so many exiled Portuguese Protestants—driven from Madeira by persecution—their support in New York for so long a period; last summer and autumn, (on account of the general prevalence of the cholera), and their removal to Illinois, not only im-

posed a heavy burden upon the society, and occupied much of the time of one of its agents, but also diverted no inconsiderable amount of funds which would have been otherwise received for the society's ordinary and peculiar work. But now this embarrassment has passed away in a good measure, and the Committee would devote their energies to the appropriate work of the society with redoubled vigour. To be enabled to do this, they would make an earnest appeal to the friends of the society, and of the cause which it seeks to promote. Brethren, and friends, give us your prompt and generous aid. Such aid will enable us to meet the very pleasing calls which are made upon us from our Christian friends abroad for help, in this the time of need. Whatever you can do, be so good as to do it soon.

THOMAS DE WITT, *Pres. of the Society.*

THEO. FRELINGHUYSEN, *Pres. of the Board.*

M. DE MOTTE, *Treasurer.*

SHALL WE COMPROMISE?—Mr. Clay's Compromise has been violently resisted by the South, and but coldly looked upon in the North. It is not that both sides are infatuated and refuse a reasonable settlement; but the skill of Mr. Clay has evidently not touched the seat of the disease. He either has not perceived, or has not thought it expedient to meet the real issue now before the people of the United States. The struggle going on is a struggle whose depths lie in the organization of society in the North and South respectively; whose causes were planted in the Constitution. There are two incompatible and mutually destructive principles wrought together in the government of this land. Hitherto, like Esau and Jacob, they have striven together in the womb. Now they are born, and that feud has begun which shall drive the one or the other to the wilderness. To attempt to settle a radical opposition of polity, by easing off the rub here and there, leaving the great principles in full vigour, is as if one should hang fenders and sand bags along the side of hostile ships that come crushing together, instead of putting the helm about and going another tack. "Slavery is right," and "Slavery is wrong;" "Slavery shall live," "Slavery shall die," "Slavery shall extend," "Slavery shall not extend;"—are these conflicts to be settled by any mode of parcelling out certain territories? Now the battle rages at one point, by-and-by it will rage at another. These opponent elements, Slavery and Liberty, inherent in our political system, animating our Constitution, checking our public policy, breeding in statesmen opposite principles of government, and making our whole wisdom of public legislation on many of the greatest questions cross-eyed and contradictory, these elements are seeking each other's life. One or the other must die.

The South now demands room and right for extension. She asks the North to be a partner. For every free state, she demands one state for slavery. One dark orb must be swung into its orbit to groan and travail in pain, for every new orb of liberty over which the morning stars shall sing for joy.

On that question we hold there can be no compromise. The Constitution has come to a period of final construction—every year's delay will aggravate the difficulties—an earlier day had been better than this, but this is better than any future day. It is time for good men and true to gird up their loins, and stand forth for God and for humanity. No compromises can help us which dodge the question—certainly none which settle it for slavery. We are told that the question is momentous, and beset with the most serious difficulties. Neither in the affairs of individuals nor of nations is there any difficulty when men are willing to do right. It is when right is spun to so fine a thread that it floats like a gossamer, changing to every breath, that we lose sight of it or find it entangled in our own hands. There never was a plainer question for

the North. It is her duty, openly, firmly, and for ever, to refuse to slavery another inch of territory, *and to see to it, that it never gets it by fraud.* It is her duty to refuse her hand or countenance to slavery where it now exists. It is her duty to declare that she will, under no considerations, be a party to any further inhumanity and injustice. Then the path will be plain and straight. The path of duty, though a steep one, and often toilsome, is always straight and plain. Those are the labyrinthine roads, which, winding through sloughs and thickets, embosked and dark, seek to find a way around the rocks and steepes, and come to the gate of Success, without climbing the hill of Difficulty.

Mr. Clay's compromise resolutions demand better provision for the recovery of fugitive slaves, and a bill is now pending in the United States Senate for this purpose. We cannot strongly enough express our profound regret at the remarks which Mr. Clay felt it his duty to make on this subject. On this matter, our feelings are so strong that we confess a liability to intemperance of expression.

If the compromises of the Constitution include requisitions which violate humanity, I will not be bound by them. Not even the Constitution shall make me unjust. If my patriotic sires confederated in my behalf that I should maintain that instrument, so I will, to the utmost bounds of Right. But who, with power which even God denies to himself, shall, by compact, foreordain me to the commission of inhumanity and injustice? I disown the act. I repudiate the obligation. Never, while I have breath, will I help any official miscreant in his base errand of recapturing a fellow man for bondage. And may my foot palsy, and my right hand forget its cunning, if I ever become so untrue to mercy and to religion, as not, by all the means in my power, to give aid and succour to every man whose courageous flight tells me that he is worthy of liberty! If asked, what then becomes of the Constitution, I reply by asking, What becomes of God's Constitution of Humanity, if you give back a slave to the remorseless maw of servitude? I put Constitution against Constitution—God's against man's. Where they agree, they are doubly sacred. Where they differ, my reply to all questioners—but especially to all timid Christian scruples, is, in the language of Peter: "*Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye!*"

Ought not Christians by all the means in their power, to *preserve the Union?* Yes, by all means that are *right!* But, dear as the Union is, and ought to be, whenever it comes between a Christian people and their Christian integrity, it becomes a snare. The very value of our Union is to be found in those principles of justice, liberty, and humanity, which inspire it. But if by any infernal juggle these principles must be yielded up to preserve the Union, then a corpse only will be left in our arms, deflowered, lifeless, worthless. A Union perpetuated by giving way to injustice, a Union maintained by obedience to the desires of Slavery, is but a compact of violence. We emphasize these things, because the long-continued cries of politicians have produced among men an unquestioned and undisturbed conviction that no evil can be so great as the dissolution of our Union. There are many evils infinitely greater. The loss of a national conscience is greater. An indifference to the condition of millions of miserable creatures, whose degradation, vices, ignorance, and animalism, plead with our consciences in their behalf; this would be an unspeakably greater evil. So long as we can maintain the Union on terms which allow us to act with a free conscience, with humanity unviolated, we shall count no sacrifice dear to maintain it. But religion and humanity are a price too dear to pay even for the Union!

Nor do we misunderstand the cunning cry of those who ask us to leave the issues of this question in new territories to chance. Now-a-days, chance

has too many wires and wire-workers to suit our idea of luck. Chance is the merest gambler. The dice are loaded. The cards are marked. Only the victim dreams that there is fair play. The South is to deal, the North is to take what cards are flirited to its hand. Who doubts the issue? How many more games than those already played are needed, before the dupe shall suspect foul play? No, by as much as liberty is dearer to us than slavery, by so much should we be more active in its behalf than its adversaries are in behalf of slavery. If they can toil night and day, dig deep trenches, bear burdens cheerfully to sink the rocky foundations for the towers of oppression, shall we have no bulwarks and no towers for liberty? Whenever and wherever a blow is struck for slavery, then and there must be a double stroke for liberty!—*Henry Ward Beecher.*

Foreign Missions.

[For the Banner of the Covenant.]

JOURNAL OF A VOYAGE UP THE GANGES.

[Continued from page 112.]

REV. AND DEAR SIR:—My last letter left us at Monghyr, sheltered from the storm of January 18th, and enjoying the hospitalities of the Baptist missionaries. I think I forgot to say, that it was there we first learned about the banishment of the Pope from Rome. It rejoiced our hearts exceedingly to think that the down-trodden slaves of Popish domination had at last risen in their strength, to punish their *arch oppressor*; for, although Pius IX. had obtained a name for liberality, he was still the *Pope*, and as such the natural enemy of *civil and religious liberty*. My unceasing prayer ever since has been, that he may never see his detestable throne re-established. But I do not believe this will be the case. I fear he will be set up again for a time—and then wo to the friends of truth, who may come within his revengeful grasp. We have since learned that the despotic powers of Europe are combining to replace the banished “Holy Father,” and, in the very van, *republican France*. What a misnomer! What a libel upon freedom! But I forgot France is a *catholic republic*, a sheer anomaly! The two principles are antagonistic, and either must eventually be destroyed.

Who cannot see in these events on the continent of Europe the hand of God visibly displayed. May we not hope that when this storm-cloud of revolution shall have rolled over these enslaved nations, and spent its fury upon the enemies of God, the peaceful reign of the Sun of Righteousness may draw nigh! But ere this, they shall, undoubtedly, be allowed to satisfy their blood-thirsty appetites. “For they have shed the blood of saints and prophets, and thou hast given them blood to drink, for they are worthy.”—Excuse this digression.

We left Monghyr on Friday morning, and on Saturday evening stopped in a beautiful little nook, where we spent the Sabbath. On the afternoon of the latter, we went to a village, a short distance from the bank. Brother C. talked to the people about the foolishness of their heathen superstitions, particularly their faith in the Ganges’ water, and proved to their own satisfaction that they were sinners, although on the very bank of the sacred river. I was struck with a remark made by one of these simple men: “If we,” said he, “who live so near the Ganges are sinners, surely those who live far off must be

worse." How true of those in Christian lands: if those under the very droppings of the gospel continue in sin, what must be the condition of those who never heard of a Saviour!

On Wednesday morning, the 24th, Mr. C. and I went ashore at the town of Bar, a very scattered place, rather a continuation of villages, noted chiefly for large piggeries, and the manufacture of saltpetre. Mr. Campbell entered into conversation with an old Brahmin, who officiated at a little temple built under the shade of a "green tree." Around the temple lay a number of old gods, who had "had their day," but were now thrown away as useless. At Mr. C.'s request, he gave each of us one of these, saying that they were now of no use to any one. This is the custom throughout all the country. When a god ceases to be profitable to the Brahmins, they set up another, whose popularity may draw donations from their superstitious worshippers. Between Bar and Patna the river is very difficult of navigation, especially when high winds blow, as was the case when we passed this part.

On the morning of the 25th, Mr. C.'s boat was separated from the rest, and we did not see them for two days. The cause of the separation was that the river was here divided into two branches by a large island, the one which Mr. C.'s boatmen took being much more difficult than that which our men chose, they were of course kept behind.

We came together again at the town of Fatiwa, a place celebrated for the manufacture of table cloths, table napkins, &c., &c. These articles produced here are sold all over India at very moderate prices. While we waited for the approach of Mr. C.'s boat, we had an opportunity in company of Captain G. of visiting these manufactories, and it is really astonishing to see the beautiful specimens of workmanship produced by machinery from whose primitive character and rude construction it would be very difficult for you to imagine, much less to conceive, that with such instruments, in the hands of such drowsy-looking mortals as the weavers generally seem, any good work could possibly be executed.

On the morning of the 27th we reached Patna, a large native city, which, with the civil station of Bankipore adjoining, stretches along the bank of the river nearly ten miles. After breakfast, Mr. C. and I went ashore at the lower end of the city, while the boats went on by the river. Here we hired an eekha for about twelve cents to carry us to the missionary's residence at the other extremity of the city. This eekha is a conveyance very commonly used by the natives, very seldom by Europeans, for the same purpose as your cabs, but I assure you it is a very different kind of conveyance. I wish you could see it in all its glory in the streets of Philadelphia. I will not attempt to describe it, for I am sure I would fail, and if I did succeed, you could not realize the object from the very best description. It is sufficient to say that the accommodation for two passengers is very scanty. To sit properly in it, you must sit *tailor fashion*, but as we could not bring our unaccustomed members into compliance with this requisition we were obliged to turn back to back, and let our feet hang over the wheels. With this conveyance we visited the principal bazaars of the city, and were finally carried to the house of Mr. Biddy, Baptist missionary. On the way, I was reconciled to the sufferings of my situation, which on rough parts of the road were very severe, by the

heartly laughs of Mr. C. at the novelty of our "turn out," and the lamentations of the driver, who during the whole time hardly ever ceased craving his fee in advance, protesting strongly that if he did not get it then he would surely die.

(To be continued.)

EXTRACT OF A LETTER FROM REV. J. R. CAMPBELL, DATED

Saharanpur, Nov. 21, 1849.

REVEREND AND VERY DEAR BROTHER,—

On the morning of the 9th October, Mr. Woodside and I, with our families, set out to attend the annual meeting of the Mission at Lodiana,—little Mary Anna's health having sufficiently recovered to admit of her travelling. The change of air did her much good. On account of domestic circumstances and sickness in the family, Mr. Caldwell was unable to accompany us. After making five marches, or nearly the half of the journey—a little over sixty miles—we arrived at Ambála, where we have a mission station, and spent the Sabbath with the Rev. Mr. Jamieson. We had the privilege there of witnessing the baptism of two persons from among the heathen. I preached the preparatory sermon in Hindústáni. It was a pleasing sight to see one in the prime of youth, and another advanced beyond middle age, coming forward before their countrymen to publicly renounce idolatry and sin, and pledge themselves to be the Lord's, and to walk according to his laws. May grace be given for the great conflict that is before them. Before the following Sabbath we reached Lodiana, where we spent eleven days, closely engaged, sometimes from early morning till 11 o'clock at night, in transacting important missionary business. There were eight missionaries present. I had the honour of presiding. It was a most harmonious and interesting meeting. Reports came up from the five stations, which were read, criticised, and an epitome prepared for publication in this country. The report from this station Brother Woodside will send to you in company with this.* Though most of the stations are weak in missionary strength, the call seemed so loud and urgent from the Panjab, lately opened to missionary effort, that we resolved to "go up at once and possess the land." The Rev. Messrs. Newton and Freeman are now on their way to Lahore, where they will commence operations at once. A number of influential gentlemen at the place, both civil and military, have given every encouragement, and promises of pecuniary assistance in building houses, schools, &c. We have also now a large supply of Scriptures, and tracts, and books, ready at our presses in the Panjiba language, for distribution, and a Dictionary of the language, prepared by Rev. Mr. Newton, is just going to the press,—so that our prospects in this quarter are not only widening, but brightening.—Trials and discouragements we have, and may expect to meet for a long time; but, on the whole, I never felt more encouragement than at present. One reason of this is that I feel great freedom now in speaking the language, and I find the people very attentive when I preach. In the city church we have large audiences every Sabbath, and also on its wide verandah every afternoon. We trust the Lord will render his own truth, brought home to the conscience, the means of the conversion of some. At present the mouths of gainsayers are, in a great measure, stopped; and we hear but few objections to gospel doctrines. All our Christian people here seem to be growing in grace and stability. Mr. Caldwell has been at Delhi, on a missionary tour, and for the health of his family. When but a few marches from that place, his youngest child, only a little more than a month old, took ill suddenly, and died. We expect him

* This interesting document was set up for the present No. We have been obliged to defer it for want of room.

here in two or three days. All our families are now in excellent health. The weather now is not unlike what you have at this season, except that it is hotter in the middle of the day here. During the last two months I have been very much engaged in various ways, and am not likely soon to have much leisure. The Mission have re-appointed me as their Treasurer; and the accounts, which are now numerous, will require a good deal of time. We have been pretty successful in raising funds to build a mission church on the Compound. We have obtained already nearly two thousand rupees from Christian friends in this country. The bricks are being burned, and we hope soon to lay the foundation. We wish to raise a neat and permanent house, to be an honour to the mission. We are glad to hear of such large additions to the ministerial strength at home. You have lost nothing by sending a few weak hands to India. "They that water others, shall be watered themselves." How slow many are to believe this truth. With warm Christian regards to all friends from Mrs. C. and your unworthy brother, I remain yours in affectionate Christian bonds,

J. R. CAMPBELL.

P. S.—We shall have a meeting of Presbytery shortly, when we will send a report to Synod.

J. R. C.

EXTRACT OF A LETTER FROM REV. J. S. WOODSIDE, DATED

Saharanpur, Dec. 5th, 1849.

MY DEAR MR. WYLIE,—

I suppose you received the letter about a Library for the English School, and may have made some purchases for it. I then stated that we might, perhaps, think of something suitable, and again mention it. But I do not know that at this distance we are as well qualified to judge what may be required. I may say, briefly, that what we want, is a collection of books in an easy style, well adapted to boys beginning to think, and which might likely lead them to think more deeply. You will be happy to learn of our victory over the scholars in the matter of the sweeper's boy. They have all submitted to our regulation, and most of them have re-entered. I put into the Annual Report a note stating this fact, which can appear in connexion with that which is written in reference to it in the Report. Our Presbyterial Report I also enclose. You will judge of our Presbyterial business when I tell you that our last meeting consisted of four sessions, averaging two hours each. This time was taken up in examinations, &c. Our Theological Seminary is now in operation. Four students attend, two having a more direct view to entering the ministry. It will be some years yet before they can be admitted. Their characters must be well formed, and it takes a long time to mould native character into something resembling our own. Mr. Campbell takes the Theological department, and Mr. Caldwell the Ecclesiastical History department. I am more engaged with their scientific pursuits. I am getting on pretty well with the native language, but it will be some time yet ere I can speak fluently in it. I am encouraged by the thought that the brethren think me as good as the average for my time. The idiom is the chief difficulty. The vocabulary is not hard to acquire. You will be pleased to hear that Brother Campbell is nearly ready to commence the erection on the Mission premises of a church. Our present one is needed for the English school. I hope, ere six months, the new one will be completed; and I do not know whether any more money than we can raise here may be required; but we are endeavouring to be in this independent of *foreign aid*. It will cost about \$1800. Mr. Campbell is the architect, and an excellent one he is. I hope you will not forgot to write us often. I send my annual letter to the students. If I am spared, I will write again. I wish to be always acquainted with them; for, after all, it must be from the Seminary that our missionaries will be drawn. It is, moreover, well always that some of our young men should keep the foreign field in view.

Editorial.

SLAVERY—THE UNION—THE CONSTITUTION.

The discussions in our National Legislature on the subject of Slavery, are doubtless watched with the greatest solicitude by all our readers. As men, as Christians, as Covenanters, we regard slavery as an enormous evil, an infringement on the inalienable rights of its unhappy victims, an injury to their oppressors, a violation of the authority of God. Hence there can be but one feeling among us in regard to this question, and that is determined opposition to its extension and indefinite continuance.

It must be evident to every one that it is the existence of slavery which threatens the dissolution of the Union. Were *it* removed, there would remain nothing to convulse or rupture our confederacy. While slavery continues, a disturbing and explosive element is connected with our institutions, always endangering their existence. The *only way* to save them from destruction, sooner or later, is its removal. The danger at present may be deferred by an unholy and unhappy compromise; but it will return, and require again equal or greater sacrifices. Had the position been taken that slavery should not extend beyond the original thirteen States, it would now have become extinct. Were the limit to be put to its aggressions *now*, its days might soon be numbered. But if this opportunity be lost, we will find any future attempt to arrest it more dangerous, and, perhaps, fatal to our Union.

We have been much interested in observing the manner in which the advocates of the extension of slavery appeal to the *Constitution*. The permission which it includes for the delivery of fugitive slaves is assuredly one which ought never to have been made, being in direct opposition to the Word of God; but, certainly, in making it, the North had no idea that slavery was to exist *indefinitely*. It was the general, probably the universal, opinion, that in the course of a few years slavery would not be found in any part of our land: had it been supposed that any desired it to continue, we feel sure this provision would not have been acceded to. But, as it exists in the Constitution, it is the duty of all who love liberty, and desire to obey God, to use means for its removal: certainly it should be expunged from a document, with the design and general character of which it is so entirely inconsistent. In the mean time a higher law than the Constitution, a law written on the heart of every man, and recorded in the Revelation which God himself has given in his holy Word, forbids concurrence with it. Just on the same principle as if the Constitution contained some article sanctioning and supporting idolatry, we would feel bound to resist it, so do we feel in regard to this. No act of our fathers, or of our own, can bind us to do what we conscientiously believe to be sinful. The idea has prevailed in the minds of many that the Constitution is the *supreme* law, irrespective of any higher authority, human or divine. We have been glad to find that such an opinion, as unreasonable as enslaving, has been denied on the floor of the Senate, and the true principle stated and maintained. Human laws can have no obligation on our obedience, unless they are in accordance with the law of God.

This question is one which cannot be viewed with apathy by any right-

hearted man. A consideration of it should arouse our efforts to prevent the dreaded evil. We may not be able to do much by worldly wisdom or worldly weapons; but we know that there is a higher Power which may direct the deliberations of our Legislators, and control their decisions. His aid we can invoke; and when we consider His omnipotence, and the justice and goodness of the cause for which we would plead, we are encouraged to hope that He will not refuse to listen. Let, then, *prayer be made continually* in regard to this subject, both in the sanctuary, in the family, and in the closet; and we may confidently trust that the Lord will arise "to judge the oppressed, that the man of earth may no more oppress."

SABBATH EVENING.

Of late years it has become a general practice in many places to have public religious services on the evening of the Sabbath. Every thing is beautiful in its season, and hence one duty should not interfere with another. These Sabbath evening services, we think, interfere with family religion. They necessarily withdraw parents, and the older members of the family, from their own houses, and prevent, in a great measure, attention to domestic religious duties. The result is a distaste for fireside religion, and a neglect of that family instruction, for which there can be no adequate substitute. Parental influence is weakened, and a generation is growing up, possessing but an indistinct and superficial knowledge of the doctrines of divine truth. We have no hesitation in saying that the many instances in which the children of professing Christians are found in the paths of the destroyer, arise from the neglect of their parents to give them suitable instruction in their own homes.

While we are ready to admit that there may be much profit and pleasure in listening to a good discourse on a Sabbath evening, yet we cannot think that parents should take this enjoyment while they leave their children at home to trifle, or play, or entirely misspend and lose that sacred time. Besides, as teaching is the best way to learn, a father will be himself greatly benefited by instructing his children. Thus, too, the respect and love of his offspring will be secured; for if they find they are neglected in order that their parents may get more ease or pleasure, they cannot have the same strength of attachment as they otherwise would naturally cherish. No other time is so suitable for these purposes as the Sabbath evening. As a period of holy rest, when there is less liability to the intrusion of worldly company, or amusements, or occupations, which might turn off the attention, and when the religious exercises of the church have prepared the mind for such employments, all things seem to indicate its propriety. From the irregular and often late hours to which children in cities are employed during the week, the Sabbath evening is almost the only time when they can have much intercourse with their parents; and if it be not carefully improved, no wonder if the natural feelings of affection which might be developed into such lovely and beneficial fruits, become extinct, because uncultivated. Let the Sabbath evening be spent by a Christian parent in his own household, examining his children in the excellent systems of instruction which the church has provided for the

purpose, exciting and arousing their inquiries on religious subjects, reviewing with them the services of the house of God, and uniting with them around the family altar, and we doubt not all will feel happier, and all will have been more benefited than if the father or any of the family had been listening to the most eloquent and instructive discourse.

FIRST THEOLOGICAL SEMINARY IN THE UNITED STATES.

Some time since we adverted to the statement made so frequently by our brethren of the Associate Reformed Church, that to them "belongs the honour of having established the first Protestant Theological Seminary ever founded on this western continent." We stated at that time that the Seminary of the Dutch Reformed Church was said to have been established in 1784, and that of the Associate Church in 1792,—the former twenty years, and the latter twelve years before the formation of the Seminary of the Associate Reformed Church. We find in the last number of the Christian Instructor a communication from Rev. Mr. Miller, of Argyle, in regard to the Seminary of the Associate Church, with some remarks upon it by Dr. Forsyth, of the Associate Reformed Church. Mr. Miller shows that "the subject of a Seminary or Institution for preparing young men for the work of the ministry," was brought before the Associate Presbytery of Pennsylvania as early as 1764, and that "since 1793 the Theological Seminary of the Associate Church has had a continuous existence." Dr. F., in his reply, defines a Theological Seminary to be "an organized institution, with its trustees, superintendents, and professors, in which Theology is the exclusive subject of study, and where the students reside during the largest part of the year, for several years in succession," and then re-asserts the claim of the Associate Reformed Church as having established the first institution of this kind. While we are not prepared to admit the accuracy of Dr. F.'s definition, we would like to know if the Seminary of the Associate Reformed Church, as constituted in 1804, possessed these characteristics, and if the Seminaries of the Associate and Dutch Reformed Churches previously were not possessed of them. The subject is an interesting historical inquiry, though the "*honour*," (notwithstanding it has been so frequently claimed on both sides the Atlantic by the Associate Reformed Church,) is not a thing for which there should be any contest.

NOVA SCOTIA MISSION.

We have learned with great regret that our respected and beloved Missionary in Nova Scotia, Rev. A. Clarke, has been compelled to retire from his public services, in consequence of impaired health. His constitution, strong as it was, has been broken down at last by the exposure, and hardships, and excessive labours, which he has encountered. We earnestly hope he may be able again to resume his duties; but if not, it is consolatory to think that his efforts have not been in vain, and that he has fallen in a good cause, and in the service of a good Master. May that Saviour, whom he has at so much personal sacrifice offered to others, be his consolation and support, in his time of trial, and at last his exceeding great reward.

We hope the condition of this interesting missionary field will attract the attention it deserves. Mr. Clarke is now laid aside by illness, Mr. Gordon

has not yet returned, and it is uncertain what his movements may be; there is no one who can be procured to go thither. Let our prayers then ascend to heaven that the great Head of the Church would raise up, and send forth some who may raise the fallen Banner, and retain that interesting mission. May He put into the hearts of some right-hearted men to offer their services. They are greatly needed, they would be gladly welcomed, and there is every reason to hope that their labours would be abundantly successful.

DIRECTORY FOR DOMESTIC MISSIONARIES.

In addition to the list published in our February number, we now mention the names and residences of the following persons. We hope that any ministers or licentiates who may find it practicable, on their way to the meeting of Synod, will make a visit to those brethren who are destitute of the ordinances, and very earnestly desire them.

Henry Saunders, (formerly a Ruling Elder in Rev. Dr. Paul's Congregation, Ireland,) about five miles from Burlington, on the road from Racine, Wisconsin.

Samuel Richie, Boston Township, near Hudson, Summit county, Ohio.

THE NEW EDITION OF THE TESTIMONY.

This publication has just been issued, and is ready for distribution, according to the arrangements stated on the Cover. It is handsomely printed and bound; and, we understand, is much more accurate than any former edition. Every communicant in our church, and all who wish to know our distinctive principles, should procure a copy.

LATER NEWS FROM INDIA.

We have just received some communications from India, dated on January 5th. The health of the Mission families was then good, and their prospects encouraging. In regard to the new church, Mr. C. writes as follows:

—"We have now received about 2200 rupees towards the building of our new church, and hope to raise the whole amount necessary, which will probably be as much more, from Christian friends in this country. The building will be 39 feet high, and the spire will rise 50 feet from the top of the building. The whole will be a handsome structure. The foundation was laid on the 1st of the year 1850. On the evening of the same day we had an exhibition of all our philosophical apparatus, with a great many interesting experiments. All the gentlemen of the station, and most of the ladies, were present, and also a great many of the most respectable native gentlemen from the city,—so that the house was crowded, and many remained out of doors. All expressed themselves highly delighted by what they witnessed. On the same day I received from a friend in the Deccan, 700 miles distant, 200 rupees for the church, with many expressions of Christian friendship and good wishes for our success. With much love to yourself and all friends, as ever your attached brother,

J. R. CAMPBELL."

THE

Banner of the Covenant.

MAY, 1850.

[For the Banner of the Covenant.]

SACRAMENTAL COMMUNION.

A SCRAP.

In this sacred transaction, according to the true nature of the institution, there is a blessed communion. "The cup of blessing which we bless, is it not the communion of the blood of Christ?—the bread which we break, is it not the communion of the body of Christ?" This *blood of Christ*—*this body of Christ*, indicate Christ himself, with all the benefits of redemption secured by the breaking of the one, and the shedding of the other. This communion, on the part of the communicants, is expressive of a concurrent reception of all these benefits, in connexion with all their related responsibilities. In the Lord's Supper—it ought not to be forgotten—there is a concentrated exhibition of the whole scheme of redemption, in its Author, plan, accomplishment, and results.

Unhappy circumstances and false principles have led to superstitious, narrow, and mistaken views of this sacred institute, and have encouraged practices altogether at variance with its nature and ends. The papacy has represented the symbols as Christ himself; the sacrament as a proper sacrifice for the sins of the living and the dead; and, instead of an ordinance of worship, have made it the object of religious adoration; and the fact of a literal eating of the consecrated mass—the *opus operatum*—an assurance of salvation. Some, called Protestants, alas! seem to have forgotten, if they ever knew, the true import of this sacred institution. Is it an ordinance for recognised believers? The mixed multitude often invited to, and seen together at, the sacramental feast, of such known variety of opinions, opposing principles, and unholy life, indicate that their communion rests on a very narrow basis; unless an extensive platform of contradictions be understood as their bond of union. The tendency of this is to reduce this communion either to an idle form, or, at best, to a mere sentimental emotion, with which the distinguishing truths of the gospel, and a life of godliness, have little concern. Such must be the fact, where those who differ as to the person of the Saviour, the verity of the covenant of redemption, the necessity, nature, extent, and effects of redemption itself, the state and condition of fallen man, the character of the Spirit's work in the application of the benefits of redemption, the immediate ground of justification, and the privileges of the justified, together with the divinely appointed order of the house of God, are found together at the sacramental board. In these all-important points they have no communion. Their fellowship must then degenerate to what we have said, an idle form, a sickly sentimentality, or a mere

complimentary expression of mutual hope, regardless of soundness in the faith of the gospel, or of satisfactory evidence of Christian character. This scheme sets aside an unhesitating submission to gospel truth and order, as the leading evidence of a gracious state, and presumes upon the fact, without this proof, that God has accepted them all—the heretical and believing—as his children. The measure, too, tends to banish from the mind of the church the idea of the great principles above referred to, as belonging to, or necessarily connected with, this sacrament. There is reason, too, to apprehend that this has contributed a full share of that influence which has so extensively led to an undervaluing of many truths in the Christian profession. Without these, there may be, it is supposed, very superior Christians.

At this day, it may be of some importance to ascertain, in a participation of the Lord's Supper, to what extent there is, or ought to be, a recognition of evangelical principle, and, in communing together, how far those of opposite views, and under separate organizations, give a sanction to each other's peculiar doctrines,—or whether, at the Lord's table, each is to be indulged in his peculiar error,—or that in this sacred institution nothing is to be regarded, so far as *communion* is concerned, but that in which all are agreed. Whichever of these positions be assumed, it seems there must be a serious interference with an extended, edifying, distinct, and satisfying fellowship. The points of hallowed contact of mind must often be very few, and the repose of the heart be often disturbed, by the fear of some intrusion on the forbidden ground of disputed truth.

It will be readily seen that these perplexities will chiefly affect those who, in behalf of their peculiar dogmas, have taken their stand under the flag of an opposing, distinct, and separate organization, and not those who, under the same general creed, have not a full evidence of the truth of every article of it, and consequently are in the class of inquiring learners, but not of hostile disputants. The position, as well as the character of the latter, is very different from that of the former. As regards the learner, there is no inconsistency either with him or the church; in the case of the zealous disputer there is an appearance of contradiction not easily reconciled. Decided, organized hostility, indicates a state of mind very different from that of the candid, docile inquirer, who, believing fundamental truths may be in some uncertainty as to certain collateral points, or consequent details. Communion with the orderly student in the school of Christ, occupying his appropriate form, is consistent, profitable, and may be extensive; but that, could it at all exist, with the organized factionist, never can be either pleasant or advantageous.

How far communing with a church, whose organization, as distinct and separate, is expressly for the maintenance of what is really error in doctrine or disorder in practice, though by it not seen to be such, goes to encourage the error or disorder, is worthy of inquiry. There are few, perhaps, who do not consider the Lord's Supper as nearly related to every part of their religious profession, and who do not view the participation of those of a different organization with them, or their admission to participate with such, in this sacred feast, in the light of, at least, an indirect justification of their separate standing. Ingenious special pleading may attempt a denial of this; but, as a matter of fact, it will be generally taken by the schismatic errorist, as a concession to

is error and to his schism, that they are no scandal. This sacrament is a central point in the Christian system, where the antecedents and sequents of the system meet; and each party, assuming the Christian name, presumes that every article of its sectional creed is in accordance with, and is sustained by, the spirit of this central ordinance, as a seal of the covenant, and for his creed will draw support from the institution; and the communicant will be understood as, either more directly or implicitly, giving his pledge to the banner under which he communes. To explain away what belongs to the nature of a subject or an act, is not an easy work. "We, being many, are one bread and one body; for we are all partakers of that one bread." Unity, incorporation with the organical body, whether its principles be true or false, or its ends be right or wrong; and a recognition of those principles in their whole extent, by the act of communing, appears to be the doctrine of Paul.

That such was the understanding of the matter by the Apostle of the Gentiles is evident, by his urging on the attention of the thoughtless Corinthians the inconsistency of being found on one day at the table of the idol, and on the next at that of the Lord. His language is—"I would not that ye should have fellowship with *demons*. Ye cannot drink the cup of the Lord and the cup of demons: ye cannot be partakers of the Lord's table and the table of demons." 1 Cor. x. 20, 21. These tables, connected as they respectively were with their temples, altars, objects, and principles of worship, were, by the Apostle, understood as engaging those who partook of them, to the entire system of the religion to which they belonged, and of which they were the central point; whether the system was that of the Lord, or that of demons. And this he illustrates by a reference to the Levitical ritual. "Behold Israel after the flesh; are not they which eat of the sacrifices partakers of the altar?" Verse 16. Whether the religious feast be that of the Jew, the idolatrous heathen, or the Corinthian Christian, a participation in it is expressive of communion in the principles of the system which it seals. The feast is connected with the distinguishing peculiarities of the worshippers whose it is; and in their attendance on it the partakers have communion in the principles of the system professed. The principle is the same, whatever the feast may be, or wherever there is a participation of it,—whether at the temple on Moriah, in that of the pagan idol, in the tabernacle of the erring Christian, or in the church of the orthodox believer.

It avails not to say: "We have a conventional understanding to the contrary—or we discriminate between the errors of those with whom we commune, and the sound principles which they maintain on the subject to which the sacrament belongs." This was precisely the plea of the disorderly Corinthians with whom the Apostle deals, and whom he rebukes. "We know," said they, "that an idol is nothing." We intend not to give any countenance to the false principles of demon worship. We can discriminate between what is allowable and what is wrong. Our design in sitting down in the idol's temple and at the demon's table, is not to worship idols, but to show the idolaters that we are not bigots, that we are not influenced by narrow prejudices, that our views are liberal, that toward them we cherish kind feelings, and can generously sit down with them on those festive occasions. No matter. The Apostle continues to affirm the inconsistency; and, against their practice, urges the nature of the rite, and the interpreta-

tion to which it is liable. "We are one body, for we are partakers of that one bread;" "They who eat of the sacrifices are partakers of the altar;" "Take heed lest by any means this liberty of yours become a stumbling-block to them that are weak. For if any [such, as are weak] see thee, who hast knowledge, sit at meat in the idol's temple, shall not the conscience of him who is weak be emboldened to eat those things which are offered to idols?" and with conscience of the idol? "and his conscience be defiled?" 1 Cor. viii. 7, 9, 10.

Thus, as the partakers with the unbelieving Jews in their religious feast, had communion with them in their principles of infidelity; and the communicants at the table of demons had fellowship in the principles of demon worship; and the believing Christians in a participation of the table of the Lord have communion in the doctrines pertaining to that table; so the communicants at the table of error, innovation, disorder, and schism, under the banner of these, have communion in them and with them, and are likely to be understood as standing in such fellowship. Thus the illustrious Dr. Owen asserts that "a voluntary conjunction in the highest act of communion with any church, according to its order and institutions, is an express incorporation with it. They do hereby profess a spiritual incorporation with those, or that church, wherein they do so communicate." The intention to make exceptions in this, the Dr. adds, "is an open prevarication against Scripture rule." Works, vol. xxi. 527, 528. If any *principles* in sacramental communion are to be regarded, at what point in the system may we terminate that regard? If not to be regarded in it, will it not be exposed to the reproach of communion without principle? But an unprincipled communion is not that of Zion.

The communion of the sacrament of the supper is of sacred and extended bearing. It is the communion of the body and blood of Christ; and as the system of divine truth belonging to it, and of which it is the centre, is ONE, so a participation in it is designed to give expression to the *oneness* of Christians in the faith, worship, and order of the family of God. "We, being many, are one bread and one body; for we are all partakers of that one bread." But this cannot be otherwise evinced than by the profession of the one faith—the one system of gospel truth, with its ordinances of sacred worship—so distinctly and comprehensively set forth in the Supper of our Lord, and in its hallowed administration. It forbids the contradictions of falsehood, and frowns on the schisms of error and disorder. It is the communion of saints who are united in the truths of the gospel of Christ, and in the purity of a true and spiritual worship, under the principles and forms of evangelical order.

These views, in the present state of the visible kingdom of our Lord, go not either to unchurch any existing community, or to unchristianize any professor of the name of Jesus; while they are intended to contribute to consistency in those who themselves have never made a schism, and to preserve in their nature, and in the true spirit of their institution, the seeds of the divine promise to the church of God. The law, as to makers of schism, whether by sinful omissions, unscriptural innovations, or grievous errors, is to mark such, and have no sacramental fellowship with them; "*yet count them not as enemies, but admonish them as brethren.*" Rom. xvi. 17; 2 Thess. iii. 14.

This symbolical institution—the Lord's Supper—is a memorial of a great event, and of Him who accomplished that event. In the injunction for its observance, the language is: "This do in remembrance of me." 1 Cor. xi. 24, 25. Among men of every nation, and at all times, it has been usual to commemorate, sometimes the birth, at others the death, of distinguished men, and the great public events in the effecting of which they had an important agency. In the case now before us, the memorial contemplates something much greater than the mere facts that a distinguished personage, known by the name of Joshua, or Jesus, appeared, some eighteen and a half centuries since, at Jerusalem, and was there violently, and in opposition to every dictate of righteous law, condemned and put to an ignominious death. All this is true; but it goes only a little way into the whole truth of the matter. It hardly touches any one of its essential principles; and mere sympathy with suffering innocence, how deep soever the emotion may be, not only comes not up to, but is far from that state of soul, on our part, which the subject demands.

This *memorial* brings into view the truth respecting Jesus Christ as the sacrificial victim, substituted and slain in the room of sinners, to make atonement for their guilt; thus, by the once offering of himself, securing for them reconciliation with God, and eternal life in heaven. This carries with it the whole truth of the redemption of man, with all its mysterious antecedents and glorious results. It is, indeed, no very limited or trivial thing. Among men, the events that give occasion to their festive memorials, are commemorated because of some great principle or advantage with which they stand related. Who in the United States regards the fourth of July, considered simply as that day of the seventh month, more than any other day of the year?—or the birth-day of George Washington, simply as the birth-day of a human being, any more than that of any other George? Or on those festive days, who cares for the viands spread upon the board, however rich, or the beverage, however delicious and fine? None. Those days are observed, because of their relation to a great event—the birth-day of a great nation; and because of their connexion with the great principles of human rights—the inheritance left us by our reforming ancestry, and predestinated to bless every land, which were proclaimed on that occasion; and the birth-day of the distinguished individual named is regarded, because of his agency, under the providence of Him who is Lord of all, in the maintenance of those principles in their bearing upon the great cause which furnished the occasion of their development. Those days give occasion to review the history of a period of great interest, now past—furnish opportunities to recall the memory of great principles of moral and social interest, and to impress them on the mind and heart.

And thus it is with the hallowed institute now under our consideration. And greatly is the solemn subject misunderstood, where it is reduced to a mere recital of the facts of an illustrious character having been born—of pains and sorrows having been inflicted, and by him endured,—satisfied by such recital with the production of a short-lived sympathy with suffering innocence, or of a shallow sentimentality, with little or no regard to the awful principles of eternal justice, truth, and law, in the government of God, or of his love—his everlasting love—to our ruined race, finding in the agonies—the death of the Saviour—

a channel in which to flow to guilty man for his salvation. In this institution we are called to contemplate the attributes of the *Godhead* harmoniously going out to effect the redemption of transgressors in the family of ruined Adam. The claims of the eternal throne are satisfied in the establishment of righteousness, which now concurrently goes forth in company with the compassion, mercy, and love of God, in giving a practical stability to the happy state of reconciled sinners. It is the embodiment of these principles in, and their development by the administration of this ordinance, that gives it all its value. Take them away from it, or in its dispensation let them be concealed, and the table of the Lord will be a very unmeaning thing. But in it give them their full, prominent, and appropriate place, and in their moral and spiritual grandeur they present a concentrated view of the deep things of God, in their bearing on the concerns of our immortality, the empire, the government, and the glory of the Divinity. With these views are intimately connected the communion of saints—the response to one another of enlightened minds and sanctified affections; whilst to them, unitedly, is confirmed the gracious promise of eternal life, each individually being sealed by the Spirit unto the day of redemption. In this are combined the outward and the inner seal.

It is a feast of *memorial*. It brings into view the Divine Person of the Redeemer; the wondrous fact of his incarnation; his mediatorial constitution; his obedience unto the death; his everlasting righteousness, the ground of our justification at the tribunal of God; his exaltation on the throne of heaven; his administration of the kingdom of God; his dispensation of the Spirit; the everlasting covenant as giving the scheme of the whole; issuing in the closing scenes of time. It is Christ, in the fulness of his grace and glory, seen by faith at a communion table, that truly and deeply affects and engages the heart. The emotion of the soul thus called forth is deep and solemn; but it is emotion awakened, sustained, and guided by distinct and enlarged apprehensions of the sanctified intellect. In blind agitation of feeling there is neither faith nor hallowed love; and, of course, nothing either to glorify God or to benefit the immortal soul. The scheme of redemption is one of principle; and this ordinance, its memorial, is intended to bring into view, and to perpetuate the remembrance of that principle. That comprehensive principle unfolds the harmonizing of the high claims of eternal justice with God's everlasting love, in the salvation of miserable man.

Z.

March, 1850.

MEANING OF THE TERM SERVANT IN THE NEW TESTAMENT.

The following extract from Bishop Potter's great work, "The Antiquities of Greece," which was first published in the year 1697, may help to a more intelligent reading of many passages in the New Testament:

"Slaves, as long as they were under the government of a master, were called *Oiketai*; but after their freedom was granted them, they were *Douloi*, not being, like the former, a part of the master's estate, but only obliged to some grateful acknowledgments, and small services, (Chrysippus de Concordia, lib. ii.) such as were required of the *Metοικοι*, to whom they were in some few things inferior; but seldom arrived at the dignity of citizens especially if they had received their freedom from a private person, and not upon a public account; for such as were advanced for public services, seem to have lived in great repute, and enjoyed a larger share of liberty than those

that had only merited their freedom by the obligations they had laid upon particular persons.”—*Potter's Antiquities of Greece*, vol. i., p. 78, Edinburgh Edition—1813.

This testimony is the more valuable as it is the conviction to which the author had arrived after a calm and patient investigation of ancient authorities. He had no temptation when he wrote either to favour or retard the cause of emancipation. One hundred and fifty years ago the whole of England believed that it was right and proper to hold men in slavery. The venerable bishop is simply aiming at the true meaning of the Greek word *Doulos*—and in the above extract he has given his decision.

Oiketes is only used four times in the New Testament: Luke xvi. 13; Acts x. 7; Rom. xiv. 4; 1 Pet. ii. 18.

Doulos is used in the New Testament one hundred and seventeen times.

Apply this word as Bishop Potter affirms it was used by the ancient Greeks, and it will elucidate Paul's Epistle to Philemon concerning Onesimus, v. 16: “Not now as a *doulos* (who at most was not a part of the master's estate, but only obliged to some grateful acknowledgments and small services) but above a *doulos*, a brother beloved.”—*N. Y. Independent*.

STRIKING ANECDOTE.

A caviller once asked Dr. Nettleton, “How came I by my wicked heart?” “That,” he replied, “is a question which does not concern you so much as another, namely, how you shall get rid of it? You have a wicked heart, which renders you entirely unfit for the kingdom of God; and you must have a new heart, or you cannot be saved; and the question which now most deeply concerns you, is, how you shall obtain it?”

“But,” said the man, “I wish you to tell me how I came by my wicked heart.”

“I shall not,” replied Dr. Nettleton, “do that at present; for if I could do it to your entire satisfaction, it would not in the least help you towards obtaining a new heart. The great thing for which I am solicitous is, that you should become a new creature, and be prepared for heaven.”

As the man manifested no disposition to hear any thing on that subject, but still pressed the question how he came by his wicked heart, Dr. Nettleton told him that his condition resembled that of a man drowning, while his friends are attempting to save his life. As he rises to the surface of the water, he exclaims, “How came I here?”

“That question,” says one of his friends, “does not concern you now. Take hold of this rope.”

“But how came I here?” he again asks.

“I shall not stop to answer that question now,” replies his friend.

“Then I'll drown,” says the infatuated man, and, spurning all proffered aid, sinks to the bottom.—*Dr. Nettleton's Remains*.

MACAULAY, in his History of England, says: “It is an unquestionable and instructive fact, that the years during which the political power of the Anglican hierarchy was in the zenith, were precisely the years during which national virtue was at the lowest point.”

ANECDOTE.—A gentleman was once riding in Scotland by a bleaching-ground, where a poor woman was at work watering her webs of linen cloth. He asked her where she went to church, what she had heard on the preceding day, and how much she remembered. She could not even tell the text of the last sermon. “And what good can the preaching do you,” said he, “if you forget it all?” “Ah, sir,” replied the poor woman, “if you look at this web on the grass, you will see that as fast as ever I put the water on it the sun dries it all up; and yet, sir, *I see it gets whiter and whiter*.”

Practical Essays.

[For the Banner of the Covenant.]

EVIDENCES OF GENUINE PIETY.

To beings that are accountable, there is no inquiry so momentous as this, What is demanded by *Him* who is to be the Judge? To those who are in jeopardy, none is so interesting as that which directs to the way of safety. And, considering the desperate deceitfulness of the heart, and the possibility of mistaking in reference to those all-important matters with which we have to do, the desire for information and direction becomes intense. We need some one to guide us. Our position is by no means, naturally, one of security. The heart sinks, at times, in view of the realities of its condition, despite the self-confidence which occasionally it may indulge. There are seasons not a few in which man is fearfully agitated. The secret history of multitudes testifies to this truth. It is not every burst of joy which comes from the heart. It may be bowed with sorrow while the smile is playing upon the countenance. Circumstances are often sought for and varied, to deceive, if possible, consciousness, and to divert attention from the chambers of imagery. It is possible for this uneasiness in reference to our spiritual condition to reach an alarming height, and in the history of the candid inquirer on this subject it does so. For such a one there is, blessed be God, light and solace provided. He states what those conditions are which must be fulfilled in order to our happiness—and what that character is, with the possession of which salvation is inseparably joined.

We propose to inquire, What are the elements in that personal piety which is attended with salvation?

Piety does *not* consist in mere observance of the *forms of religion*. From the very nature of the case, *forms* must have a place in any system of religion by which man must be benefited. By means of them the *substance* is brought near, and kept by us for our good. They are suited to our nature. It is through the senses the inner man is reached. By these he holds communion with what is external. *Forms* are needed to keep the true religion before the world, to impress men with a sense of its importance and excellency. The banner which *God* has given must be *displayed* for the sake of the truth; and we may not neglect those forms which are enjoined by heaven, and be guiltless.

The Jewish religion was the only true one for centuries, and it was eminently a religion of forms. The utility of these cannot be questioned. No one could have seen Aaron in his splendid attire—the tabernacle or the temple in its costly array—the choice animals of the flock consumed daily upon the altar—without realizing that the Deity whom he was approaching, and whom Israel served, was possessed of greatness, and that holiness was demanded of the worshipper. The burdensome rites of the perished economy, even though *positive* institutions, were not dictated by caprice. They would be unmeaning *now*, but they had their day of significance and glory. They could no more save men than forms can now; but they did tend to advantage, as they helped the pious towards an acceptable service, and constituted delightful avenues by which they might discover *Him* whose glory it is to conceal, and who will have the spirit of man to do him reverence.

So, *now*, *forms* are important. True, the hour has come when God

must be worshipped in spirit; when it matters not what be the locality, or shape of the temple, provided we offer a spiritual sacrifice; and yet Christianity has her external dress. Things in the house of God must be done "decently and in order." And he who, under pretence of presenting a purely spiritual oblation, sets light by the sanctuary; who, provided the baptism by the *Spirit* be enjoyed, despises the sprinkling with water in the name of the triune God; who excuses himself from attendance on the sacred Supper of the *Lord*, thinking that he feasts in soul with Him in his privacy; we say he who thus acts, dishonours God by refusing compliance with his positive commands. This is one extreme; that of *resting* in the compliance is the other. Thus to act, while professing subjection to the *Saviour*, and a readiness to do his will, casts strong suspicion on any emotions we may cherish, and on which we are relying as proofs of the distinguished piety to which we have attained. It is, indeed, the aim of the Gospel to raise us above earth, and to assist us in looking away from things seen; but it employs *sense* as a helper in reaching this issue; and, in obedience to the law of our being, it seeks to do good to the spirit, by pressing the body into service.

Experience vindicates *forms* from the charge of being wholly useless. It surely is not without reason that we assume the posture of suppliants when we pray—that we visit the house of God with a view to the progress of our souls in grace—that we take into our hands the consecrated symbols when we would most profitably remember what Gethsemane and Calvary saw. Who *feels* not that forms are of benefit? The fact that they have been abused, and deified, and made thus a savour of death to many, is no proof to the contrary. *He* who does all things well has provided for us certain external helps, because *He* knew how much we needed them. The danger seems to be, that we rest in the form, and secure no piety beyond that which consists in a rigid observance of the ceremonies enjoined by the church. The Pharisee brought mint, and anise, and cummin, and went with commendable regularity to his proseucha and his temple; but his righteousness was deficient. Attention to externals is not piety.

Nor does piety consist in *excitement*. There is, indeed, enough in our situation as condemned sinners, and in jeopardy of perdition, when perceived, to excite the individual in no ordinary degree. There is enough of glorious reality presented to the mind by the Gospel, to beget there a joy and a hope which are ennobling and elevating. And hence, that *feeling* should be manifested by the Christian in connexion with his religion, is natural. Yet even this enjoyment which he may have at times, is not his religion, but the *effect* of it—the *evidence* of it. On this he no more rests his hopes, than upon his own imperfect virtue. It is not, however, to this that we have reference now, but to that *frenzy* into which they are often wrought who profess to be seeking for, or to "have obtained the hope of the Gospel," and in which they rest as constituting that real piety which is demanded.

There is nothing more surely rational, in all its characteristics, and in all its effects upon the human mind, than the religion of the Bible. Christianity deals in the light, and it requires intelligence in him who would embrace it. To walk with God, we must "walk in the light." And hence, in bringing the sinner to Himself, *He*, by his *Spirit*, first convinces him of the realities of his condition—dispels the darkness of

his mind—and makes him know the *entire truth* in reference to his salvation. And from these perceptions which he gets, flow the *feelings* which belong to piety. There is first intelligence, knowledge—an understanding cleared, in some measure, from the clouds of ignorance and error; and *then* the emotions of love to God, and sorrow for sin, and joy in the hope of glory. If this be the order of the divine procedure, it follows that, even though the work of grace be *suddenly* perfected within, it has its commencement in *light*. This is all a *rational* process,—by which we mean, *not* that it is the doing of Reason, but that it is realized in accordance with our Reason—that it is the *only* course by which the desired issues can be secured.

The plan, however, which in our day is often adopted, differs much from this. Some Christians have provided themselves with a species of religious machinery, in the shape of extreme excitement, and vehement prayers, and groanings; and by bringing this to bear upon the individual, an undefined anxiety and disturbance of spirit are produced, and he is led to believe himself a changed man; and changed through the influence of the Holy Ghost. But here there is no opportunity for understanding the nature and claims of the divine law—no perception of the real evil of sin and the beauty of holiness—no counting of the cost of following *Christ*—no divorcement of feeling from the world. The place of woe, with its terrors, is pictured to the feverish mind; and, in the anxiety to escape this, and in the hope that he shall, the individual too often finds a substitute for the *Spirit's* conviction of sin, and the hope which enters within the veil. We do not say that thus it is in every case, but we do believe that this is the *natural* issue of the causes employed. We do not say that the *Spirit* never renews that heart which is culpably ignorant in reference to divine things; but we do suppose that many are ruined by mistaking the excitement into which they are wrought, for that new life, which, by *the truth*, is secured for the soul. Piety is not dependent upon excitement for its growth or its perfections; and from this fact we infer that it is not the product of excitement.

It is very far from our intention to speak against what are generally, though most improperly, called *revivals* of religion. We cannot *revive* what has no life; yet, in this sense, the word is used. We rejoice to believe, that, since the great revival which the church enjoyed on the day of Pentecost, she has had frequent seasons of refreshing. In answer to the prolonged and wrestling entreaties of his people, *God* sends his *Spirit* copiously down, so that their own piety grows apace, and sinners are converted. But it is against the *manner* in which these meetings for religious inquiry are often conducted, that we do, for the truth's sake, protest; against the machinery employed to convert men unto *God*, and which takes so little account of the agency of the omnipotent *Spirit*. We mistake, if we are relying on mere excitement, or mere feeling, as evidence of our being in the way to the better country.

QUIS.

(To be continued.)

A JEWISH PARABLE.

A poor man was travelling on a hot day, carrying a heavy load upon his back. A rich man passing by in his chariot took pity on him, and invited him to take a seat in his chariot behind. Shortly after, on turning round,

the rich man saw the pilgrim still oppressed with the load upon his back, and asked why he did not lay it on the chariot. The poor man said that it was enough that he had been allowed to be himself carried in the chariot, and he could not presume to ask for more. "Oh, foolish man," was the reply, "if I am willing and able to carry you, am I not able also to carry your burden?"

Oppressed and anxious Christian, do you not see in this man your own unbelief and folly? He who has accepted your person, and is your reconciled Father in Christ Jesus, expects you to cast upon him all your burden of cares too, and He is able to sustain it.—*Churchman's Monthly Penny Mag.*

ETERNITY.—We see that our youthful joys were but this morning; we see them withered ere it is night—withered to be green no more. The grass can be turned in one hour to withered hay, but hay can never return to its former freshness. We look back on our early joys and say, "they are as a dream when one awaketh." How short was the vision, and whither has it fled! We are just preparing to live; but now we have awoke and find that we have nothing to do, but to prepare to die; for what has happened to the joys of life, will shortly happen to life itself. "In the morning it flourisheth and groweth up—in the evening, it is cut down, and withereth" in the grave. We have already passed the greater part of life's comforts. Every hour is carrying us still further from them. We cannot return; but an irresistible current is bearing us down into the gulf of eternity. There is no return—there is no stop. It will be but a moment, and we must go to our long home, and leave the mourners to go about the streets. We cannot be younger, but we shall soon be dead; and on a dying bed we shall feel the truth of our text, and the propriety of its figure more than ever. All our life will seem but a day, and having passed the short day of dreams and shadows, we shall disappear. We shall take an eternal leave of earth, and wing our way to the bar of God. The places which now know us, will know us no more. Our lands and houses will pass into other hands. Strangers will occupy our substance and walk over our graves, without knowing that we were buried there. Our names will be forgotten on earth. The world will go on as before. The sun will rise and set as usual. Mirth and diversion will be as bright as ever. None will take thought of our pleasure or pain; while we shall be either mounting the regions of life, and soaring high in salvation, or shrieking to the ear of hell, and sinking in the pit that hath no bottom.—*Dr. Griffin.*

For the Young.

[From the Foreign Missionary.]

A PERSIAN SCHOOL IN INDIA.

MY DEAR YOUNG FRIENDS,—Some of you are, doubtless, more or less acquainted, through former missionary communications, with the character of Persian schools in this country, and the nature of the instruction given in them; while others may not have read any thing on the subject. To the former, the facts I am about to state may not present much that is novel; to the latter, they cannot be uninteresting; and to all, their perusal will afford another occasion of estimating the real value of the schools of your own happy land, by contrasting them with those in which the youth are here instructed. I speak not now of the Persian schools established by missionaries, and in which the Christian religion is taught, but of those conducted by the Mohammedan natives of India.

A very large proportion of the inhabitants of the north-west of Hindustan are worshippers of the "false prophet;" and the schools in which their children are educated, are distinct from those in which the ancient language of India is studied by the Hindus. Many Hindu youth, however, attend in the Mohammedan schools, for the purpose of studying the Persian language. This is the language chiefly studied

in these schools; hence their name; but besides this, many of the Mohammedan children learn to read Arabic, as this is the language of their Koran (Bible;) and from both Persian and Arabic many of the words in the spoken language of this country are derived. In addition to these, a little penmanship and arithmetic generally constitute the full amount of education here afforded. It is not so much the quantity as the quality of their schooling, to which I wish here to direct your attention. This, together with some knowledge of the place and manner of instruction, you will gather from a recital of the following incident:

As a missionary party, of which I was one, lately passed through Ambala, a very large civil and military station, we stopped to spend the Sabbath. Our tent was pitched near the centre of the military cantonment, and not far from the bazaars, or markets, whence the soldiers are supplied with provisions, &c. On Saturday morning I accompanied another missionary brother to one of these bazaars, for the purpose of speaking to the people about their souls and the blessings of the Christian religion, and also to distribute some good books to the poor, ignorant heathen. We passed through a long street of shops in quest of a good place to take our stand, but the houses were so low that they could afford no shade to protect us from the scorching rays of the sun; and the people seemed so intent upon their own business, that they had no time to hear the Gospel. Poor people! they have no day to rest from their worldly pursuits, and consequently no care or reverence for our Sabbaths. We were about to turn from this into an adjoining street, when our attention was arrested by a murmuring noise proceeding from an adjoining house, which we at once recognised as the well-known index of a native school.

On turning towards the place, the usual spectacle of such an institution presented itself. In a low, thatched verandah room, sat a row of boys, squatted on their heels, and before each an open book, from which they all at once read, causing a confused noise, in the midst of which it was impossible to catch one articulate sound. Their reading is a kind of chant, uttered in a loud, measured voice, and accompanied by a see-saw rocking motion of the body, at each motion giving the head and shoulders an inclination of seven or eight inches. Beneath the boys were spread mats of a coarse texture, and around them were arranged their spare books and writing and arithmetical implements. In the first stages of penmanship it is usually executed with chalk on a piece of blackened board; afterwards, upon a species of leaf, and sometimes upon a coarse kind of paper, the pen being made of a small reed. At one end of the room sat the teacher in the same position, and on a mat of the same description, with the additional comfort of a small pillow to insert between his back and the wall. Before him lay some old books, and at his side a large hookah (smoking-pipe.) At our approach the whole school rose up, teacher and scholars. After the usual salutation, we entered, and proceeded to examine some of the books, &c., among which were several copies of the Koran. Afterwards some of the boys were asked to read, which they willingly did, and showed great skill in the accuracy of the tone, and the manner in which the body kept time to it. They were asked to translate what they read into their own language; but, no! they could not do that. A little of the Persian they understood: but when they were taken to the Koran, not a word of it did they understand; and yet they could read the text with great fluency.

We turned to the teacher, and asked him, Did he not teach them the meaning? "No," he replied; "I do not myself understand it." Neither teachers nor scholars could translate aught of what they read in Arabic, nor did they think it at all necessary that they should. If they are able to rhyme over the text, that is all that is necessary. The truth is, the teachers are nearly as ignorant as the scholars, and they seem to pay very little individual attention to their pupils.

Their plan of teaching appears to be this. The teacher sits at the one end of the room, enjoys his hookah, listens to the harmony of the voices, and observes the regularity of the bodily inflections; thus he judges of their progress. Brother C., who accompanied me, endeavoured to show them the folly and inutility of this system, and before leaving we presented all the scholars and the teacher with a number of Christian books in their own language; and we hope, by the blessing of God, the perusal of these may be attended with good results. I have only to add, what may seem a little strange to you, that the natives of India consider reading in their own language as of little importance. They would rather sing over those books, in languages as foreign to them as Greek and Latin may be to you, than study those written in their mother tongue. A man among the Mohammedans, who can read the Koran, is looked to as a great man, notwithstanding he may not be able to translate a single sentence.

There are many other things connected with native education that I should like to tell you of, but this is already too long. With a sincere desire that the knowledge of the inferior education, which the people here receive in their own schools, while but few even attain this, may lead you better to value your own privileges,

I remain your affectionate friend,

JOHN S. WOODSIDE.

November 22, 1849.

Historical Sketches.

(From McCrie's Sketches of Scottish Ecclesiastical History.)

A SCOTTISH COMMUNION SEASON IN SCOTLAND IN 1677.

In course of time the Covenanters began to celebrate the communion also in the open fields; and these were indeed, to the weary wanderers, many of whom had suffered for their love to the gospel, "times of refreshing from the presence of the Lord." The following account of one of these communions, held at East Nisbet in the Merse, is drawn by Mr. John Blackader, who was a leading minister on the occasion which he describes, and will afford a better idea of the scenes to which we refer than any ideal picture:—

"Mean time, the communion elements had been prepared, and the people in Teviotdale advertised. Mr. Welsh and Mr. Riddell had reached the place on Saturday. When Mr. Blackader arrived, he found a great assembly, and still gathering from all parts. The people from the east brought reports that caused great alarm. It was rumoured that the earl of Hume, as ramp a youth as any in the country, intended to assault the meeting with his men and militia, and that parties of the regulars were coming to assist him. He had profanely threatened to *make their horses drink the communion wine, and trample the sacred elements under foot*. Most of the gentry there, and even the commonalty, were ill-set. Upon this we drew hastily together about seven or eight score of horse, on the Saturday, equipped with such furniture as they had. Pickets of twelve or sixteen men were appointed to reconnoitre and ride towards the suspected parts. Single horsemen were despatched to greater

distances, to view the country, and give warning in case of attack. The remainder of the horse were drawn round, to be a defence, at such distance as they might hear sermon, and be ready to act, if need be. Every means was taken to compose the multitude from needless alarm, and prevent, in a harmless defensive way, any affront that might be offered to so solemn and sacred a work. Though many, of their own accord, had provided for their safety—and this was the more necessary when they had to stay three days together, sojourning by *the lions' den, and the mountains of leopards*—yet none had come armed with hostile intentions.

“We entered on the administration of the holy ordinance, committing it and ourselves to the invisible protection of the Lord of hosts, in whose name we were met together. Our trust was in the arm of Jehovah, which was better than weapons of war, or the strength of hills.—The place where we convened was every way commodious, and seemed to have been formed on purpose. It was a green and pleasant haugh, fast by the water side (the Whittader.) On either hand there was a spacious brae in form of a half round, covered with delightful pasture, and rising with a gentle slope to a goodly height. Above us was the clear blue sky, for it was a sweet and calm Sabbath morning, promising indeed to be one of the days of the Son of man. There was a solemnity in the place befitting the occasion, and elevating the whole soul to a pure and holy frame. The communion tables were spread on the green by the water, and around them the people had arranged themselves in decent order. But the far greater multitude sat on the brae face, which was crowded from top to bottom—full as pleasant a sight as ever was seen of that sort. Each day at the congregation's dismissing, the ministers with their guards, and as many of the people as could, retired to their quarters in three several country towns, where they might be provided with necessaries. The horsemen drew up in a body till the people left the place, and then marched in goodly array behind at a little distance, until all were safely lodged in their quarters. In the morning, when the people returned to the meeting, the horsemen accompanied them: all the three parties met a mile from the spot, and marched in a full body to the consecrated ground. The congregation being all fairly settled in their places, the guardsmen took their several stations, as formerly. These accidental volunteers seemed to have been the gift of Providence, and they secured the peace and quiet of the audience; for from Saturday morning, when the work began, until Monday afternoon, we suffered not the least affront or molestation from enemies; which appeared wonderful. At first there was some apprehension, but the people sat undisturbed, and the whole was closed in as orderly a way as it had been in the time of Scotland's brightest noon. And truly the spectacle of so many grave, composed, and devout faces, must have struck the adversaries with awe, and been more formidable than any outward ability of fierce looks and warlike array. We desired not the countenance of earthly kings; there was a spiritual and divine Majesty shining on the work, and sensible evidence that the great Master of assemblies was present in the midst. It was indeed the doing of the Lord, who covered us a table in the wilderness, in presence of our foes; and reared a pillar of glory between us and the enemy, like the fiery cloud of old that separated between the camp of Israel and the Egyptians—encouraging to the one, but dark and terrible to the other. Though our vows were not offered within the courts of God's house, they wanted not sincerity of heart, which is better than the reverence of sanctuaries. Amidst the lonely mountains we remembered the words of our Lord, that true worship was not peculiar to Jerusalem or Samaria—that the beauty of holiness consisted not in consecrated buildings or material temples. We remembered the ark of the Israelites which had sojourned for years in the desert, with no dwelling-place but the tabernacle of the plain. We thought of Abraham and the ancient patriarchs who laid their victims on

the rocks for an altar, and burnt sweet incense under the shade of the green tree.

“The ordinance of the last supper, that memorial of His dying love till his second coming, was signally countenanced and backed with power and refreshing influence from above. Blessed be God, for he hath visited and confirmed his heritage when it was weary. In that day Zion put on the beauty of Sharon and Carmel; the mountains broke forth into singing, and the desert place was made to bud and blossom as the rose. Few such days were seen in the desolate church of Scotland; and few will ever witness the like. There was a rich effusion of the Spirit shed abroad in many hearts; their souls, filled with heavenly transports, seemed to breathe in a diviner element, and to burn upwards, as with the fire of a pure and holy devotion. The ministers were visibly assisted to speak home to the conscience of the hearers. It seemed as if God had touched their lips with a live coal from off his altar; for they who witnessed declared, they carried more like ambassadors from the court of heaven, than men cast in earthly mould.

“The tables were served by some gentlemen and persons of the gravest deportment. None were admitted without tokens, as usual, which were distributed on the Saturday, but only such as were known to some of the ministers, or persons of trust, to be free of public scandals. All the regular forms were gone through. The communicants entered at one end, and retired at the other, a way being kept clear to take their seats again on the hill-side. Mr. Welsh preached the action sermon and served the first two tables, as he was ordinarily put to do, on such occasions. The other four ministers, Mr. Blackader, Mr. Dickson, Mr. Riddell, and Mr. Rae, exhorted the rest in their turn; the table service was closed by Mr. Welsh with solemn thanksgiving: and solemn it was, and sweet and edifying, to see the gravity and composure of all present, as well as all parts of the service. The communion was peaceably concluded, all the people heartily offering up their gratitude, and singing with a joyful voice to the Rock of their salvation. It was pleasant, as the night fell, to hear their melody swelling in full unison along the hill; the whole congregation joining with one accord, and praising God with the voice of psalms.

“There were two long tables, and one short, across the head, with seats on each side. About a hundred sat at every table. There were sixteen tables in all, so that about three thousand two hundred communicated that day.”

We are unwilling to injure, by any reflections of ours, the impression which this beautiful and authentic description of a Scottish covenanters' communion is fitted to leave on the reader. But we cannot conclude the present chapter without observing how much their enemies have belied these brave, pious, and much-enduring men, when they represent them as animated by the spirit of the gloomiest bigotry and the wildest fanaticism—enemies to all civil order, and strangers to everything that can humanize and exalt mankind. We have seen how peaceful, how holy, how harmless, their intentions were; and after reading such a description from the pen of an old presbyterian minister, can we suppose they were really men of coarse and vulgar minds, so incapable of relishing the beauties of external nature, or entering into the finer feelings of the heart, as they have been represented? Even in a literary point of view, it is exquisitely fine, and presents a striking contrast to the rant and extravagance usually put into the mouths of the covenanters. And on contemplating such a scene as that now described, the reflection is apt to rise—Were these the men who, in a few years afterwards, were trampled on by the dragoons of the bloody Claverhouse, shot in the fields, or dragged as felons to attest, by a more ignominious death on the scaffold, how dearly they loved, and how deeply they feared, the God of their fathers? If, in after years, some were driven by oppression almost literally mad—if, hunted from mountain to moor,

and from moor to mountain, they gave way to excesses, with which, in the hour of cold reflection, and in the day of peace, we cannot sympathize, these certainly cannot be traced either to the character of the men or the religion they professed; but to the ruthless violence and tyranny of their enemies, who were thus rendered responsible, not only for the blood they shed, but for those very excesses which they made the pretext for shedding it.

It may be interesting to state here, that of the five ministers who officiated at this communion, and who held frequent meetings of the same kind, four were afterwards imprisoned on the Bass rock, namely, Messrs. Blackader, Dickson, Riddell, and Rae; the other, Mr. John Welsh, though the most active at these conventicles, they could never catch.

Poetry.

THE SONG OF HEAVEN DESIRED BY SAINTS ON EARTH.

Aurora veils her rosy face
When brighter Phæbus takes her place;
So glad will grace resign her room
To glory in the heav'nly home.

Happy the company that's gone
From cross to crown, from thrall to throne;
How loud they sing upon the shore,
To which they sail'd in heart before!

Bless'd are the dead! Yea, saith the Word,
That die in Christ the living Lord,
And on the other side of death
Thus joyful spend their praising breath:

"Death from all death has set us free,
And will our gain for ever be;
Death loos'd the massy chains of wo,
To let the mournful captives go.

"Death is to us a sweet repose;
The bud was op'd to show the rose;
The cage was broke to let us fly,
And build our happy nest on high.

"Lo, here we do triumphant reign,
And joyful sing in lofty strain:
Lo, here we rest, and love to be,
Enjoying more than faith could see.

"The thousandth part we now behold,
By mortal tongues was never told;
We got a taste, but now above
We forage in the fields of love.

"Faith once stole down a distant kiss,
Now love cleaves to the cheek of bliss:
Beyond the fears of more mishap
We gladly rest in glory's lap.

"Earth was to us a seat of war,
In thrones of triumph now we are.
We long'd to see our Jesus dear,
And sought him there, but find him here.

"We walk in white without annoy,
In glorious galleries of joy:
And crown'd with everlasting bays,
We rival cherubs in their praise.

"No longer we complain of wants,
We see the glorious King of saints,
Amidst his joyful hosts around,
With all the divine glory crown'd.

"We see him at his table head,
With living water, living bread,
His cheerful guests incessant load
With all the plenitude of God.

"We see the holy flaming fires,
Cherubic and seraphic choirs;
And gladly join with those on high,
To warble praise continually.

"Glory to God that here we came,
And glory to the glorious Lamb.
Our light, our life, our joy, our all
Is in our arms, and ever shall.

"Our Lord is ours, and we are his;
Yea, now we see him as he is:
And hence we like unto him are,
And full his glorious image share.

"No darkness now, no dismal night,
No vapour intercepts the light;
We see for ever face to face,
The highest Prince in highest place.

"This, this, does heaven enough afford,
We are for ever with the Lord:
We want no more, for all is given;
His presence is the heart of heav'n."

While thus I laid my list'ning ear
Close to the door of heaven to hear,
And then the sacred page did view,
Which told me all I heard was true,

Yet show'd me that the heav'nly song
Surpasses every mortal tongue,
With such unutterable strains
As none in fettering flesh attains:

Then said I, "O to mount away,
And leave this clog of heavy clay!
Let wings of time more hasty fly,
That I may join the songs on high."

[*Erskine's Sonnets.*]

Miscellaneous.

OREGON.

As this portion of the territory of the United States has of late years attracted much attention, and is undoubtedly destined to great importance, we have thought proper to publish the following account of it. Already some persons in connexion with the Reformed Presbyterian Church have found their way thither, and we hope in a few years at least some of our ministers may also be found there.

(*From letters of* ISRAEL MITCHELL *and* ACHILLES DE HARLEY.)

Each of the three great divisions of Oregon has its peculiarities. The east is almost a desert, destitute of timber, burnt by excessive droughts, and the soil is wholly of volcanic formation, lava, leached ashes, lime, &c. The Blue Mountains, however, have much good land and timber, and will some day no doubt be inhabited by a healthy and happy people. Middle Oregon is a good soil in general, and the best grazing country, I suppose, on earth. Though apparently not half so luxuriant as the prairies of the Mississippi valley, the grass is more nutritious, and in many places it is so thick as to form a mat, which, to a person walking through or over it, seems like walking over a bed; and there is one kind as salt as brine. Timber, however, is scarce; much of the country will lie waste, but it will pasture millions of stock; and even now many of the Indians count their horses by hundreds, if not by thousands.

The middle district is bounded on the west by the Cascade Mountains, which are covered with a timber of which you can have no idea. Pine, red, yellow, and white fir, hemlock, spruce, cedar, &c., rise in straight and uniform trunks from the height of one hundred to one hundred and fifty feet, in many instances, to the first limbs, and then tapering from one hundred to one hundred and fifty feet to a sharp point. At other places the limbs commence nearer the ground. The most remarkable undergrowth is the vine maple. It grows in bunches, each bunch containing five or ten shoots of the size of a man's thigh. They grow ten or fifteen feet high, then turn down, and grow into the ground again, branch out again, and so continue the process, rendering it impossible to pass through on horseback, and sometimes even on foot. I have literally crawled through them, and not been on the ground for hundreds of yards, and sometimes have not been able to see the ground, so thick is the undergrowth below, nor see any object thirty feet from me on any side. These cases are not common, though there are many places of miles in extent, in the neighbourhood of the most dense settlements we have, where the foot of the white man never trod. So you need not be surprised when I tell you that Western Oregon has never yet been to any great extent explored, most of the travel from place to place being by water.

The great valley of the Walamette (pronounced *Wa-lam-et-te*, accenting the second syllable,) is a most beautiful prairie. There is considerable timber, and what are here termed fern openings and oak openings. The fern openings are where the fire has killed the greater portion of the timber, and the fern has grown up to the detriment of all other herbs and grasses. The oak openings are covered with grass, as with you. There is very little waste land in West Oregon—even the mountain lands are a good soil, free of rock, and seldom very steep. Like all mountain countries there is much good water; mill sites abound. The quantity of sawing timber is immense. There are many places where, I verily believe, 1,000 logs may be cut from an acre that will average 500 feet to the log. Now, for a moment, cast your eye to our market. China, Australia, and all the islands of the Pacific, are almost destitute of timber, and rely alone on Oregon for supplies. Our facilities for manufacturing are unrivalled on earth. Our stock is raised and fatted with less labour than that of any other country. A state of health and energy unknown in the Mississippi valley is experienced by our inhabitants, and we might and should be a happy people; but the variety of tempting lucrative employments that present themselves, make it difficult what to choose or where to locate, and there is a continual change of business. There is a great want of capital, and little competition. Were I able to give you the number of our producers, our exports would exceed belief. I will state, however, that they exceed \$500 for every able-bodied white male citizen in Oregon. I know of more than 15,000 barrels of flour having been shipped, 5,000,000 feet

of lumber, 1,000 barrels of salmon, and a large quantity of butter, cheese, &c. The products of 1848 more than doubled that of any former year, and those of 1849 would no doubt have exceeded it had not the gold mania broke out and nearly depopulated the whole country. About three-fourths of the whole population of Oregon are gone to the mines. Some, however, have returned to cultivate their farms, most of whom intend to go back again. The quantity of coin and gold in the country has become so great that every thing is uncommonly high. A good labouring man gets \$50 per month. Large farms are deserted, and even mills lay idle.

The following is the account given of the INDIAN TRIBES in Oregon.

1st. The *Makaw*, or Cape Flattery Indians, are warlike, occupying the country about Cape Flattery and the coast for some distance to the southward, and eastward to the boundary of the Halaam, or Noostlalum lands. They number about 1,000 souls. They live by fishing, hunting, and the cultivation of the potato.

2d. The *Noostlalums* consist of eleven tribes or septs, living about the entrance of Hood's canal, Dungeness, Port Discovery, and the coast to the westward. They are warlike, and their relations with the white inhabitants of Oregon and with the Hudson's Bay Company are doubtful. They live by fishing, hunting, and the cultivation of the potato. Their numbers are: males, 517; females, 461; children under ten years, 467; slaves, 40; total, 1,485.

3d. The *Soquamish* are a warlike tribe of Indians, whose relations with the whites and with the Hudson's Bay Company are friendly. They occupy the country about Port Orchard and neighbourhood, and the west side of Whidby's Island. Males, 150; females, 95; children under 12 years, 210; slaves, 64; total, 519. They live by labour.

4th. The *Homamish*, *Hotlimamish*, *Squahsinawmish*, *Sayhaywamish*, and *Stitchasamish*, are peaceable tribes, numbering about 500, who subsist by fishing and labour. They reside in the country from the Narrows along the western shore of Puget's Sound to New Market.

5th. The *Tuanoh* and *Skokomish* tribes reside along the shores of Hood's canal. They number about 200, are peaceable, and subsist by fishing and labour.

6th. The *Squallyamish* and *Pugallipamish* are situated in the country about Nesqually, Pugallippi, and Sinuomish rivers. Males, 200; females, 220; children under 12 years, 190; slaves, 40; total, 550. They are peaceable and friendly, and live by labour and fishing.

7th. The *Sinahemish* is a peaceable and friendly tribe, subsisting by labour, fishing, and hunting. They live on the Sinahemish river (falling into Possession Sound) and the southern extremity of Whidby's Island. Males, 95; females, 98; children under 12 years, 110; slaves, 30; total, 333.

8th. The *Snoqualimich* are a warlike tribe, part of whom are hostile to the whites. They occupy the country along the Snoqualimich river and the south branch of the Sinahemish river. They subsist by fishing and hunting. Males, 110; females, 140; children under 12 years, 90; slaves, 8; total, 348.

9th. The *Skeysehamish* occupy the country along the Skeysehamish river and the north branch of the Sinahemish. They number about 450; are peaceable and friendly, and subsist by fishing and hunting.

10th. The *Skadjets* are a peaceable and friendly tribe, living by farming, fishing, and hunting. They reside in the country on both sides of the Skadjet river, and on the north end of Whidby's Island. Males, 160; females, 160; children under 12 years of age, 180; slaves, 10; total, 506.

BURNS AND SCALDS.—Scarcely a week passes in which the feelings of newspaper readers are not painfully excited by published accounts of dreadful accidents by fire, or steam, or boiling water. We are confident, therefore, of rendering a service to humanity by giving larger publicity to the following passage from a highly interesting paper in the last number of the American Journal of the Medical Sciences, being the "Notes of Hospital practice at Bellevue," by D. M. Reese, M. D., resident physician:

BURNS.—Among the most numerous cases brought into the surgical wards of charity hospitals every where, may be reckoned the injuries received by burns and scalds, which, when extensive, are too often fatal. In the treatment of these injuries, we have had great experience and uniform success, when the patients were brought in soon after the injury. No fatal case of recent burn or scald has occurred in the hospital, although several have been extensive and severe. The universal treatment of all such cases is, to cover the parts with wheaten flour, thrown over the

wounds by a dredging box, which, if thoroughly done, so as to exclude the air, and prevent its temperature from reaching the suffering tissues, will afford instant relief from pain, and allay all that nervous irritation which is the chief source of immediate danger in all cases of extensive burns. We have had opportunity to test this practice in terrible burns, occasioned by explosions of gunpowder, in scalds from the bursting of steam-boilers, in examples of persons, while drunk, falling into the fire, and others, in which the clothes were burnt off the body by the combustion of spirit gas, &c. In all these cases, and in some of them scarcely any portion of the body had escaped—and notwithstanding, in a few of them, the integuments were literally baked, so that extensive and deep-seated suppuration and sloughing were inevitable, and had afterward to be endured—the external application of the flour was, in the first instance, our only remedy, and this was continued for one or more days, while the acute effects of the injury demanded it. The superficial portions of the burn or scald would often heal under this application alone; and the solutions of continuity, more or less deep, which remained open and discharging, were then dressed with lime-water and oil, by means of a feather, to which kreosote was added, if the granulations were slow, or the sloughs tardy in becoming loose. Under this dressing, the most formidable burns have been healed; and, even when the face has been involved, there has been scarcely any considerable deformity. In one of our patients, the face being horribly burned by an accidental explosion of gunpowder, the grains of powder having been imbedded in the skin, very great apprehensions were indulged that the discoloration thus produced would permanently disfigure and deform the countenance. But after the persistent application of the flour for three successive days, and until the tumefaction of the face and head had subsided, it was found that, with a few applications of the lime-water dressing, the cicatrization was complete, and even the discoloration was removed.

If this simple remedy were resorted to in the severe scalds sometimes occurring from explosions of steamboat boilers, &c., there can be little doubt that the fatality of such burns would be very rare; while the popular and mischievous methods of applying raw cotton, oil, molasses, salt, alcohol, spirits of turpentine, sugar of lead, water, ice, &c., to *extensive and deep burns*, are all of them injurious, and often destructive to life.

IRELAND AT ONE VIEW.—Ireland is 306 miles long and 200 broad.—Contains 42,510 square miles, or 20,808,271 acres; of which 13,887,711 acres are uncultivated; 6,295,735 acres waste; and 930,822 acres are under water. Off the coast are 196 islands.

Placed between Europe and America, Ireland is most favourably situated for trade, fishing and commerce; is blessed with a most fertile soil, and temperate climate; has the finest fisheries; possesses the largest, deepest and safest harbours; and the greatest number of navigable rivers and lakes, of any country of the same size in the world. According to geologists, Ireland has the largest coal fields in the British Empire: one extends throughout Clare, Kerry, Limerick and Cork; and, another, which is 16 miles long and 16 broad, lies in Roscommon, Sligo, Leitrim and Cavan; other coal fields and mines, of less extent, are interspersed throughout the island. The richest iron mines are situated at Arigna, in the county of Leitrim. The finest copper mines are worked in Wicklow, Waterford and Kerry.—Many mines of iron, copper, lead, silver, and some veins of gold present themselves. Ireland contains inexhaustible supplies of peat fuel. Marbles of every shade of colour are found in Kilkenny, Galway and Donegal; and slates of the best quality are quarried in Kerry and Limerick.

The population of Ireland, in 1841, amounted to 8,175,124. Ireland contains, besides several large cities, about 140 towns, with a population exceeding 9000 inhabitants, with a large number of smaller towns. The emigration from Ireland to America is immense; in 20 years (from 1825 to 1845,) above 1,256,000 Irish emigrated, mostly for the United States. The exports of Ireland, in 1837, amounted to \$85,000; and are now estimated at \$100,000,000; which, (excepting \$20,000,000 worth of linen and some copper and lead ores,) chiefly consists of provisions. Ireland consumes annually above \$60,000,000 worth of British manufactures.

Thus, while Ireland is exporting men by thousands, and food by millions, one-third of her own soil is lying waste; her mines, collieries and quarries, are unworked; her immense water power is flowing idly; her ports are empty; all articles of manufacture are imported; the trade of the world is daily passing her shores; 5,000,000 of her people are existing on potatoes, and 2,500,000 are declared paupers. What an anomaly!—*Christian Times*.

FRUITS OF WAR.—One-half of the whole net revenue of Great Britain is devoted to paying the interest of the cost of former wars, and nearly one-half of the remainder is spent in preparing for future wars, namely, in maintaining the army and navy.

Missionary Intelligence.

THE THIRTEENTH ANNUAL REPORT OF THE SAHARANPUR MISSION STATION, SEPTEMBER 30, 1849.

Missionaries.—Rev. J. R. Campbell, Mrs. Campbell, Rev. J. Caldwell, Mrs. Caldwell, Rev. J. S. Woodside, Mrs. Woodside.

Catechists.—John Coleman, John Gabriel, Theodore Wylie.

In presenting their thirteenth annual report, the missionaries at Saharanpur have much cause for gratitude to a kind Providence, not only for the care he has exercised over themselves during the past year; but also for having greatly strengthened the station by the addition of labourers. For more than two years past, Mr. Caldwell had resided alone at the station. Mr. Campbell and Mrs. Campbell, after an absence from the country of twenty-two months, on account of the health of the latter, arrived at the Sand Heads, in the Bay of Bengal, on the 17th of November last, in company with the Rev. J. S. Woodside and Mrs. Woodside, who had been appointed to this station. After a prosperous journey from Calcutta, they all arrived safely and in health at their field of labour on the 4th of April; and at a meeting held shortly after by the missionaries of the station, each entered on the appropriate duties assigned. For this augmentation of missionary strength,—for the restoration to health of others, and for bringing them back to the field which they formerly occupied, and for the preservation of those who have continued the labours of the station, we trust we are not unthankful. May our lives be long continued, and our labours rendered successful among those blind idolators, for whose spiritual welfare we have been sent to this pagan land.

Although the season has at times been unusually hot and oppressive, we are thankful to say that all the mission families and native Christians have enjoyed a large share of good health. Indeed it is somewhat remarkable, that during the whole year there has not been a case of death in connexion with the station. The following is a brief outline of the labours that have been carried forward at this place during the year.

HINDUSTANI PREACHING.

A religious service, in Hindustani, has been conducted every Sabbath both in the mission and city churches according to the presbyterian forms. Since the arrival of Mr. Campbell he has officiated in rotation with Mr. Caldwell at these places of worship. In the mission church on the premises, the stated congregation on the Sabbath numbers between thirty and forty. The hearers in the city church fluctuate from fifty to two hundred persons. Since the bell has been put up in the dome, the people gather in considerable numbers. Some listen with attention during the whole of the exercises, but the greater part keep coming and going, and will not be induced to sit down. Still, the order and solemnity are such that there is reason to hope that many are instructed and interested in the way of salvation; and from the questions that are sometimes asked at the close of the services, we have reason to believe that many are not inattentive or unconcerned regarding the important truths of Christianity. Compared with the scenes of confusion and disorder which often occurred when preaching in the bazaar, the services in the new church are solemn and interesting, and invest the gospel with a dignity more becoming the awful importance of its message. Every afternoon during the week, and sometimes in the morning also, the gospel is proclaimed in the spacious portico in front of the church to large assemblies of passengers, who collect to hear the strange

tidings. Many of these are travellers from distant parts of the country, who may never before have heard of the Saviour's name. At the same time in the afternoon, the gospel is being made known also in other places in the city by the missionaries or catechists. On Tuesday evenings a discourse or lecture in Hindustani is delivered to the native members of the church, &c., in order to build them up in the faith, and to ground and settle them in the truth as it is in Jesus. What seems to be most required is an outpouring of the Spirit from on high, to render these labours effectual in awakening the fears and desires of the heathen, and in bringing them to inquire with ardour and anxiety of the way of salvation from "the wrath to come."

On the whole, the native members of the church, amounting to eight, have given general satisfaction during the past year. Two of them who had been suspended for some imprudences, have been restored to the church in the spirit of meekness, and have since manifested a more humble and watchful disposition. The whole number of communicants, including the missionaries, natives and East Indians, amounts to eighteen. Two children of members of the church, the first fruits of our little native Christian community, have been baptized during the year.

ENGLISH PREACHING.

During the first half of this missionary year, Mr. Caldwell being the only missionary at the station, and obliged to conduct two exercises in Hindustani every Sabbath, the English preaching had been discontinued. When the reinforcement arrived, and proper arrangements had been made, this exercise was resumed, and Mr. Woodside appointed steadily to conduct it. He has, however, frequently been relieved by the other brethren. The attendance upon these services throughout the whole of the most trying season, has been very encouraging. Many of the English residents, members of the English church, but who are without a chaplain during the greater part of the year, have attended very punctually. These, with the mission families, the catechists and assistants, who understand the English language, form a respectable congregation, and afford an opportunity of much usefulness. We consider English preaching not only a means of edification to ourselves, who claim this language as our mother tongue, but also highly useful to those who assist in missionary labour, on account of the more enlarged *theological vocabulary* of this language. We have great reason, in this connexion, to express the deep sense of the inefficiency and feebleness of the efforts which we are enabled to put forth, in this, as in every other department of labour: yet we have good ground to believe that what is done in weakness, but in faith, God can raise up in strength. We depend not so much upon our own resources, as upon the divine blessing, thankfully remembering, that it is "not by might nor by power, but by *my Spirit*, saith the Lord of Hosts," that any great and good work shall eventually be accomplished.

We have to record the removal from the courts of the earthly sanctuary of one, who in former years was constant in her attendance upon the ordinances in this place, and in communion with our little church. The person referred to was the wife of John Powell, Esq.,—a lady distinguished for benevolence, and of a decidedly pious disposition. We have reason to think that the removal to her has been great gain, while to us, the loss of her good example is very considerable.

The weekly prayer meeting in English has also been well sustained. The exercises are conducted by the missionaries alternately, and a good degree of interest continues to be manifested in these devotional duties. We feel that our own spiritual growth is increased, and the good of others advanced by remembering the sacred injunction of the apostle, "Let us consider one another to provoke unto love and to good works, not forsaking the assembling of yourselves together, as the manner of some is, but exhorting one another, and so

much the more as ye see the day approaching." The monthly concert for prayer is also observed, and a monthly collection, amounting sometimes to an equivalent of about twelve dollars, taken up for missionary purposes. There is no occasion which we more enjoy than the monthly concert. We feel that at this interesting service we are among the first, in point of time, who appear before a throne of grace, and that as the revolving day declines, the position we then occupy will be filled with thousands and tens of thousands in more western longitudes, supplicating the same throne for blessings upon us. We feel a peculiar earnestness in thus *introducing* in the far east, this great monthly oblation, for we know that our prayers are scarcely recorded in heaven, ere the same divine throne is reached by countless supplications throughout the Christian world. Would that on these occasions there should accompany the revolution of our terrestrial orb an unceasing cry,—the effect of "a spirit of grace and supplication" poured forth;—then might we expect to see the people mourn over their sins, and turn universally to God. For this delightful consummation, it is our bounden duty and inexpressible privilege to pray and labour in heathen India.

ITINERATING.

Some weeks were spent last cold season by Mr. Caldwell, accompanied by two of the catechists, in itinerating. In a circuit of some 250 miles, all the towns and a number of the villages were visited, the gospel proclaimed to those willing to attend, and some books distributed. As in the former year's itineration, scarcely a single instance of opposition occurred in their efforts to make known the way of salvation through the Redeemer. Both Hindus and Musselmans on numerous occasions appeared to be interested in the account given them of man's state by nature, and of the only way of escape from the wrath and curse of God, due on account of their sins. In some instances where a contrast was drawn between their own systems and that of Christianity, they seemed to appreciate the superiority of the latter. This department of our labour is evidently becoming more and more pleasant and interesting. In places where, ten or twelve years since, missionaries were treated with the greatest contumely, the people now are willing to listen with respect to the preaching of the gospel. At the same time it must be acknowledged that the demand for our scriptures and tracts is not increased, as would naturally be supposed. It must be mentioned, however, that there is much more discretion exercised now than formerly in the distribution of books. They are now only given to such as are likely to appreciate their contents.

ATTENDANCE ON FAIRS.

The last Hurdwar fair was attended by two of the native assistants from this station. Messrs. Campbell and Woodside were unable to reach Saharanpur in time to take part in the labours there, and Mr. Caldwell partly from indisposition and partly from other causes was prevented from attendance as heretofore. The catechists, under the superintendence of Mr. Rudolph, from Lodiana, were assiduously, and, we trust, profitably, engaged amongst the pilgrims in explaining the doctrines of Christianity, and in the distribution of books and tracts. The small annual fair held in the immediate neighbourhood of Saharanpur, was attended by Messrs. Campbell and Woodside, assisted by all the native helpers. The short period of its duration was well employed in making known the truths of the gospel, and in distributing portions of the sacred volume and tracts to the crowds around them.

ENGLISH SCHOOL.

The average number of names enrolled in the English school for the six months ending March 31st, was twenty-one; but for various reasons, at the expiration of this period, the attendance was irregular and much diminished. From this time to the beginning of August, the daily attendance continued to

improve, so that at the latter date, it amounted to thirty-three. Among those who presented themselves for admission on the 1st of August, came a boy of the lowest caste, the son of a sweeper, with whom, according to the Hindu system, it is unlawful and degrading for any orthodox Hindu to associate. On this account the young men of high caste strongly opposed the admission of this boy into the school. This opposition continued to be manifested in various ways up to the 6th, when a petition was presented to the superintendent, signed by the most influential, and supported by all, praying for the expulsion of the sweeper's boy, and threatening, in case of a refusal, to leave the school. We could not think of sacrificing a principle of right to appease a foolish prejudice, and hence upon our refusal to grant the prayer of the petitioners, they left the school in a body. Only one boy had the moral courage to remain, notwithstanding the torrents of abuse, threats and entreaties by which he was beset by the others. Aware that this feeling would speedily subside, we singled out three of the leaders in the movement, upon whom we passed a vote of expulsion, and we imposed a fine upon all the others to be levied when they should again apply for admission. Before the end of the month a large number made application for re-admission, and on the 1st of September, five of the most influential (among whom is a Brahmin of the highest caste) were received, having paid the fines imposed, or otherwise satisfied the laws of the school. Many others have applied for like privileges, and we expect that on the 1st October, (we only admit on the first of each month,) a large proportion of the former number will return, and the school be established on a firmer basis than ever.* The number at present in attendance is eleven, of whom *two* are the sons of sweepers. The studies chiefly attended to during the year have been the scriptures, (a considerable portion of the book of Genesis and the gospel by Matthew, has been committed to memory by many of the scholars,) grammar, geography, history, reading, arithmetic and penmanship. In all these branches of study, the more advanced boys have made respectable progress, while those lately entered are rapidly mastering the elementary lesson books. The conduct of all previously to the 1st of August was highly becoming, and their attendance for the preceding four months unusually punctual. As an instance of their eagerness to acquire useful knowledge, it may here be mentioned that a subscription amounting to forty rupees was *voluntarily* raised in the school for the purpose of procuring an English library for their own especial use. Since Mr. Woodside's arrival he has had the superintendence of this department, and is assisted by the catechists. The exercises of the school are uniformly commenced by reading the scriptures and prayer. The portion read, being short, is readily committed by many of the scholars on the instant, and all stand during the time of prayer. In conclusion, we have reason to state that we consider the prospects of the school at the present crisis more promising than ever, as a great amount of prejudice has been overcome, and the way prepared for more extensive usefulness by the influence which former instructions have had upon the minds of the pupils. Our prayer is that every remnant of prejudice and caste may be speedily destroyed, and the masses leavened by the influence of truth.

VERNACULAR SCHOOLS.

We regret to say that after having given another trial in this department of labour, the success has not been such as we had expected. Bigotry runs so high amongst the Mahomedans, that all attempts to induce them to read the sacred scriptures or Christian books in schools of this kind, have heretofore proved abortive. At one time the school for Urdu and Persian numbered

* We are happy to state that since the report was written nearly all have been re-admitted, having paid the fines imposed, and otherwise satisfied us. All now sit in school with the sweepers, *nem. con.*

about thirty pupils, but as the Munshi employed proved to be very inefficient in the discharge of his duties, and to be strongly prejudiced against Christianity, it soon dwindled down to some ten or a dozen in attendance; and even these seemed averse to the perusal of Christian books, having doubtless been instructed to that effect by their teacher. Under these circumstances it seemed like a waste of funds to pay a teacher who, instead of doing good, was only exciting opposition to our plans, and he was therefore dismissed. He has since been using his influence to prevent others from gathering scholars into the school, and has so far succeeded as to prevent its reorganization. Still we hope shortly to establish it on a better footing, and gradually gather up good schools out of the large population of the city.

ORPHAN INSTITUTION.

This institution has been increased this year by the addition of two small boys from Ambala, making the whole number at present nine. A new carpenter's shop, wood-house, and blacksmith's shop have been erected at a cost of about two hundred and eighty rupees. This expense has been met by drawing on "the Lawrence Fund" to that amount. A large addition of timber, for furniture, has been made to the former stock. Five of the boys are now engaged in the shop. Two of these, however, are so young, that but little manual labour is exacted of them. The three largest lads have made pretty good progress in this department, and one of them exhibits considerable skill in the business. The operations of manual labour in the Institution have hitherto necessarily been very limited. Much of the timber procured for working up is not yet sufficiently seasoned. It is intended, however, during the ensuing year, now that the larger boys have acquired some knowledge of the trade to extend operations. The progress of the boys in their education has been pretty satisfactory. They are now, at least the first class, able to read the Roman character with a degree of fluency, and in the meantime have improved in the Urdu. They have made a commencement in Arithmetic in the Persian character. In this character also they have improved in writing. Their religious instruction has been the same as last year. They evidently make improvement too in this particular. The elder lads are able now to give some account of most of the leading doctrines of the Bible. The Assembly's Catechism in Urdu, has been recited by them several times, and in addition to this, they have during the last six months committed to memory thirteen chapters of John's Gospel. When it is taken into the account that they are required to spend six or seven hours daily in manual labour, it will appear that their progress in their studies has been respectable. Their outward conduct, with one exception, has been quite satisfactory. Let our earnest prayer be that they may soon adorn the doctrine of God our Saviour with a walk and conversation becoming the gospel.

BIBLE CLASS.

The Bible class has been kept up for about half the year with the usual interest, and, it is hoped, to advantage. Circumstances prevented its continuance during the hot season, but it is intended shortly to resume it.

CONCLUSION.

As in former years, we may still exclaim, "Who hath believed our report, and to whom is the arm of the Lord revealed?" Were it not that we are fully persuaded that the measure of success which the Lord has been pleased to grant to our unworthy labours, is not to be the rule of our duty, we might begin to weary in the missionary work; but the *command of Christ* furnishes sufficient authority and encouragement to go forward. His promises also encourage us to hope, that these labours will not be in vain. Though none of the heathen who have heard the gospel during the year, have "turned to the Lord," at least so far as our observation extends, yet we think that society

around us is being liberalized,—that prejudices are softening,—that a knowledge of Christianity is extending,—that men are more willing to hear the gospel and to weigh its important statements, and that in many respects the way of the Lord is being prepared, and the interests of his kingdom advancing among the people of Hindustan. If the church will but increase her missionary efforts, and in the exercise of unceasing prayer, persevere in dependence on the Saviour, there is no fear of realizing the most happy and extensive results in this and every other heathen land.

EXTRACT OF A LETTER FROM J. R. CAMPBELL, DATED

Mission House, Saharanpur, Dec. 6, 1849.

MY VERY DEAR CHRISTIAN BROTHER,—

What a delightful sight to see pastors, and elders, and people, all united in a congregation, and striving together to promote the happiness of each other, and the salvation of a lost world,—to see Sabbath Schools and Bible Classes, in which the young, the hope of the Church, are instructed in the first principles of gospel truth, and better prepared to profit by the ministrations of the sanctuary,—to see missionary and benevolent societies springing up, and commanding the affections and support of all ages and classes,—to see the selfish principle, so natural to us all, gradually giving way to the more refined and heavenly feelings of philanthropy,—to witness the first germs of a self-consecrating spirit in the bosoms of ardent youth, denying themselves of little comforts or luxuries, that they may enjoy the greater luxury of saving the immortal souls of ignorant, dying heathen,—a spirit, which, when cultivated under the grace of God, will dispose them in after-life, should their services be required, to go and labour and die among these heathen, in dispensing to them the bread of life. I have no fears of the speedy conversion of the heathen world, if ministers, and elders, and devoted Christians in the Church, will but avail themselves of the opportunities afforded, and properly train up the rising race to engage in the schemes of benevolence that have been set on foot, to engage in them, in that general, united, and zealous manner, which the cause demands. They must be taught that their chief end is not *to live for themselves, but for Christ*—for the extension of his kingdom and glory in the salvation of men,—that what they may possess of this world's goods is not their own, but Christ's,—that their privileges as Christians have been given to labour for Christ,—that Christ's service is easy,—and that the highest honour which can be conferred upon a Christian, is to be employed in Christ's service. They must be taught that the things of time can bear no comparison with those of eternity,—that the present good that may be enjoyed here, and which the world offers, dwindles into insignificance in view of the *exceeding great and eternal weight of glory* to be enjoyed hereafter. In short, an apostolic spirit—the spirit that animated primitive Christians and martyrs, must be infused into the bosoms of Christian youth, and fanned into a flame by the bright and burning example of those who instruct them, and to whom they are accustomed to look as patterns of devotedness. When we get such men—and we trust that many are now being raised up in your Sabbath Schools—some to take their place in the church at home, to labour for the support of the gospel abroad, and its propagation amongst themselves—while others are to find their sphere of action in a foreign land, amongst degraded and benighted idolaters,—then will soon come that happy period, so long the subject of prophecy and of prayer, when the heathen will voluntarily become Christ's inheritance, and all the ends of the earth see the salvation of our God. From all the signs of the times, I cannot but think that this long-wished-for era is near at hand. How many hearts and hands are now engaged in

spreading the glorious gospel of Christ in the world. What an amount of benevolent feeling has the cause elicited of late years! How many ardent prayers ascend before the throne of grace in its behalf! What a number of devoted missionaries have offered themselves on the altar of self-consecration, and with what cheerfulness have they endured privations in the cause of Christ and of bleeding humanity! See the amount of voluntary, cheerful contributions that have been made by the poor, as well as the rich, to send the gospel "to every creature." Look at the reflex influence that Foreign Missions have had in stirring up Christian churches to labour more for the salvation of the many heathen at home. Notice the happy disposition that now exists among Christians of various denominations to treat each other with kindness and respect, even when in some minor matters they cannot see eye to eye. Contemplate the manner in which Providence has been breaking up the way into heathen countries for the introduction of the gospel by missionaries. Take a review of the gradual, and in many instances, the rapid success which has attended missionary labour; and then, having examined this subject in all its aspects, say if there are not abundant indications of mighty and astonishing changes in the moral world being near at hand. "Behold, I say unto you, lift up your eyes, and look on the fields, for *they are white already to the harvest.*" O what a *privilege* to be permitted to take some humble part even, in those preparatory labours that are necessary to the introduction of the glory of the millenium! Those who sow in tears, as well as those who reap in joy, will all participate in the mirth and gladness that will accompany the "*harvest home*;" and then will be fulfilled the language of the Psalmist:

"They shall be brought with gladness great,
And mirth on every side,
Into the palace of the King,
And there they shall abide."

It is possible that I have been led into this train of thought in consequence of our brightening prospects here at present, and the impression that this makes on my own spirits. The people, though few as yet are known to us to be *seriously* inquiring on the subject of Christianity, seem to be willing and anxious to hear the truths of the gospel, and are very respectful in their manner to what they were formerly. I have sometimes addressed them in our new church for an hour, without the slightest confusion or the least interruption, while a solemn stillness pervaded the assembly, so that I cannot but hope that some favourable and permanent impressions have been made. Our Christian people also have been conducting themselves much to our satisfaction for a long time past. We have had several very interesting meetings of Presbytery lately, at which all the catechists delivered very excellent discourses as specimens of improvement. Samuel B. Wylie was thoroughly examined in every chapter in the Confession of Faith, in the Sacred Scriptures, in the outlines of science and church history, which, having been *cordially approved of* by Presbytery, he was licensed as a Catechist—which, with us, is the first step towards licensure for preaching the gospel. The four Catechists, and the candidate for the office, M. Leod, are all under the care of Presbytery, in order to prosecute their studies, and we trust several of them will one day be found fit to ordain as ministers to their idolatrous countrymen. Mr. Woodside is appointed to carry them forward still further in general knowledge and science. Mr. Caldwell is to instruct them in church history, and I take them through a course of theology. But, O, who is sufficient for these things? The church ought to know that the best men they can send are required to lay down a broad, substantial foundation on heathen ground. And in future not the weakest, but the ablest, ought to be sent. Our Presbyterial Report to Synod goes home by this

mail—also the Annual Report of this Mission Station for the Banner,—so that there will be no lack of news. We had a very delightful meeting of the Mission at Lodiana. Newton and Forman have gone to the capital of the Panjab *Lahore*, to break in the ground. This is the first mission to that part of the heathen world. Though much in need of men at all our stations, we thought it a duty to preach the gospel “in the regions beyond,” where all is darkness and the shadow of death. The watchword is, “*Onward*,”—and we must not stand back. With unabated—nay, greatly increased love, to yourself and *all* our dear Christian friends, I remain, dear brother Stuart, yours ever,

J. R. CAMPBELL.

P. S.—You will please remember us *most* affectionately to *all* friends—and we know of no one who knows us that is not a friend.

[For the Banner of the Covenant.]

The Seminary.

LATE MEETING OF THE BOARD OF SUPERINTENDENTS.

The sessions of the Theological Seminary for 1849–50 have just closed. The exercises were of the most satisfactory character, and elicited expressions of high approbation from the Board of Superintendents. When the members convened to attend to their duties, they painfully realized the absence of one who was always wont to be present on such occasions, and who was himself a host. Dr. Black has gone to his rest. His work was done, and he must needs enter upon his reward. Among his other great and commanding excellencies of character, was his love for communicating information to others. With a mind stored with profound and varied knowledge, he possessed the ability and disposition to impart it to all inquirers. This made him eminently the student's friend, and rendered him invaluable as an examiner and judge. Every department of the church's operations will feel his loss; he lived to promote her interests. The Seminary was dear to his heart. All connected with it mourn his loss.

The Superintendents found eleven students in attendance on the classes, and occupied the greater portion of the week in hearing their recitations. Ten public discourses were delivered, criticized, and sustained. Some of these were of a high order, and all were marked by talent, diligence, and proficiency. The Professors examined, in the presence of the Board, upon Hebrew, Greek, Theology, Church History and Government, making a special reference to the history and peculiar principles of the Reformed Presbyterian Church. Messrs. Darragh, Gailey, Finney, Scott, and Patterson, had prepared an original poem in Hebrew, illustrating the various kinds of versification in that language.

The exercises were closed by the announcement of the classification and standing of the students respectively, and parting counsels from the president of the Board, Dr. M'Leod, of New York. Messrs. John and Riley M'Millan having completed their course, were recommended to the Philadelphia Presbytery for licensure. Messrs. Finney, Gailey, Darragh, and Wylie were assigned to class third; and Messrs. Scott and Patterson having been assigned by the professors at their entrance to class second, were also recognised as students of the third year. Mr. Robinson was assigned to class second, and Messrs. M'Corkle and Pier-son were recommended to pursue their studies with all diligence.

It gave great satisfaction to the Superintendents to find the venerable senior professor conducting the exercises of the class with all the vigour

and ability of earlier years, and his coadjutor labouring with characteristic energy and great success in his own department. The marked improvement of the pupils furnished the best evidence of the value of the labours of their instructors. The Seminary is the right arm of the church. It is the best means for training such men as the times require, for the service of the church. It is a strong bond of union to her rising ministry, and it deserves to be cherished by all who love her principles, her order, her usefulness, and her permanence. N.

Editorial.

RELIGIOUS CHARACTER OF WASHINGTON.

While "not many wise men after the flesh, not many mighty, not many noble are called" to a saving knowledge of the truth, it is pleasing to have satisfactory evidence that there are some. The celebrated Countess of Huntingdon, who, though occupying a high place in the aristocracy of England, was an humble and devoted disciple of the Saviour, sometimes said that the want of a single letter in the Bible might have deprived her of her hope of heaven. She was thankful that while it was written not *many* noble are called, it was not said that there were not *any*.

We have lately noticed an attempt, in a certain quarter, to show that not a single one of the persons who have been Presidents of the United States, was really a religious man. "No President," it is alleged, "ever worshipped God in his house, or asked a blessing on his meals. Not one of them would have been admitted to membership in any well regulated Presbyterian congregation." Were all that has been said both formerly and more recently by the writer from whom we quote, strictly correct, it would do nothing to maintain his argument against the morality of the United States government, any more than the character of an Ahaz or a Manasseh would show that the Mosaic system was not from God, because these unholy men exercised authority under it.

But the charges which have been made cannot be substantiated. In the notes appended to the original draft of the Pastoral Address, the character of Washington was fully vindicated, and it might have been hoped that such attacks upon it would never be repeated. While we do not think it necessary to republish all the passage in the address which relates to this subject; we may refer to the statements there made on very satisfactory evidence, which show that "Washington daily called his personal servants into his chamber, read the Scriptures to them, and led them in prayer." Such, too, was his habit even when in the camp during the war. His attention to secret prayer, one of the great evidences of genuine religion, is well known; and there is ample testimony to the fact of his being a *communicant* in the Episcopal Church.

We have alluded to this subject, however, more to add the two following circumstances, which will increase the valuable collection of proof to which we have just referred, and which we would recommend all our readers to peruse. Not long since, a venerable minister of this city informed us that he had met, many years ago, with a Quaker who told him that when going one

day through the forest near the American camp, he heard the voice of some person engaged in prayer, and, on approaching as quietly as possible, discovered General Washington upon his knees, pouring forth his supplications for the blessing of God upon the American army. The Quaker, we were told, was previously a *tory*, as persons opposed to the war were then called, but this incident led him to believe that the cause must be a good one, for which its leader could thus go to the throne of grace, and he became its supporter. The other fact, bearing upon this point, is to be found in the *Life of Dr. Green*, which has lately been published by the Carters, of New York. Among many interesting particulars in regard to Washington's private character, Dr. G. intimates that it was customary for the chaplain of Congress to ask a blessing at the President's dinner-parties, but on one occasion when his mind appeared to have been occupied by some interesting concern, on going to the table, he began to ask a blessing himself. "I mention this," says Dr. G., "because it shows that President Washington always asked a blessing himself when a chaplain was not present."

We may well wonder at the perversity, both intellectual and moral, which seeks to show that Washington was not a Christian. Infidelity and ungodliness would triumph, but the cause of religion and truth both must suffer if the attempt were to succeed.

REFORMED PRESBYTERIAN CHURCH, WILLIAMSBURGH, N. Y.

A Committee of the Northern Presbytery, Dr. M'Leod and Rev. D. J. Patterson, proceeded on Thursday, April 11th, to the organization of the "*First Reformed Presbyterian Church in Williamsburgh.*" Thirty-one persons sent in their names as applicants, and of these, twenty-three being present, were admitted, on examination, to membership. Of these, three were from the Reformed Presbyterian church, New York; seven from the Reformed Protestant Dutch church; and seven from Presbyterian churches, all by certificate. The remainder made a profession of religion for the first time. Mr. James Currie, certified as a ruling elder from the Reformed Protestant Dutch church, was, after examination, admitted as a member, and his eldership recognised, and Messrs. Robert Ferguson and Henry Caldwell were unanimously elected to the same office. The new church commence their operations in very favourable circumstances, and afford high promise of rapid extension. May they go on and prosper! Mr. J. Borland Finlay is their supply.

MISSION LIBRARY, SAHARANPUR.

We have much pleasure in acknowledging the following contributions:

From Dr. M'Leod's church, New York, namely:

From members of the Bible class,	-	-	-	105 vols.
" Mr. William Matthews,	-	-	-	100 "
" Dr. M'Leod's family,	-	-	-	20 "
Total,				225 vols.

CALL FROM LISBON, N. Y.

A call on Rev. Henry Gordon, signed by fifty persons of the Reformed Presbyterian church in Lisbon, has been by him accepted.

TRAVELLING UPON THE SABBATH.

Some time ago, the managers of the Pennsylvania Rail-road, one of the main routes of communication between the east and west, suspended the use of the road upon the Sabbath day. This arrangement, while it gladdened the hearts of many who profess to revere the holy day of rest, excited much opposition on the part of the infidel and irreligious, and strenuous efforts have been made to reverse it. In order that the subject might be satisfactorily settled, it was determined that all the stockholders should have an opportunity to vote for or against the Sabbath line. While the election has been pending, there has been much discussion on the subject, and we are sorry and surprised to observe that very little indeed has been advanced in favour of the Sabbath, while the most incorrect and hurtful opinions and arguments have been presented by its opponents. The apathy of professing Christians on this subject would be surprising, were it not unhappily the fact that many of them, some, even officers in the church, will themselves travel on the Sabbath.

We referred, not long since, to the conduct of the disciples, when they forbore, during the Sabbath, attention to the funeral rites of the blessed Saviour himself, "resting," we are told, "according to the commandment." Such an occasion would have justified labour or travel on the Sabbath far more than the pretexts which many now-a-days alledge. Indeed, such are the improvements which modern science has introduced, that the plea of necessity can scarcely be urged. We can now travel so much more rapidly than formerly, that we may well afford to sanctify the Sabbath, for we can reach our destination, even if we do not travel on the Sabbath, as soon, and even sooner than we then could if we had continued our journey on that day. These increased facilities enable us to keep the Sabbath without any sacrifice, compared with former times, and yet some men will continue to trample on the law of their divine Benefactor.

We have thought it strange that the discontinuance of the use of the rail-road on the Sabbath should be represented as a violation of the *rights of conscience*. Certainly no man's conscience *requires* him to travel on the Sabbath, but the *consciences* of many are *against* it. So far from the advocates of the discontinuance of Sabbath lines infringing upon the consciences of others, the reverse is the case. If there were no Sabbath lines, there would be no violation of any one's conscience; if there are Sabbath lines, the consciences of many, who are directly or indirectly implicated, must be violated.

We have also seen it maintained that it would be a *restriction on personal liberty* to prevent any persons, who may choose to travel on the Sabbath, from doing so. Without considering the point whether or not any person, individually, may travel or amuse himself on the Sabbath, it is obvious that he can have no right to *require the services of others* in order to do so. Can it be right that the thousands of men employed on rail-roads should lose their day of rest *on our account*? Those who travel on the Sabbath not only break that day themselves, but cause multitudes of others to do the same.

It has also been said that all the members of the community should be treated on an equal footing, and no distinction made in favour of those who

observe the Sabbath: that all days should be considered alike. But as there are many who feel conscientiously bound to abstain from ordinary labour on the Sabbath, this would exclude them from situations on the rail-road, and from enjoying advantages connected with it, which others, not so scrupulous, might obtain. Hence, the *equality* would be in fact *exclusion*, and would exist only on *one side*. But if Sabbath travelling were prohibited, then *all* would be alike—there would be an *equality*.

To discontinue the use of rail-roads on the Sabbath has been said to be an establishment of a *religious test*, but this also is wholly fallacious. *To allow their use* is authorizing such a distinction, since it makes a *difference* between the person who observes the Sabbath and the person who does not: it allows to the one situations and advantages, from which it excludes the other, and *excludes him on account of his religion*.

Little need be said in regard to the case of Jews, Seventh Day Baptists, and such persons as consider some other day of the week to be the Sabbath day. If, as seems generally to be the case, they are in favour of daily lines, they do not consider it any invasion of their rights to use the day they consider holy for such purposes. When they ask for discontinuance of travelling on their Sabbaths, we doubt not they will admit its propriety on ours.

The question of *revenue* is one which has much weight with many, though the subject should be determined on far higher grounds. In reference to it, we only say that it seems strange that it should be thought most likely to increase the revenue of rail-road companies to run trains on *seven* days, when, as would most probably be the case, the *same aggregate amount* of passengers and freight would be taken in *six* days. The *revenue* would be the *same*: the expenses would be diminished *one-seventh*.

We feel confident that the exclusion of men who devote the Sabbath to religious duties, deprives rail-road companies of the services of those who may be expected to prove most honest and faithful. We do not doubt that thousands of dollars have been lost by rail-road and other companies, because they intrusted the management of their roads to persons who were necessarily deprived of the opportunities for moral and intellectual improvement which the Sabbath affords. A man who will not take a situation which would oblige him to do labour on the Sabbath, gives evidence that he is more trustworthy than one who will. How strange to *exclude* the *former*, and *prefer* the *latter*! Like most violations of the divine law, the punishment in this instance attends upon the transgression.

But we have no design to enter at large upon this very important and interesting subject. Indeed, we fear that many of our readers will think all we have said unnecessary and out of place, as they may suppose that few or none who read our pages are likely to go astray on this point, or need any suggestions respecting it. *We are not sure of this*: it may be there are *some* who require such observations. Our design, however, has been principally to show how easily the arguments of the violators of the Sabbath may be answered, and furnish to any one, who may come into contact with such persons, a few thoughts to enable them to reply to their objections. We think every Christian should feel an interest in this matter, and have been surprised at the lamentable apathy with which it is regarded.

ROMANISM IN THE UNITED STATES.

In our March No. we gave some statistics of the Roman Catholic church, which were taken from the Catholic Almanac for 1850. There is reason to believe, however, that these are very incorrect, falling *far below* the proper number. In the very able article on this subject, by Dr. McLeod of New York, published in the Banner for last June, there is a close analysis of the statistical tables published by the Romanists, and it is shown that the number of Roman Catholics in the United States, exclusive of California and New Mexico, is nearly *three million*, instead of being only about *half that number*, as stated in the documents referred to. It appears to be the policy of the Church of Rome, at the present time, to conceal its real strength, so that Protestants may be thrown off their guard, and be less diligent in resisting it.

ORDINATION AND INSTALLATION OF MR. THOMAS FLAVEL.

Mr. Thomas Flavel having received the unanimous call of the Fifth Reformed Presbyterian church, Philadelphia, to become their pastor, and having passed the prescribed trials and examinations, the Philadelphia Reformed Presbytery met on the 11th of April to attend to his ordination and installation. The Rev. Wm. Sterrett preached the ordination sermon, from 2 Cor. v. 20, "Now then we are ambassadors for Christ." It was a production of great excellence, full of valuable thought, expressed in a vigorous and handsome style, and delivered with great eloquence. The Rev. Dr. Wylie presided, and proposed the usual questions. The Rev. Dr. Crawford offered the ordaining prayer, and delivered the charge to the pastor. Another member of Presbytery addressed the people, and offered the concluding prayer, and the recently ordained minister dismissed the congregation with the apostolic benediction. The exercises were very interesting, and the audience large and attentive. We hope that the Divine Spirit may abundantly bless the labours of the young, but talented, amiable, and devoted pastor.

DOMESTIC MISSIONARIES.

We would remind Domestic Missionaries that full reports of their services should be in readiness for the Board, which is to meet in Xenia the day before the meeting of Synod. We hope they will not fail to have them forwarded in time to be incorporated in the report of the Board.

SOME INQUIRIES.

As we were about to close the present No. of the Banner, we received the following communication. We publish it with great pleasure, as we would like to have the subject discussed in our pages. Will not our respected brother, from whose neighbourhood the queries have proceeded, himself furnish a reply to them?

MR. EDITOR:—You will confer a favour by giving the following a place in your periodical with an answer from yourself or some one of your correspondents:

Does the law of God require the Scripture Psalms in metre, in order to acceptable praise? Or,

Has the metre-ing of the Psalms, in order to set them to modern music, not been the cause of innovation in the matter of the church's praise?

QUERIST.

Banner of the Covenant.

JUNE, 1850.

Theological Discussions.

THE CHURCH AN OBJECT OF LOVE TO BELIEVERS.

(*From a Sermon by Rev. W. H. Goold, Edinburgh.*)

Apart from sacred associations, Zion was a summit of no importance. That it is the symbolic name for the church of Christ, and that it was understood in this sense, even by the inspired authors of the Old Testament, are facts that cannot reasonably be questioned. If it be in Zion that God dwells, Ps. ix. 11—if it be there that the throne of the Son is erected, on which the Lord is to reign over his people, from henceforth even for ever, Ps. ii. 5, Micah iv. 7,—if Zion be the subject of gracious promises to be fulfilled in connexion with events that transpired after Christ had come, and when the doom of the literal Jerusalem was sealed and sure, Ps. lxix. 25–35,—if the Gospel was to proceed from Zion in times when the kingdom of Christ was being established throughout the world, Ps. cx. 2–6,—if Zion be the honoured place for the birth and breaking forth of spiritual children, Ps. lxxxvii.—if it is “the joy of the whole earth,” “an eternal excellency, the joy of many generations,” it is simply impossible this fulness of promise can hold true—this intensity of language can be met in the history of the literal Zion, over which the displeasure of God hath hung like a cloud for ages. What completes our proof, is the employment of these terms, Zion and Jerusalem, by the author of the Epistle to the Hebrews, “Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem,”—where the idea of the literal Jerusalem, soon to be razed to the dust by the ploughshare of Roman vengeance, is expressly precluded; and when we read of “Jerusalem descending out of heaven,” Rev. xxi. 10, and “the Jerusalem which is above,” Gal. iv. 26, there must be some spiritual reference—some forcible and clear analogy, in virtue of which Jerusalem, with its mountains round it, of old shadowed forth the church, engirdled with the rock and rampart of Divine and covenanted love. “If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee; let my tongue cleave to the roof of my mouth: if I prefer not Jerusalem above my chief joy.”

The same ardour of love to the church of Christ glows in the inspired writings of the apostles. When they talk of it, their language warms and swells into the animation of a hymn. It is “the church of God,”—“the church of God, which he purchased with his own blood,” Acts xx. 28; the body of Christ, Col. i. 24; the body of which Christ is

the head, Col. i. 18; the body to which Christ is head over all things, Eph. i. 22; the church which Christ loved, and for which he gave himself, Eph. v. 25, that he might present to himself a *glorious* church, ver. 27; the church by which "unto the principalities and powers in heavenly places, might be known the manifold wisdom of God," Eph. iii. 10; the church unto which none offence must be given, 1 Cor. x. 32, and which the Lord himself "cherisheth and nourisheth," Eph. v. 29, and which elsewhere, in the symbols of prophecy, is the Bride, the Lamb's wife. It would serve no purpose in our present train of thought, to enter on the discussion of the meaning to be attached to the word *church*, to discriminate between the sense in which it is visible and the sense in which it is invisible; to inquire whether between the church, as the whole body of the faithful, and the church as a society of believers in one locality, there exists an intermediate use of the term by which it is applied to several congregations under a common government. All we assume for the present discussion is, that some object, known by the appellation of the Church of God, exists in the economy of his grace; that it stands manifest and conspicuous in outward form and regular organization amongst us; that in adaptation to the social instincts of our nature, and for the accomplishment of high ends in Providence, it is something more and better than a simple assemblage of believers, who, when they part, are under no tie or bond that connects them in ecclesiastical fellowship—that the apostles felt bound to love this church, because Christ loved it, and to love it *as* Christ loved it; and in saying this, we can give no higher view of the duty we owe to it. It is a pregnant inference from all these considerations,—the drift of what we would now expound and enforce, that we too must love the church of God, and that we must love our own denomination, so far, and only so far, as it approximates to the ideal of faith. There was but one church in the days of the apostles, and we have seen how they loved it—how they spoke of it—how they wrote regarding it. According to the measure of their affection, we must love our own denomination, so far as it resembles the church of which we find the pattern in Scripture—loving it not as *our own* church, in a spirit of narrow sectarianism, but as the church of Christ, and in the spirit of Christ himself. Our present theme, you may therefore gather, is the value and abuse of denominational attachment.

The principle now unfolded—that the religious body with which we are connected, is to us immediately, though not exclusively, in the place of that visible fellowship in which apostles laboured, and for which they were not unwilling to die—is the best preservative, on the one hand, from the evils of sectarian partisanship; and, on the other, from an evil not less mischievous—inadequate views of the importance of the church as the expedient of Divine wisdom, and the institute of Divine authority; and by consequence, coldness of love, and lack of zeal for the cause of Christ as embodied in his church. Nor need we, in present circumstances, exclude from the range of our illustrations, facts with which you, Fathers and Brethren, may be expected to be familiar. It is, indeed, a truth sustained by copious illustrations, that enlightened zeal for the welfare of our own community is not incompatible with the purest liberality, with the highest grasp of thought, with the deepest mastery of the great principles of the faith. In the essential tendency of the feeling, it should not be so, for the church is the visible instru-

mentality by which we would shed around us the blessings of the Gospel, not merely as the way of converting the soul that lies in sin, but of bringing others to the same height of privilege—the same extent of conviction in which we rejoice. The man whose domestic affections are strongest, is the man whose love for the welfare of his race covers the widest scale. Affection, developed and trained to intensity amid household ties and family loves, will not abate the strength of its blessed impulse, when transferred to a sphere of action more enlarged. And in the early history of the Church, no fact is more certain, and no fact more instructive, than that the saints of God, most distinguished for their grasp of truth, the depth and variety of their attainments in the knowledge of its highest principles, have been conspicuous, too, for the rare vigilance of their jealousy for the honour and interests of the Church of Christ in its outward form and order. Augustine, whose Tracts in reply to Pelagius constitute a vindication of the doctrines of grace, yet unsurpassed amongst us, and whose “Confessions” are a treasury of Christian experience, which one cannot read without astonishment and tears, wrote also “the city of God,” tracing the system of grace, in its outward development, from age to age. Luther, whose voice woke Europe to a career of freedom and inquiry, the issues of which must run parallel with all futurity, while he expounded the doctrine of justification by the merits of Christ, not only with the vigour of high intellect, but with the warmth of living faith, was so filled with a conviction of the necessity, and with zeal for the honour of the church, that the feeling even carried him to the sad excess of ascribing a mystic character to the outward elements of a covenant seal. Calvin, the contemporary of Luther, his comrade in the warfare of the Gospel, and so full of love to him, as to declare that though Luther should call him devil, he, in return, would call him nothing but an eminent servant of Christ; while he disputed keenly with the German Reformer as to the nature of the sacrament of the Lord’s Supper, shared with him fully in his sense of the importance due to the outward order of the church. Calvin wrote “the Institutes,”—a system of theology which, as yet, owns no superior, and no rival; and yet this wondrous mind, in which truth glassed itself with vivid transparency as in its own chosen mirror, elicited from Scripture the true principles of church order and polity, with a power and simplicity of evolution, as if, like Moses, he had beheld the pattern on the Mount. Nor should we exclude his only great antagonist in this very matter of ecclesiastical polity. Few treatises on justification, that cardinal doctrine of our faith, exceed, in merited celebrity, what Hooker has left us; and yet his Ecclesiastical Polity is perhaps the ablest pleading for his own church which that church, rich in gifted minds, has ever produced. We pass at once to Edwards—the prince of modern theologians—so concerned withal for the honour and purity of the church, that he would not yield to tamper with duty, though the entire forfeiture of his maintenance were the consequence of his intrepid zeal. And, finally, among the many saints whose names are on the roll of the martyrs, how large a proportion of them have suffered, not merely for abstract truth and doctrine, but directly for those rights and high immunities which are the spiritual boon and birth-right of the family of God! “If I forget thee, O Jerusalem, let my right hand forget her cunning.”

[For the Banner of the Covenant.]

PROTRACTED, REVIVAL MEETINGS, AND HUMAN INABILITY.

The declaration of the preacher-king—"The eye is not satisfied with seeing, nor the ear filled with hearing," still holds good. A few evenings ago I was passing along the streets of our city, which is now beginning to be somewhat renowned for protracted, revival meetings, as it is for commerce; and the accents of a distant speaker caught my ears, and instantly the desire for hearing was kindled, and with it the desire for seeing. These desires became so violent that they hurried me away in the direction of the speaker, and in a few minutes I was standing at the door of one of our large churches, but in this position I could not be satisfied; for, although the desire of hearing was fully gratified, yet the desire of seeing was so urgent that it constrained me to go into the church; "and, strange to tell," although both these desires were now fully gratified, I was very far from being happy, although in a church. The speaker was earnest, indeed, and manifested a great deal of zeal without knowledge. He was reminding the people of the vows which they made in the time of the pestilence, of the many determinations formed, that, if God would spare them till another time of revival, they would become Christians; but now, when the time of revival was almost ended, they were still unconverted. He then went on to tell them, "that God had done all for them which he could do in order that they might be converted, and that he could not convert them unless he would destroy their moral agency, unless he would take away the self-determining powers of their wills." I was shocked at hearing such blasphemy from a man calling himself a preacher of the gospel. It is true, that the calls to repent and turn to God and live, had been so many and loud, and the means of grace so abundant, that his hearers (if impenitent) were without excuse; but to make these providential calls to repentance and the means of grace an instrument whereby he might measure the power of Divine and Almighty grace, equals, if it does not surpass, the blasphemy of Hume, when he attempted to prove that the ultimate design of creation was the formation of a machine whereby man could measure the power of Almighty God, or that the only lesson to be learned from the mechanism of the universe is how to set a compass on his works.

I left the house in a short time, asking myself—When will men cease to pervert the gospel? When will they cease to "preach for doctrines the commandments of men?" As these revival meetings are exciting a great deal of attention in this city at present, the conversation frequently turns on the preaching; and on referring to the statements which I heard made in reference to moral agency and the will of man, I find that professors of religion in general are very ignorant of these great and important doctrines, and consider them to be too metaphysical for the plain Bible Christian. I believe that these doctrines have no metaphysical atmosphere around them in the Bible; they are surrounded with the very same divine light which surrounds the faithful saying and worthy of all acceptance: "For the Son of man is come to save that which was lost." Would men come to the Bible, free from all prepossessions, and with a child-like docility, anxious to hear what God the Lord says in his own Word, then the metaphy-

sical atmosphere which is thought to surround the doctrine of human inability and the will of man, would disappear.

The Bible teaches that utter and absolute inability is the condition of all unrenewed men, and that this inability does not lessen or destroy their accountableness. All men in a natural or unrenewed state are dead in sin. "And you hath he quickened who were dead in trespasses and sins." Eph. ii. 1. Has a dead man ability to perform any of the functions of life? Can he rise and walk, and mingle with the living? Can he take any part in the great and thrilling movements which are constantly agitating society? Can he behold any beauty in the fair creation of God? So, in like manner, the man who is spiritually dead can perform none of the functions of the children of God, who are raised from the grave of spiritual death in Jesus Christ; he cannot walk with God—mingle with his children; he can take no part in the great movements of the kingdom of the Redeemer; for he that gathereth not with him scattereth abroad, and he sees no beauty in holiness. Read again in 1 Cor. ii. 14: "But the natural man receiveth not the things of the Spirit: for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Is there no inability taught in this text? If he have the ability, why cannot he see the things of God? If he have the eyes to see with, why is it that he cannot see? Is it because that there is no reality in the things of God? Again, Rom. viii. 7: "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be;" John vi. 44: "No man can come to me, except the Father who hath sent me draw him: and I will raise him up at the last day." It is superfluous to refer to more texts of Scripture, for inability cannot be taught in a clearer or more definite manner than in those already quoted.

But look at its connexion with the other doctrines of the gospel: John iii. 3—"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." If total and absolute inability be not the condition of the whole human family, how is it that no man can see the kingdom of God excepting he be born again? How appropriate an emblem of the whole human family is Ezekiel's vision of the house of Israel! It is one vast valley of dry bones, without life or symptoms of life. In that condition men remain till the Spirit breathe upon them. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit."

It is clearly taught in Heb. xi. 6, that without faith it is impossible to please God. Can any man exercise faith without divine assistance? Certainly not: 1 Cor. xii. 3—"And that no man can say that Jesus is the Lord, but by the Holy Ghost;" and again in Matt. xvi. 17—"And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Since, then, without faith it is impossible to please God, and no man can exercise this faith without divine assistance, utter and absolute inability is the condition of every man. The argumentation which could overturn this proposition, could overturn any proposition in Euclid.

Clearly, however, as this doctrine is taught in the Word of God,

strange difficulties have been raised concerning it, and men in their blinded reasonings have drawn blasphemous inferences from the plain teachings of Scripture; many of the friends of truth, in attempting to bring the teachings of the Bible to the level of the proud feelings of the unrenewed man, have encumbered this doctrine with strange, difficult, metaphysical speculations: e. g., to what purpose is the distinction, natural and moral inability? What idea have the friends of truth attached to natural inability? Does the Bible teach us any thing concerning those who are not in possession of the requisite physical powers to render them accountable beings? When Adam came from the creating hand of God, was he not in possession of the requisite faculties and physical powers to render him an accountable being? Did the fall destroy any of them? Certainly not: it depraved them all, but destroyed none of them,—for it would require the same almighty power to annihilate them as at first gave them existence. I do not wish to enter into a lengthened examination of the impropriety of this uncalled-for metaphysical distinction, for the Bible says nothing concerning those who are not moral agents and accountable beings. Before proving that utter and absolute inability does not destroy accountability, I would notice one very formidable objection which is brought against this doctrine of human inability, viz., it destroys will, or, in other words, free agency. Those who object to the doctrine of utter and absolute human inability, say that if this be the condition of all men in their unrenewed state, then they are not free agents. I would like to know what such men understand by free agency, for I cannot conceive of greater freedom in the entire range of intellectual being than in the power of following one's own inclination. And where is the most depraved and sunken wretch who crawls along our streets, who is not following his own inclination? But that very power renders him an absolutely helpless creature; for his inclination is to hate God, and he cannot but hate him. It requires the same almighty power which gave him being, to shed abroad the love of God in his heart; the same Spirit, which moved on the chaos of matter, and brought order out of confusion, must move on the chaos of the unrenewed heart, ere the love of God can be there. It might as well be said that a great and mighty river, rolling on to the ocean, would change its course and roll back to its origin, as that the inclination would change itself; so that free agency in no way interferes with utter and absolute inability.

The life of the unrenewed man is an uninterrupted course of wickedness, altogether devoid of good, and it is most unphilosophic to talk of free agency having any thing to do in changing such a state of things; it is more than unphilosophic, it is high treason against the throne of God; for it represents the creature as being able to do what he claims as his own work. It is said in Eph. i. 19, that the very same power is put forth on behalf of the saints at Ephesus as that manifested in the resurrection of Jesus Christ—"And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places." Previous to the forthputting of this divine power, these saints were lying in the grave of spiritual death; they formed a portion of the great charnel-house of human nature, and where was

their will? Where is the will of a dead man? In 2 Cor. v. 17, it is said—"If any man be in Christ, he is a new creature." Who (with the exception of a few infidels) ever thought of a creature creating itself? Is it possible to set forth a greater philosophic absurdity than to say that the same thing is the maker and the made? Language cannot be made to express in a clearer, or more definite manner, the utter and absolute inability of the unrenewed man, than it is expressed in this text; for if any man be in Christ, he is a new creature. But if the unrenewed man be not a free agent, he is not an accountable being, he sustains no moral relation to God, and is reduced to the rank of irrational animate creation; therefore, I conclude that free agency and utter and absolute inability are not incompatible.

[To be concluded.]

OBSERVANCE OF THE SABBATH.

Report relative to the observance of the Sabbath, made to the House of Representatives of the Legislature of Pennsylvania, March, 1850, Mr. Meek, Chairman of the Committee.

The Committee to whom was referred the bill from the Senate, exempting the Seventh Day Baptists from the operation of the Sabbath laws of this Commonwealth, have instructed their Chairman to make the following report:

The memorialists ask that a law may be enacted to exempt them from the provisions of the first section of an act, entitled, "An Act for the prevention of vice and immorality," &c., passed 22d April, 1794, which section provides that "if any person shall do or perform any worldly employment or business whatsoever, on the Lord's day, commonly called Sunday, works of necessity and charity only excepted," &c., "every such person so offending, shall, for every such offence, forfeit and pay four dollars," &c.

In accordance with the prayer of your petitioners, the Senate has passed a bill, entitled, "A supplement to an act," &c., which provides that nothing contained in the first section of the act to which it is a supplement, so far as the same relates to the performance of worldly employment or business on the Lord's day, commonly called Sunday, shall be construed to extend to any person or persons who conscientiously observe the seventh day of the week as the Sabbath, and are guilty of no disturbance of the religious worship of others, &c.

This bill, thus brought before us, your Committee think, after the most mature reflection, should not receive the concurrence of the House.

The memorialists set forth, that they regard the seventh day of the week as the divinely appointed Sabbath, and cannot conscientiously regard as the Sabbath the first day of the week. They ask, or rather claim, exemption from the operation of the statute now in force, as a right secured to them by the great constitutional provision of this republic, securing to all its citizens liberty of conscience.

To this appeal no true republican can be insensible. We hold liberty of conscience to be one of our most valuable rights. Nor can we conceive of any thing more impolitic than for a government to array itself against the consciences of the governed. But it occurs to the Committee, that the plea of liberty of conscience may be urged for the enactment or repeal of laws inseparably connected with the public welfare. We ask, whether the very nature of government does not require that, in some contingencies, this liberty should be subject to restrictions?

Under the most liberal forms of government, it must be the condition of

some—often of a large minority—to submit to laws to which they are sincerely and strongly opposed, and which they could not conscientiously enact and support, if they were in power. But if no law can be enacted and enforced against which a minority may conscientiously protest, there can be no government. One class may object to one law, and another class to another law, until all great public interests are abandoned to utter insecurity.

We admit, that cases may happen in which the law objected to is not to be regarded as conflicting merely with the settled convictions of the objectors, as to what is most conducive to the welfare of the community, considered in a moral, or in a pecuniary point of view; but as directly contravening a clearly revealed law of God, and of placing them under the necessity of practically determining whether they will obey God, in violation of the laws of man, or those of man, in violation of the law of God. Hence the question arises, whether cases may not occur in which the interests of the whole community absolutely require legislation upon certain interests, in despite of the conscientious scruples of a part.

It may not be necessary to elaborate this point further than to say, that a very respectable and useful portion of the American community are so opposed to war, under any conditions, that they cannot, without a violation of their consciences, carry arms, or voluntarily bear any of the burdens of war. To either of these acts they prefer fines or imprisonment, or any penalty which government may impose. The law relieves them, with some other classes of citizens not entertaining the same scruples, from the necessity of carrying arms, but still requires them, against their consciences, to contribute that which has been, not inappropriately, denominated "*the sinews of war.*"

There are some in our own country, who believe that ours is not a Christian government, because it makes no public provision for the maintenance of religion. They hold that religion should be not only protected, but supported by the State; and because our government is delinquent in this respect, their consciences will not even allow them to vote at our elections, or in any way give implied sanction to our national Constitution. To such consciences, it must be admitted, our lawgivers can afford no relief. The case is one in which the parties must inevitably endure the inconvenience of having formed conscientious convictions which conflict with the conscience of the mass and the fundamental principles of our social organization.

The consciences of some American citizens have compelled them to go within the bounds of the slaveholding States, for the purpose of inducing and aiding the escape of slaves from their owners. But we think that the success of an application on their part for the exemption from the legal penalties incurred by conforming their conduct to their consciences in this respect, would be more than doubtful. The consciences of others require them to interfere with the execution of existing laws respecting the recovery of fugitive slaves. Any one acquainted with the history of this country, cannot be unapprized of the fact, that to conform entirely the laws of the land to the consciences of all its subjects at the present time, would require the dissolution of the union of these States.

Should the gold mines or placers of California attract to that country a party of Pagans from Asia, whose system of religion requires the offering of human beings in sacrifice, is it conceivable that an American legislator or jurist would so construe the declarations, that "all men have a natural and inalienable right to worship Almighty God according to the dictates of their consciences," and "that no human authority can, in any case whatever, control or interfere with the rights of conscience," as to make them extend their protection to the bloody rites of this horrid superstition?

The intention of these illustrations is not to attach odium to the memorialists, by placing them in comparison with heathens or those whom they may

deem fanatics, but merely to show that there may be instances in which the most liberal and equitable government must of necessity come into conflict with the religious convictions of some of its subjects.

Whether the learned jurists who constitute the highest judicial tribunal of the Commonwealth, and who are stigmatized in pamphlets circulated through the House by the memorialists, as "religious zealots," erred, when to the regret of the memorialists, they decided that the act of 1794 comes within the spirit and meaning of the foregoing constitutional provisions, will depend upon whether the rights and privileges of the community at large would or would not, by a contrary decision, be sacrificed for the benefit of a few.

Can the bill, devised by the memorialists and passed by the Senate, become a law with safety to the rights and interests of the public? Will not the injury done to the many be incalculably greater than the benefit resulting to the few?

The enforcement of the observance of the Sabbath, so far as abstinence from secular employments is concerned, by civil statute, is not the result of bigotry or superstition, but results from a profound conviction of its importance to the public welfare. The Sabbath is believed to be of immense value as an occasion of rest from bodily and mental toil, and as furnishing opportunity for religious reading—for private, and for social and public worship, and for the training of children. It is the only opportunity which many labouring men have of being with their families, and instructing, and otherwise influencing those for whose character and conduct the providence of God and the law of the land hold them responsible. It is the time set apart specially for the cultivation of the moral dispositions—the heart of the community, which is believed to be not less important than the cultivation of its intellect.

To secure these advantages, some one day must be agreed upon by the whole community. It is not meant that the selection of the day is left to human expediency, but as different opinions are entertained respecting the day divinely consecrated, this question must be settled for practical purposes. The multiplication of weekly Sabbaths, it is believed, would, to a great extent, if not wholly, defeat the design of the institution.

The memorialists claim that the seventh day of the week is the day indicated by divine authority. It is not necessary to discuss here the grounds of this belief. We presume that the arguments which they have presented to the Legislature upon the point in their tracts and pamphlets, are not designed to make converts, but merely to show that this peculiarity of the faith is not to be attributed to capriciousness, or obstinacy, or incorrigible ignorance, but can be recommended by at least plausible reasoning. It is sufficient for us that the first day of the week is generally believed to be the true Sabbath. It is the Sabbath of the United States of America. It is the Sabbath of Christendom.

The pursuance of secular business on the Lord's Day, is believed by the Committee to inflict great social injustice. Suppose it to be done by farmers or others of this persuasion, the effect may be that they will gain real or apparent advantages in the market, and others will be compelled, or will think themselves compelled, to pursue the same course in order to a successful competition. The injury will be greatly augmented, when the principal in business has many hands in his employ. They are denied the periodical rest to which they are entitled; or if for the convenience of business another day is substituted for the Lord's Day, it cannot supply the religious privileges called for by their moral and spiritual wants. To secure these privileges, as well as to preserve untainted their consciences, American citizens have been obliged, under circumstances of great hardship, to turn away from employments, for which they were specially fitted by their talents and education. It is believed that the Sabbath desecration, which is allowed by the laws of this State, re-

gulating her public works, compels thousands of her best men to relinquish their birth-right or the employment upon which they depend for subsistence. Hence the necessity of civil legislation respecting the Sabbath. It is necessary to protect the community, the labouring portion especially, in the possession and enjoyment of invaluable rights and privileges, civil and religious, which have descended to them from the Author of their being, and also from the founders of the Republic and of the Commonwealth.

The memorialists object that the laws of which they complain are unconstitutional, because of the nature of an ecclesiastical law, as it assumes to decide what is divine law, and to enforce it as such.

The Committee have no hesitancy in conceding or affirming that it is not the province of the Legislature to ascertain what are the laws of God, or to re-enact and enforce them by civil penalties when ascertained by others. Nor is this even chargeable upon those by whom the obnoxious Sabbath laws were ordained. The true ground of civil legislation is the agreement or disagreement of measures with the order and interest of society. That legislation proceeding upon this ground should result in a coincidence between divine and human laws, is neither strange nor alarming. It is inevitable. Nor can it be supposed that Christian lawgivers will be wholly uninfluenced by the consideration that the modes of action upon which they are required to deliberate, are enjoined or prohibited by the law of God. But it is one thing to make a pre-existent divine law the ground of civil legislation, and another thing to make the fact that God has ordained or prohibited an act, the source, or one of the sources, of our convictions in reference to its social tendencies. And if to prohibit acts which the divine law has prohibited, be necessarily to pass ecclesiastical laws, and consequently to violate the Constitution of the State and of the United States, then constitutions are violated by the laws prohibiting murder, theft and polygamy.

The memorialists do not appear to the Committee to be entirely consistent with themselves. They object to Sabbath laws as unconstitutional, because examples of legislating upon religious subjects, and because they determine "when a man shall work and when he shall rest," and yet they profess to approve of "a simple enactment prohibiting all unnecessary labour on Sunday, except in the case of those who keep the seventh day as the Sabbath;" so that they have no objections to ecclesiastical laws providing that their preferences are consulted by said laws.

The authors of our Sabbath laws are not chargeable with having determined that the first day of the week is the Sabbath, and thus settled by legislative authority a theological question. This point was settled anterior to any legislation upon the subject. They merely ordained that the people should be protected in the enjoyment of the privileges with which the Sabbath is fraught, assuming the theological question to be settled by the only competent authority—the religious convictions of the people.

The Committee would respectfully suggest that the recognition of some day as the Sabbath by the public authorities is of absolute necessity, as otherwise the public conscience might be broken down, and millions of American citizens virtually deprived of the rights of suffrage, by the appointment of public elections to be held in Sabbatic time. Nor can the public recognition of the first day of the week as the Sabbath be regarded as a sectarian measure, inasmuch as there are few articles of belief more Catholic among American Christians, and citizens generally, than that by which this day is consecrated.

The Committee sympathize with the memorialists in their difficulties, and would gladly concur in some feasible plan of relief, but they are not convinced of the expediency of the bill offered for their concurrence. It appears to involve the principle that Sabbath days may be multiplied in the eye of the law, and that each and all of them may be legally subject to such violence as

may frustrate their designs. It appears to us to be a virtual nullification of our Sabbath laws. We fear that in passing it through sympathy with the few, we should be doing injustice to the multitude. Besides, the law proposed to be superseded does no violation to the consciences of the memorialists. It does not require them to desecrate their Sabbath, but merely to pay some respect to the consciences and rights of the great body of the American citizens. Nor can we overlook the fact, that we are asked to protect them from the penal consequences of violating a law by making them exceptions to its obligations.

Your Committee, therefore, report the bill referred to them, with a negative recommendation.

The Committee offer the following resolution:

Resolved, That hereafter the whole amount of the several forfeitures in money accruing and becoming due, under the provisions of the act of 22d April, 1794, entitled "An Act for the prevention of vice and immorality, and of unlawful gaming, and to restrain disorderly sports and dissipation," shall be paid to the overseers of the poor of the city, borough or township, wherein the offence shall be committed, for the use of the poor thereof; and that so much of the twelfth section of said act as gives one moiety of said forfeitures to the person or persons prosecuting for the same, is hereby repealed: *Provided*, That all other provisions of the said act shall remain in full force and effect.

Practical Essays.

[From the Home and Foreign Record.]

OBSTACLES TO CHURCH-GOING.

Christians are "not to forget the assembling of themselves together." All church members, not prevented by some insurmountable providence, should make it a part of their religion to attend faithfully both the public and private meetings of the church to which they belong. As many are not found in their places at these assemblies of the saints, it is clear that there are some obstacles in the way of performing this important duty.

Amongst these obstacles is—

1. Indolence. Religious duties require effort in order to their performance. It is often much more congenial to indulge a love of ease than to make the effort to go regularly to all the public services and all the social meetings. You return from your business perhaps wearied, and it would be quite pleasant to spend the evening lounging over a newspaper, or in conversation; or the weather is unpropitious; hence your place with that of many others is left vacant, and the minister spends his time and labour among the empty benches.

2. Unconverted connexions and friends sometimes exert an unfavourable influence on church-going. However congenial those we love may be on other subjects, there is often a wide difference as to religious matters. An unconverted husband or wife may have no taste especially for social meetings, and will not go with you to attend them. They see no necessity in so many meetings; they prefer having your company at home; and instead of resisting their appeals to you to neglect your duty, and endeavouring to take them with you to the means of grace which might be blessed to their salvation, you are overcome, and tarry at home, and at last perhaps dwindle down to the wretched measure of but one visit a week to the house of God, and that on the morning of the Sabbath.

3. A sense of mortification and false delicacy on account of misfortunes, is also an obstacle to church-going. Wounded pride often accompanies worldly reverses. Those who have been the subjects of such changes, not wishing to expose themselves before the gaze of their former friends, seek retirement, and sometimes will not go even to the house of God. It is said

there are some sections of the Church, in which public sentiment has decided that it is not *genteel* nor respectful to the departed, for those who have lost friends to be seen in their places at church, for months perhaps after they have become mourners. Instead of having a greater relish for God's house, and seeking there, more earnestly than ever, that grace which alone can sanctify sorrow and sustain the soul under it, their places are vacant at the social meetings in the week, and in the sanctuary on the Sabbath. This hinderance to church-going is heathenish; it is wicked.

4. Others stay away from many of the meetings of their fellow Christians, because it has never entered into their account to make attendance on such meetings a part of their religious duties. They have no objection to others going; think it well enough to keep up such meetings, and that the elders and some of the more active members should sustain them; but as for them, they had thought, being at church once, or at most twice on the Sabbath, was as much as could reasonably be expected of most professors of religion, and they had never laid out their accounts for doing more. Hence, although there are social meetings, such professors are not found at them; they stay at home.

5. But the most common and the saddest obstacle among professing Christians to church-going, is the want of spiritual-mindedness. The piety of many is at a low ebb; they have but feeble hungerings and thirstings after righteousness; but few pantings after God; and hence really lack the heart for these hallowed scenes where God is wont to meet with his waiting people. Had you more of the spirit of fervent piety, would your place, then, be vacant at the prayer-meeting or in the house of God?

Reader, forget not, for these or any other reasons, the assembling with the saints at all the services of the church you belong to, as the manner of some is.

ONE WHO HAS SUFFERED.

THE GOOD OLD CUSTOM OF FAMILY READING.

In other, and in some respects perhaps better days, few Presbyterian families could have been found where some portion of the Sabbath was not devoted to instructive and devotional religious reading. In the afternoon or evening the family all assembled, and one of the parents or children read aloud a sermon or a chapter or two from some favourite book. Davies, Jay, Leigh Richmond, Burder, Matthew Henry, Flavel, Boston, and others have, in these secluded sanctuaries, preached to not a few auditors.

We know not how others may have been affected by these fire-side preachings, but, for ourselves, we confess to no stronger impressions from any source, than have been made by this unpretending agency. To our dying day, and long after the dying day, we expect to remember those Sabbath evenings and that little circle, some of whose members have since joined the church above. No sermon heard in the house of God at that period has left so distinct or strong an impression as the readings at our own fire-side from the lips of a beloved and honoured parent, or a dear sister or brother. The fervid strains of Samuel Davies, and the sweet and touching scenes painted by Leigh Richmond's pencil, are interwoven with our earliest religious impressions.

Often are we constrained to ask ourselves, why is there now so little of this delightful mode of family instruction? Do parents care less for the proper improvement of the Sabbath, and the right moral culture of their children now than in former years? Are they so much convinced of the superiority of public services, that the entire Sabbath must be thus occupied? or are they so dependent on excitement and so fond of novelty that they have no taste for quiet home services, and must roam here and there in pursuit of the more exciting public assemblies? We strongly suspect the latter cause has much to do with the evil. The entire Sabbath is so occupied with public

duties, that little or no time is left for those of a more private nature. For ourselves, we do not hesitate to express the opinion, that the Sabbath-school duties, with three services afterwards, occupy more of the Sabbath than is profitable or perhaps proper for most Christians. Certain we are, that if such employments leave little or no time for private personal and family religion, there is a great wrong involved. Reader, will you look at this important subject? It may have much to do with your own spiritual and eternal welfare, and with that of your children. Set apart some portion of every Lord's day, for gathering around you your family, and from the Bible and pious works, reading such instructions as will turn your house into a little sanctuary.

WORN-OUT MINISTERS.—DR. MAGRAW'S OLD HORSE.

When a boy, at the school of the late Rev. Dr. James Magraw, of West Nottingham, Maryland, among the first things that I noticed, was an old black horse, that had the liberty of the farm. He was always taken care of, and never did any work. We wondered to see this, and on inquiry, learned that he had been a faithful servant in his early life, and now being old, the Doctor would not allow him to be used, but required that he should be taken care of, as well as any of those that were in service.

It is a very common thing for men to try to work off an old horse when he begins to get stiff in the knees, or loses his vigour and sprightliness. While he is ready for active service, and cannot well be dispensed with, he can find stable and provender, and will even bring his hire; but when he requires care and rest, he becomes a weight and incumbrance, and managing men fall upon some plan to get rid of him. They will sell him at a low price. Rather than not secure the chance of disposing of him, they will even charitably give him away.

Since the subject of providing for *disabled and worn-out and infirm ministers* has been in agitation, I have thought of the old black horse. And when I read of so many congregations putting off their old ministers, and endeavouring to fill their places with vigorous, sprightly, and energetic young men, I cannot help thinking of the management of those who always try to have young horses.

A young horse, as a general thing, is in demand, but oft-times it requires a good deal of patience and training to be able to trust him, or to get service out of him. As a general thing, a prudent man would choose for present use a well-broke, faithful, true horse, that has been accustomed to labour. If not so sprightly, he is much more sure, and if not so vigorous, he is true, and faithful, and constant, and does his work patiently and well.

A young preacher may electrify his audience, and even carry them away with the freshness, and fervour, and vigour, of his address; but an old man, an experienced man, will be able to minister sound, solid, reasonable, profitable instruction, the good wholesome food which nourishes, and strengthens, and builds up Christians. There is confidence in what he imparts, the result of his long study and practical observation, which gives him an experience that is invaluable, and especially in cases of difficulty.

A physician, whose opportunities and abilities have given him the chance of learning the character of diseases, and the remedies applicable, instead of being lightly esteemed, or cast off from his age, is relied upon for his experience, and called upon for his judgment. Who would select a physician for his body because of his youth?

A strange anomaly in our day seems to have taken place in respect to men who are God's servants. It is almost enough to secure, without a hearing, the rejection of a man as a candidate for one of our churches, that he has passed *forty*. A few years since, we suggested to an old man, an elder in a congregation that had for some time been vacant, a minister who stood high

in the church, who was not more than forty-five, as a candidate. Said the old man, *he is too old*. The elder was over seventy, the preacher about forty-five. The elder, though a liquor merchant, considered himself qualified at seventy-five—but a faithful minister, too old at forty-five.

It really seems as if it would be an evil, after a while, for any of God's ministers to live long in the world, or to be long engaged in his service; as if knowledge and experience were not needed for the people. When we look at those men that have lived past middle life, or who have served God and the church till gray hairs are upon them, and find that their service is not needed—that there is not only an unwillingness to hear them, but that it is considered oppressive to be under any obligation to provide food or shelter for them, we involuntarily return to the Doctor's *old black horse*.

The fact is, this subject must claim more of the attention of our churches. We must cherish respect and love for those men who have laboured and borne with patience the heat and burden in God's service—and we must provide for their comfort in their old age—or God may give us up to the instructions of the young, and take the aged and experienced to himself.—*Presbyterian*. M. Y.

ROVING OF CHURCH-MEMBERS.

We have often been surprised, and sometimes pained, at the conduct of some members of the church with respect to attendance upon the public exercises of the particular congregation to which they belong. They seem to act upon the principle, that they are under no more obligation to attend upon them, than they are to attend upon the exercises of another congregation. Hence, although their own church may be open, and the pulpit occupied even by their own pastor, they hesitate not to leave it and go elsewhere, under the plausible excuse that they wish to hear some stranger of note preach, or to witness the doings of others on particular occasions. Now, all such conduct is in the highest degree wrong, and exerts an influence that is very prejudicial to the interests of vital piety. Every member of the Church is solemnly bound, and should make it a point, to attend upon the religious exercises of his own particular congregation whenever in his power, and on no occasion should he allow himself to be absent for the purpose of attending religious exercises elsewhere. A course of conduct, the opposite of that which this obligation requires, is highly improper on the following grounds:

1. It exerts a very bad influence upon the individual himself who indulges in it. It tends to unsettle his religious habits. It begets in him a fondness for novelty, which soon disqualifies him for relishing the religious exercises of one particular place and under the direction of the same individual for any length of time. If persevered in, he will eventually be found roaming from place to place, without being able to meet with any thing that will gratify his morbid taste. The state of mind incident upon such a course, cannot but be baneful in its influence upon personal piety, and must compel it to drag out a sickly existence, if it continue to exist at all.

2. It sets a bad and dangerous example. Other members of the congregation are liable to catch the infection from them, and to form the same unsettled habits, and experience the same injurious consequences. And should cases of this kind become numerous, it is easy to be seen that they must prove ruinous to the congregation also in which they occur. The baneful influence of such an example does not, however, confine itself to the members of the church. It reaches even to those who are without the fold of Christ. Influenced by the example of unstable professors of religion, they form irregular habits with regard to attending upon the services of the church; and if they attend upon them at all, they are ever wandering from place to place in search

of something new. The state of mind which is thus superinduced cannot but throw great obstacles in the way of their conversion and salvation.

3. It is highly disrespectful to the pastor of the particular congregation to which they belong, and greatly interferes with his usefulness. It is an implied reflection upon his ministerial efforts, and a direct undervaluation of his services. Those who are guilty of it, virtually say by their conduct, that they prize the pulpit labours of others higher than those of their pastor. When it is observed also by the latter, and observe it he must, it cannot fail to wound his feelings, and greatly discourage him in his work. Those, moreover, who have called him to labour particularly for their spiritual interests, by such conduct, in a great measure, defeat the very object of his ministry, so far as they themselves are concerned. By thus withdrawing themselves from his ministrations, they render it difficult for him to reach their particular cases, inasmuch as, at the very time he may have prepared something with a special reference to their spiritual necessities, they may not be in their places, but professedly seeking spiritual nourishment elsewhere. And should these instances of roving multiply, the pastor's labours must necessarily become, in a great measure, devoid of system or point.

The position assumed in the above remarks cannot be attributed to sectarianism, as it applies and is intended to refer equally to members of all religious denominations without distinction. The evil is the same as to its nature, whatever be the denomination amongst whose members it exists.—*German Reformed Messenger*.

SIR MATTHEW HALE'S RULES.

Morning. 1. To lift up my heart to God in thankfulness for renewing my life. 2. To renew my covenant with God in Christ—by renewed acts of faith, receiving Christ, and rejoicing in the height of that relation. Resolution of being one of his people, doing him allegiance. 3. Adoration and prayer. 4. Setting a watch over my own infirmities and passions, over the snares laid in our way.

Day Employment. 1. There must be an employment. Two kinds: first our ordinary calling, to serve God in it. It is a service to Christ, though never so mean. Col. i. 3. Here, faithfulness, diligence, cheerfulness. Not to overlay myself with more business than I can bear. 2. Our spiritual employments. Mingle somewhat of God's immediate service in this day.

Refreshments. 1. Meat and drink, moderation, seasoned somewhat of God. 2. Recreation—first, not our business; second, suitable. No games, if given to covetousness or passion.

If alone. 1. Beware of wandering, vain, lustful thoughts; fly from thyself, rather than entertain these. 2. Let thy solitary thoughts be profitable; view the evidences of thy salvation, the state of thy soul, the coming of Christ, thy own mortality; it will make thee humble and watchful.

Company. Do good to them. Use God's name reverently. Beware of leaving an ill impression or ill example. Receive good from them, if more knowing.

Evening. Cast up the accounts of the day—if aught amiss, beg pardon. Gather resolution of more vigilance. If well, bless the mercy and grace of God that hath supported thee."

LEISURE HOURS.—It was a beautiful observation of the late William Hazlitt, that "there is room enough in human life to crowd almost every art and science in it. If we pass 'no day without a line'—visit no place without the company of a book—we may with ease fill libraries or empty them of their contents. The more we do, the more we can do; the more busy we are, the more leisure we have."

CONDENSED TRUTH.—Mr. John B. Gough recently made this forcible declaration, that “Every moderate drinker *could* abandon the intoxicating cup, if he *would*—every inebriate *would*, if he *could*!”

Poetry.

MUSIC FOR MOURNERS.

MESSRS. EDITORS.—A bereaved family circle, on the morning of the funeral day, were kindly favoured, by a friend, with a copy of the delightful hymn:

“To his own funeral came
One glowing from the skies,” &c.

It so met their feelings on that day of grief, and so aided their thoughts of the dear departed Christian afterwards, that they requested Mr. Thomas Hastings, of your city, to set to it appropriate music. His answer was given in the sacred quartette, “A Saint at his own Funeral.” In the belief that it will be welcomed in many a circle of mourners, as a valuable addition to the stock of sacred songs for the piano-forte, it has been published by Mr. Oliver Ditson, 115 Washington street, Boston; and, it is hoped, will find its way to the music stores of New York, and into the families of the afflicted there and elsewhere.

The conception of the author of the hymn, on the blessedness of the Christian released from the sorrows and sins of this life, and happy in the bliss and holiness of heaven, is a beautiful one. Mr. Hastings has fully equalled it, in his conception of the music he has composed for the poetry.

The bereaved of Christian friends are every where, and they need every consolatory appliance which can be afforded, from sources both divine and human. Music, in union with sacred poetry, can most sweetly come over the soul of the mourner, while he stands by the coffin or the grave-side, or weeps in the desolate home. This will be felt by all who can appreciate the merits of the piece above mentioned.

The following are the words of the hymn:

To his own funeral came
One glowing from the skies,
And heard them call his name,
And saw their streaming eyes;
Their life to weep away,
Their hanging o’er his clay,
Fills him with sad surprise.

They kiss the pallid brow,
Where grace once sat enthroned;
Their heads like willows bow
O’er clay his spirit owned;
That body wrought him wo,
And made his grief o’erflow;
Why should it be bemoaned?

He would have hushed their sighs,
And dried up every tear;
But Heaven the wish denies,
They bear away the bier;
The melancholy band
Beside the grave now stand,
Lamenting one so dear.

O! how his spirit burned,
To see them mourn the dross
So gladly he had spurned—
Eternal gain that loss.
That clay his soul had stained,
Sin e’er in it had reigned
Had he not found the Cross.

He speeds his way above,
And they return to weep:
He shouts redeeming love,
They mourn in silence deep.
O! could they hear him praise
Amid heaven’s circling blaze,
Their hearts with joy would leap.

But so it is, below,
Where faith with feeble sight,
Discerns through storms of wo,
Immortal glories bright.
So dim the scenes appear,
We still would linger here—
Avoiding heaven’s delight.

New York Observer.

Miscellaneous.

ADDRESS ACCOMPANYING THE PRESENTATION OF A GOLD WATCH AND CHAIN, TO THE REV. THEODORUS W. J. WYLIE, JUNIOR PASTOR OF THE FIRST REFORMED PRESBYTERIAN CHURCH IN PHILADELPHIA, BY THE YOUNG MEN OF HIS CONGREGATION, JANUARY 1ST, 1850.

Beloved Pastor,—On this day of general happiness, the common birth-day of our race, "the nativity," as it has been called, "of our common Adam," when childhood and youth, maturity and age, have assembled in the sanctuary to enjoy a few hours of pleasant intercourse, and, in a manner becoming Christians, welcome the New-born Year, the young men of the congregation desire through me to address a few words to you, their young Pastor. Favour me, therefore, with your attention while presenting to your notice a few topics of common interest, selected as the grounds on which we offer you our sincere congratulations.

We congratulate you, this New-Year's Day, on the spared life, and prolonged bodily and mental vigour of your venerable Father, our Senior Pastor. Believing that you value no earthly blessing more highly than this, and participating with you in love and veneration of him, we present this as the first ground of congratulation. The death, during the past year, of an aged minister of our church, long the intimate friend of your father, while it forcibly admonishes all of us that we cannot reasonably expect him to be continued many years more among us, excites in our bosoms lively emotions of gratitude for the divine goodness in still prolonging his valuable life. Bearing upon his venerable head the snows of nearly fourscore winters, the oldest minister, and the oldest man among the ministers of our church, he appears in our midst almost the sole survivor of the men of a by-gone generation. The narrative of his life is, in a great measure, the history of our church in the United States. During the half century of his ministry, and the more than forty years of his Theological Professorship, his influence upon our church has been more distinct and powerful than that of any other of her ministers, of whom there are, we believe, but two or three that have not mediately or immediately been indebted to him for their Theological education.

In the convulsion which some twenty years ago agitated and ultimately divided our church into two separate bodies, we are not detracting from the merit of those who so ably coöperated with him, and sustained him, when we say that his was the master-mind which rent and scattered to the winds the bands that had for so many years cramped her energies and restricted her usefulness, delivering her, we trust, for ever, from the fanaticism which would impose upon American, the peculiarities of Trans-atlantic Christianity, and which would brand the admirable Constitution of the United States, the best with all its imperfections and faults ever devised by human sagacity, with the stigma worthily attached to the Government of Great Britain.

If our church can now in any degree fraternize with other Evangelical denominations: if her ministers and members can now participate with their fellow-Christian in those efforts of common Christianity, which are sending the Tract, the Bible, the Colporteur, and the Evangelist, to the destitute at home, and the Missionary to the benighted in Heathen land: if our ministers can now appear on the public platform, and join

with others in advocating any of the great reforms which constitute the glory of our age: if, as a Testimony-bearing church, we now testify more loudly and frequently against sin in its obvious, palpable developments, than against the abstractions of error; more against great ecclesiastical and political evils, than against mere imperfections in the constitutions of churches and States; more against gross heresies, utterly subversive of the Christian faith, than against minor errors entertained by other Christian denominations: if we have Sabbath-schools at home, and Missionaries abroad, we must attribute these improvements, under Providence, to him who has so zealously and successfully laboured, while sternly maintaining the testimony, to liberalize the opinions and practices of the Reformed Presbyterian body.

The little Society, once easily accommodated in a small chamber, has, under his pastoral care, become this great congregation of six hundred communicants, while the four congregations in our ecclesiastical connexion, which in this city refer their origin to us as the parent stock, must number at least four hundred adult members. Such an increase must be regarded as an evidence that the Divine Blessing has attended his labours, especially when we take into view the uncompromising sternness of our Standards, and the peculiarity of some of our tenets and usages.

Distinguished among the scholars of the land, his wide-spread name has given an honourable reputation to our denomination in quarters where otherwise its very existence might have been unknown.

Occupying the first rank as an instructor of youth, he has largely contributed to the diffusion of useful knowledge, and polite literature. Of the numbers upon whom his bounty has conferred the advantages and enjoyments resulting from a liberal education, none has more abundant reasons for regarding him with love and reverence than he who now addresses you.

As a Christian Philanthropist, his whole life beautifully adorned with deeds of genuine benevolence, has recommended Christianity to all within the circle of his influence.

An honour to the land of his birth, and an ornament to that of his adoption, when you look around, this day, and see how many are ready to arise and call him blessed, well may your heart swell with exultation and gratitude that Heaven gave and has spared you such a father.

Yet many a day may a beneficent Providence spare him to you, to us, to the church, and to society! Yet many a day may his venerable form be seen moving along these aisles, and ascending these stairs! Yet many a day may his hoary head appear in yonder sacred desk, that, as a herald of the cross, he may proclaim to sinners salvation through Jesus Christ! And, when it is the will of God that, full of years and honours, he shall pass from his labours on earth to his rest in heaven may he,

"Sustained and soothed

By an unfaltering trust, approach his grave,
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams."

As a minister in the Reformed Presbyterian Church, we congratulate you on its flourishing condition and bright prospects. It is an undeniable and lamentable fact that hitherto our church in this country has failed to discharge her full mission; and that while her pulpits have, we believe, in no instance been desecrated by the promulgation of false

doctrines, or the advocacy of immoral practices, she has stood, not perhaps, so much from pride as from poverty, aloof from kindred communities, and, choosing to act alone, has been less efficient than she would have been, if, combining with others her efforts in the good cause, she had contributed to swell the broad stream of Christian influence, destined to bear on its bosom the blessings of True Religion to the remotest nations of the earth. To the ultimate triumph of Christianity over vice, infidelity, and Paganism, it is by no means necessary that sects should cease to exist, and that Christians of every name should be amalgamated into one heterogeneous, discordant mass; but it is necessary that the efforts of all the true friends of the Redeemer should be so concentrated as to bear with undivided and resistless strength against the common enemy. Our church has for some time taken this comprehensive view of her duty, and, while, like a provident and faithful householder, she has endeavoured to supply her own family with provision, and maintain her authority and discipline at home, she has also contributed liberally of her resources, for the public good. Uniting in common effort with the Christian world, she has been increasing her respectability, by bringing into public view the worth of her ministers, and the excellence of her principles; and while increasing her respectability, she has been greatly augmenting her strength. For years she seemed neither to advance nor to recede. Of late she has become progressive. As yet, only in her infancy, she is growing rapidly. May not her children cherish the fond hope that, ere long, in numbers, strength, and expansive usefulness, she will rival her sisters in the great Christian community! May they not with confidence look forward to the period, when, having reached her maturity, she shall be joined in the noble stand against Slavery, which she assumed from the first, and still maintains, by Christians of every name! When Slavery, unprotected by the skirts of the Christian mantle, discountenanced, condemned, and rebuked, by the whole Christian world, shall either cease to exist, or exist under the Ban of the Universal Church!

May He who came "to proclaim liberty to the captives," hasten the emancipation of the slave, the universal diffusion of the light of truth, and the peaceful glories of his reign!

As assistant professor in the Theological Seminary of the Reformed Presbyterian church, we congratulate you on your highly honourable position. The church has not despised your youth, but has manifested, by this appointment, her just appreciation of hereditary worth and talent. In the number of students waiting upon your instructions, you have evidence that the appointment has received general approbation, and in their piety and talents you find incentives and encouragement to labour strenuously to acquire and communicate the highest knowledge.

Your station is one of commanding influence. If the pastor of a congregation has, in that capacity, an opportunity to sway the minds of hundreds, the professor in a Theological Seminary has an avenue opened for him by which he can have access to the minds and hearts, and, as far as human agency extends, decide the destinies of thousands. "Show me," says an eminent living writer, "what one or two great men, in the solitude of their chambers, are thinking, in this age, and I will show you what will be the theme of the orator, the vision of the poet, the staple of the hustings, the declamation of the press, and the guide of the statesman, in the next." If this is true of the solitary student, it ap-

plies with tenfold propriety to him, who, instead of scattering the results of his profound meditation, like the Sibyl's leaves to be borne by the winds wherever they list, sends them forth on winged words into the ears of others, who, like himself, are ardent votaries of truth, and seeking for it as for hidden treasures. And if such in general is the influence of the student, who seeks as zealously to impart as he labours to acquire knowledge, and strives to keep the light in his own mind bright and pure, that it may shine into the minds of others, how immense, how inestimably great must be the influence of the student of the mysteries of God, who, imbued with learning and endowed with genius, both sanctified because devoted to the cause of Christ, comes forth from the inner chambers of solitary meditation and prayer, his mind irradiated like the face of Moses when he descended from the mount of God, that he may pour forth "thoughts that breathe," in "words that burn," into the attentive ears of those who are preparing to proclaim to the world the great truths of the gospel!

If the gospel of the Son of God is indeed the greatest and best of all Heaven's gifts: if the mission of the Saviour is indeed to result in "glory to God in the highest," and to produce on "earth, peace, good will toward men:" if Christianity is destined to convert this barren waste into the garden of the Lord, to banish vice, immorality, war, injustice, and oppression from the earth, and make the vault of Heaven ring through eternal ages with the exulting shouts of redeemed sinners: then is, in very truth, the minister of the gospel the appointed medium for the communication to our ruined race of Heaven's choicest blessings; and then is, in very truth, the position which you occupy, as a teacher of students of theology, as exalted and honourable as it is awfully responsible.

May your labours be approved and blessed by the Great Teacher! May the school of the prophets under your care be eminently distinguished for learning, genius, and piety! And when the students, having completed their course in the seminary, shall be authorized to preach in the public congregation, may they go forth into the world the living exponents of genuine Christianity, illustrating its power and adorning its doctrines by their lives, while they most effectually reward and honour their instructors by being the benefactors of their kind, and shining as the lights of the church and the world!

As the colleague of your father in the pastoral charge of this congregation, we congratulate you on its prosperity. The great accessions to its numbers during the six years that you have sustained this relation, must, in a great measure, be attributed, under Providence, to your indefatigable exertions. Of late, at every communion season, multitudes have been added to our list of communicants, sufficient of themselves to form respectable congregations. You have reason to rejoice that your labours have been so blessed, and that the "pleasure of the Lord" has so prospered in your hand. If coming years witness a corresponding increase, the dimensions of our house of prayer will soon be too small to contain the crowds of worshippers, and the Sabbath-day too short for our sacramental services.

The prosperity of the Sabbath school, for the welfare of which you have ever manifested such deep solicitude, must fill your heart with joy and gratitude to God. The unwearied exertions of its superintendent and his coadjutors, have been crowned with rich and abundant success;

while so remarkably has it experienced the Divine goodness that, during the past year, not a single instance of mortality has occurred among its teachers or pupils. The present number and character of its pupils, the number, competency, and diligence of its instructors, may inspire you with confidence in the permanence of its utility and prosperity, and with hope that it will continue to send forth an influence that will tell for good upon the church, and the world, in time, and through eternity.

The financial condition of the congregation is favourable beyond all precedent. But to this matter we can only make this passing allusion, for it would be ungenerous towards the board of trustees to deprive them of the pleasure of announcing for themselves, at the proper time, the results of their own efficiency, and of the liberality of the congregation.

In a word, the congregation is harmonious, united, and happy, apparently animated with the right spirit, and in many respects a model of activity and energy.

Disease and death have not been, during the past year, unusually prevalent among its members. The pestilence passed gently over them. The elders of Israel, though some of them far advanced in years, have all been preserved in life and health.

The missionaries who have gone from our midst to preach Christ among the far distant heathen, have enjoyed a considerable degree of health, and the mission itself, which owes so much to your zealous advocacy, is effecting the desired results.

These, Sir, are the grounds on which we this day offer you our sincere congratulations. These are the blessings for which we would this day express our gratitude to the Giver of all good.

It only remains that, in behalf of the young men of the congregation, I should put in your hands this testimonial of their affectionate regard, which we trust you will value, not according to its intrinsic worth, but according to the sincere affection which it is intended to manifest; and that, as their representative, I should wish to you, and yours, and all present, a happy New Year!

(From the New York Presbyterian.)

THE OPENING OF THE INQUISITION OF ROME.

BY A LATE ROMAN PRIEST.

"Ibi fletus, luctus et dolor inhabitat."

I was an eye-witness of the opening of the Inquisition of Rome in May last, and ask the attention of all Americans to what I have to say. O people! in this country, which you inhabit, there are Roman Catholic churches. Listen to me with attention, lend me the feelings of your hearts. I shall endeavour to destroy, as far as in me lies, any false impression which you may entertain respecting them, that you may be no more deceived by the false preachers of the Holy Gospel of Christ, by the hypocrite and Anti-Christian Roman Church. I have something to reveal to the civilized people of North America, and particularly to the worthy republican citizens of New York, in this happy place, where I enjoy the liberty which I hold most dear. You may derive profit from what I have to communicate.

In the year 1849, while I was in Rome, at the time when the Republic was in existence, the representatives of the people, partly in order to enlighten the minds of that nation, long debased by oppression, determined to set at liberty the persons languishing in dungeons, the unhappy victims suffering every kind of cruelty in that mansion of death. False accusations, unjust

suspicious, or the cruel caprice of him who claims the title of the Vicar of Christ, had condemned many an unfortunate brother to end his life in that abode of sorrow.

In the month of May, 1849, the great edifice of the so-called *Holy Office, and Tribunal of the Sacred Inquisition*, was opened, at the command of the Constituent Assembly and the Triumvirate which then governed Rome. An immense concourse assembled, and a great crowd entered. A great multitude of people passed through and examined it. I was among them. Let the reader accompany me, in imagination, while I guide him through that vast building.

We approach the magnificent portal. Here is a splendid staircase, which, in contempt of humanity, stands to claim our admiration. Having mounted these steps, we enter the grand hall of the *Tribunal* of the Holy Office. You may be struck with the architectural elegance of its execution. Of the three doors, two, on the right and the left, lead to the apartments over the Tribunal, the cells for prisoners. There are other staircases near the same doors, which lead to the cortili, or little courts.

Let us first enter this middle door. What a spacious and immense hall! Observe how nobly it is adorned. Cast your eyes at the pavement, and remark the fineness of the carpet, on which have proudly walked the cruel lords of this mansion, the priests and Cardinals, whom we must hereafter for ever name the executioners, the murderers of poor humanity. In this superb hall are two doors, in the opposite walls; and over that on our right hand is written:

"Chi entra senza permesso è scomunicato."

[Whoever enters without permission is excommunicated.]

By the door which opens on the left, you enter a large chamber, at the extremity of which is the *Tribune*, where the Cardinals seated themselves in judgment over their poor fellow-men. The footstools are all carved and gilded; and the thrones are covered with rich and ornamented scarlet drapery. In front of these superb seats is the bar of judgment, formed with a bench, on which sat the accused. These were guarded by keepers, who, after the sentence, are to lead them to their fate. In this hall of justice, we observe four doors in the opposite walls. In the middle of the floor under each, with a refinement in the art of cruelty, are placed boards, so balanced on pivots, that whoever steps upon one of them, instantly drops into a deep pit, which seems to descend into the bowels of the earth!

What thoughts does the sight bring up to the imagination! We see the poor, accused, innocent prisoners, first trembling and weeping before the Tribunal, then hear the sentence pronounced of many years of imprisonment; then one is led across the hall, ignorant of the unseen danger. A man, a woman, or perhaps a young girl, approaches one of these doors; treads without suspicion upon the small revolving plank. Instantly it turns—the victim falls into a deep chasm, apparently bottomless, and I believe near a hundred feet deep! He is dashed upon the floor of a subterranean cell, scarcely five feet by eight in size, with bones broken, if not killed. There he lies, half dead, alone, in darkness. Not a ray of light, not a pillow, a covering, or even a wisp of straw is to be found, to lean upon, or to guard from the dampness and cold.

After the first terrible act of this tragedy had been performed, not till the following day, was any thing like compassion shown to the sufferer. A basket was then let down by a cord containing a light, and a little bread and water. If, after a little time, the prisoner took any portion of the food or drink, it served as a sign that he was not dead. Then, three days afterwards, the experiment was repeated; but this was the last time, whether he was dead or alive.

Let us proceed in our examination of the building. The two doors, which, as I said before, lead beyond the Tribunal, bring us to numerous chambers,

used as prisons. There were confined persons accused of not attending mass, of not confessing within a certain time, of murmuring against the court of Rome, &c. We ascend from it, by the staircases near the same two doors, into the cortili, or little court-yards, the walls of which are injured, and apparently smoked. They are dingy with words written with charcoal; and every sentence we can read has something to fill the heart with pity or horror. Here is one of the court-yards surrounded by cells for prisoners, placed in three ranges, one above another. They are made very strong, with grated windows. They are not protected from the cold by glass, but open to the air; and the doors are so made as to admit the wind. The floors are made of bare earth. The walls are black, and laid without plaster. A sack of straw and a ragged coverlet are the only bed; and even during the coldest weather no fire is allowed. The food, for six days of the week, is boiled beans, without oil or butter, with a little bread and water. On Sundays they had four ounces of flour pasta, for soup, and three ounces of meat.

We pass that court by a door, and enter a giardinetto, or little garden, with three sides and three terraces, and surrounded with cells much worse than the former. And here we find two chambers, quite remarkable, and well fitted to excite attention, as they contain a new kind of torture. In one we may enter, and find only an oven. What can have been its use, in a place where they made no bread? It was heated for the purpose of forcing the wretched prisoners to confess, even when they had nothing that they could confess. If they communicated nothing, they were burnt to death. The second chamber contains a second oven, like the first.

In this little garden are two gates, by which is the descent to the subterranean apartments; and through these lies the way to the pits under the trap-doors, opening at the entrances of the hall of justice. Here we find a large cavern. Let us pass down to see the catacombs, and see the dear bones of our poor brethren, who have fallen martyrs under the empire of tyrants. You will shrink back and turn pale. The air is damp, chilly, oppressive and deadly; and the feelings are excited by the thoughts which fill the mind.

There we found a cave, a catacomb; and now a hole, at the bottom of which are bones and hair. It is a deep hole, extending above, up to the Hall of Justice. These are the remains of the bodies of our martyred brethren, who were left here to die. You will cover your eyes with your hands, and tell me you have seen enough. And indeed it is enough to tell to our other brethren, and to publish in distant nations. It will show what tyrants are capable of, and how they can oppress mankind.

Let us depart from this abominable place, and publish to all the world, that Roman priests are rapacious wolves, dressed in sheep's clothing. They are whited sepulchres, hypocrites. They pretend simplicity, but show themselves the oppressors and persecutors of the human race. Look at Italy, where the gospel should introduce civilization, peace and love. By their means it is filled with ignorance, error, slavery, tyranny, murder, war, poverty, superstition, idolatry and death.

O inhabitants of New York, and of the United States! in concluding this brief description which I have given of the Holy Office, or Tribunal of the Inquisition, I wish to put a question to you: Have you in your country places so terrible, punishments so severe and cruel, tortures so excruciating, or impiety so detestable, under the influence of your ministers, such as we have had to endure under the priests of Rome?

I conclude by saying, Be careful and vigilant, and do not suffer yourselves to be deceived by the Pharisaic priests of the Romish Church. Do you observe, O citizens of New York, what they do in this very city? First, they fill the heads of their credulous believers with a thousand superstitions and idolatries, and make them live in ignorance. Next, like blood-suckers, they

fix themselves upon them, until they have drawn the last drop of their blood, and after all they pretend to send them to the infernal regions. Do we not see that they carry on a lucrative traffic in their churches? They sell *Agnus Dei* for two shillings; a baptism costs three or four dollars; a little water one or two dollars. The contributions made in the churches every Sabbath, amounting to ten, a hundred, or sometimes, perhaps, a hundred and fifty dollars, do not satisfy them. Confession must come in to finish all. They say that, in order to be saved, they must perform pious works, that is, give masses for their souls, the souls of their deceased friends, and also the souls in purgatory. I ask you, O Americans! whether this is theft or not? Whether they are robbers or not? They sell the blood of Christ in the market.

I have only to add, that, wherever Romish priests have set their foot, have been brought in terror, despotism, tyranny, aristocracy, and, little by little, superstition, idolatry, ignorance, misery, slavery, wars and murders. Love, then, the Gospel of Christ; be faithful followers of his doctrines.

And let us pray the Father of lights, the Giver of every good thing, the Comforter of every heart, our Lord Jesus, that all minds may be enlightened, and all hearts may be inflamed with the knowledge of our duties towards Christ; that grace may be given us to learn His holy gospel, and all the human race may know it, and may obey it in such a manner, that, by the help of God, we may come into the unity of the faith, *unus ovile*, that is, one only body in Christ Jesus.

May God bless us and comfort us. Amen.

GIOVANNI TOMASO BALDASARE.

New York, Feb. 1st, 1850.

An Italian Evangelical Christian.

CURE FOR STAMMERING.—At a recent meeting of the Boston Society of Natural History, says a Boston paper, Dr. Warren, of this city, stated a simple, easy, and effectual cure of stammering, which is known to be generally a mental and not a physical defect. It is, simply, at every syllable pronounced, to tap at the same time with the finger; by so doing, the most inveterate stammerer will be surprised to find that he can pronounce quite fluently, and, by long and constant practice, he will pronounce perfectly well. Dr. Warren said that this may be explained in two ways—either by a sympathetic and consentaneous action of the nerves of voluntary motion in the finger and in those of the tongue, which is the most probable,—we know, as Dr. Gould remarked, that a stammerer, who cannot speak a sentence in the usual way, can articulate perfectly well when he introduces a rhythmical movement, and sings it,—or it may be that the movement of the finger distracts the attention of the individual from his speech, and allows a free action of the nerves concerned in articulation.

SYRIA.—An outrage has recently been committed on Lebanon, near Tripoli, at Eden, where the American missionaries procured a house to retire to with their families, during the summer heats. Immediately on their arrival, the Maronite population rose in arms, and compelled them to return the following day. This is an unheard of occurrence, but the Maronites in this district are the most intolerant in Syria, and particularly hostile to the English, because, they allege, they always take part with the Druses against them, assigning as a reason that the Druses and the Protestants are the same, and the Druses are under the British rule in India.

The Moslems at Tripoli have recently maltreated the Greek Catholics, and endeavoured to compel them to convey their dead to the grave upon donkeys, by way of humiliation, instead of being carried on the shoulders of bearers, as is customary. The Bishop was obliged to take refuge in the French consulate. The matter was referred to Beyrout and also to the Porte, and the Sultan has taken active measures to prevent a recurrence of the outrage. Twenty-six of the chief Moslem rioters are now at a detachment of troops from that place, having surrounded Tripoli and commanded the citizens to deliver up the chief rioters within twenty-four hours, in default of which they threatened to fire upon the town. The ringleaders were accordingly surrendered.

Foreign Missions.

LETTER FROM REV. J. R. CAMPBELL.

Mission House, Saharanpur, January 5, 1850.

REV. AND DEAR BROTHER,—We rejoice to hear that you are strengthening your stakes, and lengthening your cords at home, and we cannot but think that the additions of ministerial strength, and the openings of usefulness that have been made to our church of late, have all been granted by her great King and Head, as an approval of what our people have done to send the gospel to the perishing heathen. “They that water others, shall be watered themselves.” “There is that giveth and yet increaseth.” When the Lord has need of some men for the foreign service, and any are reluctant to give them, on the ground that there is work at home, and that sending them will weaken the church, we feel disposed to say, “O, ye of little faith, wherefore should ye doubt” the ability and faithfulness of Him who makes the demand, to supply all the wants of His people, when they make an attempt to obey his *express command*? The foreign and domestic operations, if properly managed, can never clash, but must always co-operate with and support each other; for both are departments of the same great work, sanctioned by the same authority, and meeting with tokens of the Divine approbation.

I do not know that I could fill up this sheet to better purpose, than by telling you of some movements that are beginning to show themselves in this long benighted land, where principles, and habits, and customs have remained stereotyped for so many centuries, and all as the result of Christian instruction imparted by missionaries. When in the United States, I often told you that the scriptural and scientific education that had been, and was in the course of being imparted to so many of the Hindú people, was silently, but powerfully operating on minds that must soon be disenthralled from the shackles of a system that can never bear investigation—a system at variance with every principle of science and common sense, as well as the plainest facts of revealed truth. In some parts of India, a large and an increasing number of the rising generation are now fully convinced that Hinduism, in all its deformity, as exhibited in the shasters, cannot be defended. The light of science and religion, with which they have come in contact, has given them such a view of the glaring absurdities of Hinduism, and of its immoral and pernicious tendency in the community, that with them it is becoming a practical question: “Shall the religion of our fathers be for ever rejected as false and worthless, or shall it be reformed and modified to suit the increasing light and spirit of the times?” Many of the better educated young men—especially such of them as have obtained their instruction in government schools, where the Christian religion is excluded—to whom the grossness of idolatry is disgusting, but who are still far from the kingdom of heaven, and unwilling to take up the cross of Christ, or to suffer for righteousness’ sake, are disposed to adopt the latter course—that is, to attempt a reformation of idolatry! To attempt it, without any recognition of any other standard of truth than their own judgment, or sense of propriety in religious matters! Lamentable as it is, to see men thus groping their way out of the gross darkness of heathenism, and still unwilling to receive the true light of Divine revelation, yet it is, on the other hand, encouraging and gratifying to notice such evidences of a growing

dissatisfaction with the superstitions of their fathers, and of a desire after a purer system. The following, taken from a native paper, the production of a Hindú, of the class referred to above, will show you the progress that light is making in some minds, and afford you a specimen of the opinions entertained by many who have been cut loose from the trammels that still bind the masses:—

“The times demand a reformation of the Hindu religion, as indispensable to the welfare of this people. I cannot but deem it advisable, in view of the abounding ignorance and folly, that a number of those, truly interested in the prosperity of the country, should come together for the purpose of entering on this work of reformation. One obvious advantage they would enjoy; namely, the approbation of the government. Why should a handful of ignorant Brahmins and Pundits frighten us from this work? They have long held a great sway; and will be ready to exclude from caste any one that may oppose them. But what is caste? A great number of people combined together constitute a caste; while a man who stands by himself is out of caste. The Seiks were originally out of caste, until by their increase they became an independent caste. Those who embraced the Christian religion in its origin, were in a like manner stigmatized; but afterwards, their numbers increasing, it happened that instead of being out of caste, it was those who had stigmatized them that were so. Some time after this religion had obtained vogue, it declined very greatly; whereupon there arose a certain Pundit (Luther) who reformed it, though not without a great outcry on the part of many. But when there were people enough of the reformed faith, so that they could have marriages, &c., among themselves, then they cared but little for their benighted opposers. Revisions of the shasters are, at times, necessary. The religion which relates to God is alone unchangeable. Let not those who desire the good of their country trouble themselves much about the question, whether they will be immediately joined by the masses or not. If, after the promulgation of the reformed religion, two or three hundred adopt it, soon many will flock to them. Many perceive the necessity of reform; but suppose the thing impracticable. The principal features in the reformed religion are these:—1. All are to practise the sincere worship of God. 2. They must regard the interests of their neighbour as their own. 3. All rites, except those connected with the investiture of Brahmins, with marriages and burials, are to be done away. 4. In all religious ceremonies, the language of the people is to be used. 5. Let every one be free as regards the externals of religion, to act, to speak, to write as he will. 6. In matters of religion, and in the affairs of life, the authority of men and women must be equal. This would sanction the marriage of widows and adults. 7. Morality is to be esteemed over religious ceremonies. These latter are now held to be of the most account, but they must cease to be so. Women must not think they can make amends for their transgressions by circumambulating the pipal tree. 8. The use of unmeaning sentences to be abandoned. 9. No class to be treated with contempt; no pride of caste retained. Kindness must be shown to all alike. 10. The love of one's country is to be cherished, and her prosperity aimed at. 11. Let every one pursue the occupation that suits them. 12. Virtue and merit, and not birth, are to be the foundations of social distinctions. 13. The authority of the subjects must be above that of the rulers, and the welfare of the ryots (farmers) is to

be secured, even by violence, should that be necessary. 14. The commands of the sovereign are to be observed, as also the inspired decrees of God. 15. Knowledge and wisdom are to be sought after by all; and men are to be unceasingly engaged in consoling the afflicted, giving medicine to the sick, instruction to the ignorant, and money to the poor according to their ability. 16. Lastly, All are to make truth their standard; and all practices contrary to truth must be abandoned. The truth of science must be unremittingly pursued and published; and all are to be equally free to pursue these acquisitions.

"I have it much upon my heart to write a book concerning these particulars, with the laws of their application, and illustrative examples. From the Gíta,* I would take the statement that there is but one God, and that He alone is to be worshipped;—a statement frequently and plainly made. If the Puráns† are found irreconcilable with this, then let the Puráns go. We want only what is good. Let the Vedanta‡ pronounce concerning caste. The Risbis§ have written, after their own fancy, a great many works, none of which can be adopted as satisfactory; but there might be a book compiled from all, exhibiting a pure morality, and pointing out the course of conduct to be observed by those who embrace this reformed religion. This book they should regard as their shaster, and in all things conform to it. Certainly a work of this kind would have a stronger claim to regard, than the work of an individual Risbi, who had barely his own ability to rely upon, or than the works of all such. Let but one or two hundred persons renounce their various distinctions, and assume the name of *Reformed Hindús*, and soon great numbers, seeing the superiority of their religion, will join them. Here, when a girl is left a widow, instead of consorting with some dissolute person, she will come into this community and marry. Thousands will do it; and all, who in various ways find themselves thwarted and hampered by the existing religion, will embrace the reformed religion. When this shall have gained the ascendancy, then whatever needs to be done we can do. Unless this course be adopted, we shall not be able to escape from the evils springing out of the corrupt religion of these times. Gradually, as the course of things will admit, all should shake off the follies of the shasters. Let there be a commencement made. Many are waiting for it. The Brahmins hold the Mahárs (low caste) in contempt, and will not touch them. But these Brahmins are fools—they will not understand; therefore I suggest the course mentioned above."

The above is very interesting, as an evidence of the feelings that now extensively prevail in the minds of educated natives. They are on the point of cutting themselves loose from all the claims of caste and superstition that have bound them. Though not recognising the Scriptures of truth, it is easy to see that much of that truth has come in contact with their minds in some way. They still require some man to guide them to the knowledge of the truth, and above all, *the Spirit of truth*, to open their blind eyes, and turn them from darkness to light, and from the power of Satan unto God. Will not Christians care for their immortal souls, and pray for a blessing on our labours?

Affectionately your's in gospel bonds,

J. R. CAMPBELL.

* One of the Shasters.

† Another of the Hindu Shasters.

‡ The first of the Shasters, often denouncing caste. § Writers of the Shasters.

EXTRACT OF A LETTER FROM REV. J. R. CAMPBELL, DATED

Saharanpur, Feb. 6th, 1850.

When I closed my last letter, our faithful and devoted old catechist, John Coleman, was very weak, and his health apparently declining fast; but he was without pain or disease of any kind. On the 12th of January, his spirit, ripe for immortality, was released from its earthly tenement, and, I doubt not, is now mingling with the redeemed before the throne above. He was one of the most pious and consistent men I have seen in India. He spent more than forty years in the Indian army, was in the front of many hard battles, and had many hair-breadth escapes. He had risen to the rank of Drum-major, and obtained a pension when we became acquainted with him in 1838—then about fifty-five years old. In 1814, he was brought to a knowledge of the truth, and embraced Christianity. His conversion was very decided in its character, and his future conduct was very consistent, and such as adorned the profession which he made before the heathen. His happy countenance was an index to the peace and joy and hope which reigned within. At an early period in his Christian life, he felt a strong desire to be making known, as far as he had opportunity and ability, the preciousness of the Saviour he had found himself, and in this good work he spent the greater part of his leisure time for many years before he left the regiment to which he belonged. In this way, I found him engaged among the drummers in Kamal, when, in January, 1838, I went there to address the temperance society in the regiment. He was accustomed to hold meetings on the Sabbath and other days of the week, with those that were ignorant and out of the way, and it was surprising with what dignity and fluency, and with what accuracy and unction, he could expound the Scriptures, and apply them to the consciences of his hearers, both in the Uódu and Hindí languages. Trusting that it was his desire and intention to spend the rest of his days in this labour of love for the salvation of his countrymen, we gave him an invitation to join us at Saharanpur, and proposed to add a sum to his pension, to enable him to live sufficiently comfortable. He cordially accepted the offer, and came to us shortly afterwards; since that time, his labours at this station have been abundant, and highly useful and acceptable. Every native who knew him appeared to respect him, and this was strikingly manifested by the number that attended his funeral. In the English school—in the Orphan school, in former years, and daily in the bazaars of the city, he might be found in his place, labouring to bring the heathen to a knowledge of the truth as it is in Jesus. His labours were labours of *love*, and, hence, they were performed with cheerfulness. He was mighty in the Scriptures, and perfectly sound in sentiment. It was evident to all, that he spake what he knew and felt to be truth—what he had experienced of the grace of God in his own soul. He appeared to have no doubts of his interest in Christ, and no fears of death. When conversing with him on this subject a day or two before his death, he said, “No, no, my soul is safe; my Saviour is faithful and precious, and He has taken away the sting of death. All my anxiety is concerning my daughter,” (an only remaining child about fourteen years old;) “may she become a true Christian.” The closing scene was peace. He slept in Jesus. Thus lived and died a devoted Christian in an humble sphere of life;

but one whose labours in the cause of Christ among the heathen will not be unrewarded by the Saviour—one who will “shine with the brightness of the firmament, and as the stars, for ever and ever,” and one to whom we could point, when his eyes were closed in death, and say to all around, “Behold, an Israelite *indeed*, in whom there was no guile.” We shall miss him greatly at the station, as he was one of the most faithful of the few native assistants that the Lord has raised up to labour for the salvation of their countrymen. But we hope that others will come forward to the “help of the Lord against the mighty.”

Our new church is now three feet above ground, and will go on rapidly. Our friends in this country have already given us two thousand six hundred rupees towards the building, and we expect before a year that the receipts will amount to four thousand rupees. It is to be very substantial—all of hard bricks, and also very neat. We will give you a drawing of it for the magazine by and by.

Money has been collected long ago to build an Episcopal Church at this station; but as yet, no one has had sufficient zeal to move in the matter, and there the thing rests. They all say that we Americans are a go-ahead people, and can accomplish any thing. It surprises them to see how we are carrying forward this enterprise. The natives also seem to be fully convinced that the *Padri-sahibs* are not to be beaten off the field, but that we are determined to assert the claims of Christ, in opposition to the abominable idols that have so long been worshipped by them and their ancestors. We will soon have two fine churches to frown down upon the impure temples of the heathen, and the mosques of the false prophet.

The City Church is generally pretty well filled every Sabbath, and beneath its portico on week days, large numbers sit to hear the truths of the gospel. Though not favoured as yet to witness the heathen turning to the Lord, we rejoice in having such access to their minds by preaching, and the distribution of the Scriptures, able to make wise unto salvation. We are sowing in hope, and I doubt not but the harvest will be reaped, though patience be long exercised before it be obtained. O for an outpouring of the Spirit from on high, and the early and latter rain, to make the seed vegetate and come to perfection!

We are all in excellent health, and as happy as possible.

Yours affectionately, JAMES R. CAMPBELL.

EXTRACT OF A LETTER FROM REV. J. S. WOODSIDE, DATED

Saharanpur, February 5th, 1850.

Another year has commenced to unravel the mysteries of futurity since last I wrote you, and you will no doubt be desirous to know a little of what may have happened to us since the year commenced. Early on the morning of the 1st of January, the members of our little community assembled at a spot on the Mission Compound. It was a cold morning; don't startle when I speak of cold in India. The thermometer was a little above 40° Fahr.; yet so cold was it considered, that warm shawls were closely wrapped around the ladies, and thick American winter coats were buttoned closely upon the men. The little group gathered round in solemn silence to witness the laying the foundation brick of a Christian church. It was the act of an instant; yet to describe to you our appreciation of its importance would be difficult.

Here was the commencement of a place in which, we trust, for generations yet to come, the lamp of gospel truth will be kept burning, to illuminate the path of life to the benighted heathen and the bigoted follower of the false prophet. I believe God will hear the prayers offered up that morning, for I think they were offered in faith. There was no demonstration like what is sometimes customary at the present day in Great Britain and America, on such occasions, nor even like what the Jews manifested when the foundation of their Temple was laid by the hands of Zerubbabel; yet we trust we had the presence and blessing of the New Testament Zerubbabel, in whose name we have founded this house for his service, with confidence that *He* will bring forth the headstone thereof with shoutings, crying, *Grace, grace* unto it. Such was the commencement of our new church, which is now rising rapidly. It will be a building of a very substantial character, and hold a large congregation. The greater part of the funds necessary for its erection has been collected in this country from English gentlemen, and we hope its entire expense may be defrayed in this way. We wish to leave you all the available funds you have for the purpose of sending out more labourers into this harvest. Mr. Campbell is the architect; and you know his talent in this department is of no ordinary character. There is perhaps no man in India who can do more work with the same means than he can do.

I will now, if you please, conduct you to another scene on the evening of the same day. Fancy yourself at Saharanpur, approaching the Mission Compound from the direction of the city, about 7 P. M. The moon shines with a faint, glimmering light, through the eastern groves, and casts long shadows upon the opposite lawn. The mission houses are visible in the distance; a little farther, and the eye rests upon a lowly thatched roof issuing from behind the thick foliage,—it appears lighted up. An unusual concourse of people seems to direct its course thither. The sound of horses' feet, rapidly approaching, falls upon the ear. Carriages roll along with gaily dressed ladies and gentlemen, and draw up before this humble door. On entering the avenue, and approaching close to the place of concourse, a stirring scene presents itself. The house is brilliantly illuminated with wall shades and globe lamps, the latest American improvement, and finished by the master hand of Cornelius. The benches are crowded by a large assembly,—some in front showing the true Anglo-Saxon form—others of a darker race, but claiming a European descent—and others of swarthy hue, the sons of the soil, all assembled to grace the occasion.

In the front of the audience, and on an elevation, are placed tables, on which are set out to the best advantage a great variety of philosophical apparatus, &c., &c., with the evident intention of affording amusement, and, at the same time, instruction to the assembled crowd. Behind these tables might be seen persons arranging the instruments until the assembly should be complete. Above their heads, on the inner wall, is suspended a large map, and to the one side an elegant time-piece,—the appearance of which, with many other things present, draws the mind irresistibly towards the land of Columbus. The business of the evening commences, geography and astronomy are briefly touched upon, and some of their principles illustrated by the globes and orrery. The mechanical powers next act their part in the limited scale of a mimic apparatus. A tiny *steam engine* boasts the wonders of its spe-

cies in the far West. Pneumatics and hydrostatics are in turn investigated. A crystal fountain plays upon the table. Bladders burst with a loud explosion. Strong men spend their strength upon the *air* in the vain endeavour to disengage the *Magdeburg* hemispheres, and many other effects of the combined powers of air, water, &c., are exhibited. Now pass in quick review a variety of little experiments in electricity and magnetism. Hearers listen with partial incredulity to the marvellous accounts of these subtle agencies. That the lightning of heaven should be converted into a post-boy, seems hard to believe. The wonders of the West now astonish the people of the East. European and Asian are alike anxious to witness some of its effects. Experiments illustrative of these are entered upon; some succeed, and others fail. Circles are formed of inquisitive ladies and curious gentlemen to test the truth of its telegraphic properties, and try how it acts on the animal system. Shouts of laughter and shrieks of females attest the success of that buzzing little instrument that stands before them. To this succeeds a total change; bright lights are extinguished, total darkness now prevails, and it is impossible to tell whether your neighbour be an Englishman or a Hindu. Presently a circular light is reflected against a white surface, and there appears a magnificent chromatropic figure emblazoned by the name of Washington. View succeeds view, each accompanied by a brief explanation, till the store of subjects appears exhausted, and the scene closes. The light is again introduced, the audience thanked for their patience and attention throughout, and the whole is dismissed. The majority go away with expressions of delight and astonishment at what they had heard and seen, while some of the more curious remain to examine more minutely the instruments exhibited.

Such you will consider a rather lengthened description of the manner in which we spent the first evening of the new year at Saharanpur. The above exhibition was intended chiefly for the benefit of the school boys and their friends, but the invitation was extended to the Europeans and their friends also. The admission was by ticket, and the number limited, yet many more came than could be accommodated in our little church; and the verandahs were crowded with a dense throng unable to gain admittance. How would it rejoice our hearts to see the same anxiety manifested to hear the simple gospel. Alas, men prefer any thing to the story of all others the most astonishing—that of redeeming love. We think, however, an occasional exhibition, such as the above, is highly useful among this people; for their scientific notions are as false as their systems of religion, and intimately connected with them. An evening spent in this way also gives pleasure, while it brings to remembrance scenes of old, and connects us for the time with the things of other lands. Had you been with us that evening, I am sure you would have enjoyed it as much as we. Our philosophical apparatus is not very extensive, compared with that of some missions, yet we have no reason to complain. You have not neglected us in this respect, yet we still want a few things more. I intend to write some of my young friends soon on this subject, and see whether they will not send us out what we want. I am happy to say that our school is now nearly as full as ever, and evidently more prosperous. The more advanced boys study with great assiduity; they remain in the school till 9 o'clock at night from 7 in the morning, with the exception of the time of bathing and eating.

We are all at present in excellent health, and attending to our usual duties. Remember me to all old friends, particularly the students. I hope there are some of them looking India-ward. We cannot tell how soon some of them may be called upon to come here. I think it would be the duty of the church to send out the first man who offers of the proper stamp. If any one is contemplating this work, I would be glad if he would write me, and I would do all in my power to supply him with information.

John Coleman, our old Catechist, a most exemplary man, died about three weeks ago. His death is a great loss to us, as his example was invaluable before our Christian people. He died in faith, and we believe is now enjoying the "*inheritance*," a very strong "*earnest*" of which he here possessed. We were all deeply affected with the news of Dr. Black's decease. No one who has ever seen and heard him but must think of him with reverence. He is now doubtless enjoying that happiness he took so much delight in describing to others. Oh, that our latter end may be like his!

Editorial.

The present number of the Banner was prepared while the Editors were absent at Synod, although its publication has been delayed till their return, which will account for the lateness of its appearance. The minutes are now in the hands of the printer, and may be expected about the middle of the month.

LATE MEETING OF GENERAL SYNOD.

We have space merely to mention that the late meeting of our General Synod was of a very agreeable character. The attendance, both of clerical and lay members, was unusually large, and much important business was transacted. The case of Rev. W. Wilson, which came up by complaint and protest against the Pittsburgh Presbytery, was disposed of by pronouncing the action of the Presbytery, in receiving Mr. W., to be null and void, and declaring that he was not to be considered in connexion with the Reformed Presbyterian Church. Measures were taken for establishing a Mission in California and Oregon, and other arrangements made which will have an excellent tendency to advance the welfare of the Church at home and abroad.

The publication of the Address, found in a preceding part of this number, has been postponed from time to time for reasons which will readily occur to those who can appreciate them. It has been thought, however, that the expression of sincere and grateful regard to the kind friends on whose behalf it was presented, and to the highly esteemed brother, Mr. J. W. Faires, by whom it was written, required its appearance. It may be added, that the meeting referred to was of a very agreeable character. The teachers and pupils of the Sabbath School, with a large number of the members of the congregation, were present, addresses were made by both the pastors, Rev. Messrs. M'Lain and Nevin, and others, while the interest felt by the youth was expressed by a Resolution presented by one of the pupils of the school. The exercises were deeply interesting, and well calculated to cherish and increase the Christian love which they so happily manifested.

Banner of the Covenant.

JULY, 1850.

PROCEEDINGS OF THE GENERAL SYNOD OF THE REFORMED PRESBYTERIAN CHURCH IN NORTH AMERICA.—SESSION XXVII.

XENIA, OHIO, MAY, 1850.

Xenia, May 15th, 1850,—3 o'clock, P. M.

The General Synod of the Reformed Presbyterian Church in North America met, pursuant to adjournment, in the Reformed Presbyterian Church, Xenia, Ohio, and was opened with a sermon by the Moderator, Rev. Andrew Heron, D. D., from Isaiah xxviii. 5: "In that day shall the Lord of Hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people."

After sermon, the Moderator constituted the Synod by prayer.

Proceeded to ascertain the members, when it appeared that the following appointments had been made by the respective Presbyteries:

Northern Presbytery—Rev. Dr. M'Leod, A. G. Wylie, D. J. Patterson, Alexander Clarke, R. A. Hill, Henry Gordon, J. B. Finlay, John Nevin—Alternate, D. M. M'Alcise, Ministers; and William Agnew, Thomas Cumming, James Turnbull, Daniel Stuart, William Cunningham, John M'Clure, William Craig, James Curry, Ruling Elders.

Presbytery of Philadelphia—Rev. Dr. Wylie, Dr. Crawford, T. W. J. Wylie, R. J. Black, J. Agnew Crawford, William Sterret, Thos. Flavel, Ministers; and G. H. Stuart, C. M'Cune, Robert Guy, W. Montgomery, H. Alexander, R. Steenson, R. M'Coy, Ruling Elders.

The Pittsburgh Presbytery were not in readiness to present their certificate when called for.

Presbytery of Ohio—Rev. Dr. M'Master, Dr. Heron, G. M'Millan, E. Cooper—General Alternate, H. M'Millan, Ministers; and Alexander Weir, Robert C. Reid, Peter Gibson, Samuel Little—Alternates, John S. Elliot, Daniel M'Millan, James M'Lean, James Cook, Ruling Elders.

Western Presbytery—Rev. Samuel Wylie, John M'Master, M. Harshaw, J. W. Morrison, A. M. Stewart, H. A. M'Kelvey—Alternate, T. A. Wylie, Ministers; and Samuel Nesbit, William Orr, A. Kell, S. Blair—Alternates, Joseph Caldwell, Dr. M'Quiston, Ruling Elders.

From the *Presbytery of Saharanpur* there was no representation.

The roll of Synod, as completed, is as follows: Rev. John Niel M'Leod, D. D., Andrew Gifford Wylie, David J. Patterson, John Nevin, John Borland Finlay, Samuel B. Wylie, D. D., Theodorus W. J. Wylie, Robert J. Black, William Sterret, Thomas Flavel, Thomas C. Guthrie, George Scott, Andrew W. Black, David Heron, John Douglas, Gilbert M'Master, D. D., Andrew Heron, D. D., Hugh M'Millan, Gavin M'Mil-

lan, Ebenezer Cooper, Samuel Wylie, John M'Master, Michael Harshaw, John W. Morrison, Hugh A. M'Kelvey, Ministers; and William Agnew, George H. Stuart, Gabriel Adams, Thomas Smith, William Scott, Henry Sterling, Alexander Weir, Robert C. Reid, Samuel Little, Peter Gibson, Samuel Nesbit, William Orr, Thomas Blair, Joseph Caldwell, Abraham M'Quiston, M. D., Ruling Elders.

Absent—Rev. Alexander Clarke, Henry Gordon, Robert A. Hill, David M. M'Aleese, Samuel W. Crawford, D. D., J. Agnew Crawford, Josiah Hutchman, Robert M'Cracken, Theophilus A. Wylie, Alexander M. Stewart, James R. Campbell, Joseph Caldwell, John S. Woodside.

The certificate of the Pittsburgh Presbytery having been presented and read, Rev. Andrew W. Black rose and stated that he objected to the admission to a seat in Synod of Rev. William Wilson, and the Elders of what is styled his Congregation, until a protest and appeal against the admission of the Rev. W. Wilson and his Congregation to the Pittsburgh Presbytery be issued by Synod. He therefore moved that so much of the certificate of the Pittsburgh Presbytery as delegates Rev. W. Wilson and the Elders connected with him be laid on the table until this question be settled. Dr. Wylie seconded the motion.

The Moderator decided on a point of order connected with this question, that none of the parties concerned would be entitled to a vote.

Rev. Mr. Scott moved that the Pittsburgh Presbytery have leave to withdraw their certificate of delegation, and that Synod adjourn to meet to-morrow, at 9 o'clock, A. M. This motion was seconded.

The Moderator decided that Mr. Wilson and the Elders to whose claim to a seat objection had been made, were not entitled to a vote on this question. The motion being put, was carried. Whereupon the Presbytery of Pittsburgh withdrew their certificate of delegation, and Synod adjourned to meet in the same place at 9 o'clock, A. M., to-morrow—the Moderator concluding by prayer.

Same place, May 16th, 1850—9 o'clock, A. M.

Synod met pursuant to adjournment, and was opened by prayer. The roll was called, and the absentees marked.

The minutes of the last meeting were read and approved.

The Pittsburgh Presbytery presented their certificate of delegation, which was read. It is as follows: Rev. T. C. Guthrie, George Scott, A. W. Black, William Wilson, David Heron, Josiah Hutchman, Robert M'Cracken, John Douglas, Ministers; and Henry Sterling, Thomas Smith, Elias Radcliff, Thomas Wilson, Charles Silliman, Gabriel Adams—Alternate, Wm. Early—Wm. Taylor, Alternate, Samuel Mitchel—J. Kees, Alternate, John Dickie—William Scott, Alternate to Charles Silliman—R. Neillie, A. Harshaw, W. Stuart, Ruling Elders.

The Rev. Andrew W. Black renewed his motion of yesterday. (See yesterday's proceedings.) It was again seconded by Dr. Wylie.

The Moderator, on a point of order, decided that the Pittsburgh Presbytery would not be at liberty to vote in the decision of this question. The motion being put, was carried; and so much of the certificate of delegation of the Pittsburgh Presbytery as respects Rev. William Wilson, and the Elders in connexion with him, was laid on the table.

Proceeded to the choice of officers, whereupon Rev. Samuel Wylie was appointed Moderator, Dr. M-Leod was continued Stated Clerk, and Rev. A. W. Black appointed Assistant.

The minutes of the last session of Synod were read throughout as already approved.

Synod then adjourned to meet in the same place, at 2½ o'clock, P. M., the Moderator concluding by prayer.

Same place, 2½ o'clock, P. M.

Synod met pursuant to adjournment, and was opened by prayer. Same members present as before. The minutes of the last meeting were read and approved.

Rev. T. C. Guthrie asked leave for himself, and for those who might join with him, to enter his dissent against the action of Synod, in laying upon the table the certificate of delegation of Rev. William Wilson, and Thomas Wilson, William Taylor—Alternate, Samuel Mitchel.

Standing Committees were announced by the Moderator, as follow:

Committee on Discipline—Rev. Dr. M'Master, Dr. Wylie, and Mr. William Agnew.

Committee on Foreign Correspondence—Rev. Dr. M'Leod, T. W. J. Wylie, John Nevin.

Committee on Presbyterian Reports—Rev. Dr. Heron, H. A. M'Kelvey, David Heron, and Mr. Thomas Blair.

Committee on Signs of Times—Rev. T. C. Guthrie, J. B. Finlay, R. J. Black, J. W. Morrison.

Committee of Supplies—Rev. George Scott, W. Sterret, D. J. Patterson, G. M'Millan, M. Harshaw.

Committee on Theological Seminary—Rev. A. W. Black, A. G. Wylie, John M'Master.

Committee on Devotional Exercises—Rev. E. Cooper, Thomas Flavel, J. Douglas.

Committee of Finance—Messrs. G. H. Stuart, Peter Gibson, William Scott.

Unfinished business was taken up according to the docket of the Stated Clerk.

The Committee on Foreign Correspondence reported a letter to the Foreign Sister Churches. It was approved. See Appendix.

Inquiries were made as to the observance of the Days of Fasting and Thanksgiving. Replies were declared satisfactory.

Presbyterial Reports were called for. The Northern, Philadelphia, Ohio, and Saharanpur Presbyteries presented their reports. They were read; and, on motion, referred to the Committee on Presbyterial Reports.

The Delegates to the Conference on Christian Union reported, by reading the minutes of the Conference, with explanatory remarks.

On motion, the report was accepted, and referred to a Special Committee. The Moderator named as such Committee, Rev. John M'Master, A. W. Black, and Mr. G. H. Stuart.

Resolved, That the future sittings of Synod shall be from 9 o'clock, A. M., to 12 o'clock, M., and from 2½ to 5 o'clock, P. M., until otherwise ordered.

Synod then adjourned, Dr. M'Master concluding by prayer.

Same place, May 17th, 1850—9 o'clock, A. M.

Synod met pursuant to adjournment. Same members present as before.

Resolved, That Rev. Hugh M'Millan be admitted to a seat in Synod. Mr. M'Millan took his seat accordingly.

The minutes of the last meeting were read and approved.

The Western Presbytery presented their report. It was accepted; and, on motion, referred to the Committee on Presbyterian Reports.

The Committee (Dr. M'Leod and A. G. Wylie) to prepare Rules and Forms of Order, presented their report. It was accepted, and its consideration made the order of the day for the afternoon.

A memorial from the Ohio Presbytery on the subject of Domestic Missions was presented, accepted, and, on motion, referred for consideration to the time when the reports of the Board of Missions shall be heard.

The Committee (Rev. Dr. M'Master and H. M'Millan) appointed to report on the "Organical Unity of the Church of God," presented their report. It was accepted; and, on motion, its consideration was made the order of the day for Monday afternoon.

The Committee on Devotional Exercises presented their report. It was accepted; and, on motion, the Devotional Exercises were made the order of the day for Monday morning, after the reports of the Board of Missions shall have been heard.

Rev. A. W. Black presented a complaint against the action of the Pittsburgh Presbytery in receiving as a member Rev. W. Wilson, &c., which, at his request, was laid on the table, until the report of the Pittsburgh Presbytery shall have been received.

The Pittsburgh Presbytery presented their report. It was accepted, and referred to the Committee on Presbyterian Reports.

Rev. Andrew W. Black read his complaint, embodying the protest and appeal of Rev. John Black, D.D., himself, and Mr. James M'Vicker, against the action of Pittsburgh Presbytery in the case of Rev. W. Wilson, &c. The reply of Presbytery was also read.* Whereupon, on motion, these documents, together with so much of the report of Pittsburgh Presbytery as refers to this subject, were referred to the Committee on Discipline.

Rev. Dr. M'Master rose, and, after some remarks, offered a resolution that a Committee be appointed to prepare and bring in a minute on the subject of the death of the late lamented Rev. John Black, D.D. The resolution passed, and the Moderator named as the Committee, Rev. Drs. M'Master and M'Leod.

Resolved, That a Committee, composed of a member from each Presbytery, be appointed to take into consideration the "Directory for Worship," and revise it—to report at the present sessions of Synod.

The Moderator named as that Committee, Rev. Dr. M'Leod, W. Sterret, G. M'Millan, A. W. Black, and J. W. Morrison.

The hour having arrived, Synod adjourned, Rev. A. G. Wylie concluding by prayer.

Same place, 2½ o'clock, P. M.

Synod met pursuant to adjournment. Same members present as before.

The minutes of the last meeting were read and approved.

On motion, Rev. Dr. M'Master was added to the Committee on the Directory.

Proceeded to the order of the day, hearing the report of the Committee to prepare Rules and Forms of Order. The report was read and accepted.

Proceeded to the consideration of the Rules reported, article by article.

* This paper was not returned to the Clerk's table at the adjournment of Synod.

They were severally, after amendment, adopted.

On motion, the whole document was adopted, and authorized as "*Rules for directing the proceedings of General Synod, and other Judicatories.*"

Synod then adjourned, Rev. J. Douglas concluding by prayer.

Same place, May 18th, 1850—9 o'clock, A. M.

Synod met pursuant to adjournment, and was opened by prayer. Same members present as before.

The minutes of the last meeting were read and approved.

Proceeded to the order of the day, the consideration of the "Forms of Order" reported by Committee.

On motion, the "Form of a Call," with its accompanying documents, was adopted.

Resolved, That an Auditing Committee be appointed. They are Messrs. Peter Gibson and Gabriel Adams.

Synod then adjourned, to meet on Monday, at 9 o'clock, A. M., Rev. John M'Master concluding by prayer.

Same place, May 20th, 1850—9 o'clock, A. M.

Synod met pursuant to adjournment, and was opened by prayer. Same members present as before.

The minutes of the last meeting were read and approved.

The Treasurer of the Board of Missions presented his report. It was accepted, and laid on the table for the present.

The Corresponding Secretary presented the report of the Board of Missions. It was accepted, and laid on the table.

The Committee to prepare a minute on the death of the Rev. John Black, D. D., presented their report. It was, on motion, adopted unanimously. It is as follows:

The Committee appointed to prepare for Synod a notice of the decease of the late Rev. Dr. BLACK, respectfully offer the following

Report:

The decease of the late Reverend and venerable Dr. JOHN BLACK, having been reported to this Synod, it is due alike to his great worth, and our affectionate appreciation of his character, that a record of the event be entered on our minutes. In order to this the following remarks are submitted for adoption.

For more than fifty years the Rev. Dr. John Black was engaged in the public service of our Lord Christ, as a herald of his cross. He was well known as a scholar, and an able, laborious, and faithful preacher of the gospel of the grace of God. In him the emotions of an ardent piety were always under the government of an enlightened judgment. As a well-instructed, systematic theologian, he had no superior; and as an ingenious, scriptural, logical, and able advocate of truth, his power was often felt by the defender of error. Dr. Black was a punctual attendant on the meetings of the judicatories of the church, as he was an able member on their floors; and, as he well understood ecclesiastical law, so he was uniformly found on the side of order. He was a skilful peace-maker, and an efficient promoter of the harmony of Christian brotherhood among those with whom he associated. A pious man, an honourable and trustworthy friend, he was incapable of either treachery to human confidence, or of faithlessness in the cause of his God. Under the influence of these and many such considerations, it is

Resolved, 1st. That whilst this Synod cherish the joyful persuasion of this father in our department of Zion, having entered on the full enjoyments of a blessed immortality, they feel very sensibly the loss of his labours in the pulpit, and the absence of his counsels and influence in the judicatories of the church.

Resolved, 2. That this Synod, whilst grateful to God for the prolonged life, great and able services, and happy latter end of our departed friend and father, do cherish

an affectionate remembrance of his personal worth, intellectual and moral, as well as of his valuable ministerial and literary labours.

Resolved, 3. That this testimonial to the memory of this distinguished father be spread upon the pages of the records of the General Synod of the Reformed Presbyterian Church.

Resolved, 4. That a copy of this paper be conveyed to the surviving members of the family of the late Rev. Dr. Black, by the Stated Clerk of Synod.

Submitted by

THE COMMITTEE.

Xenia, May 20th, 1850.

The Board of Superintendents of the Theological Seminary presented their report. It was accepted, and referred to the Committee on the Seminary. It is as follows:

REPORT OF THE SUPERINTENDENTS OF THE THEOLOGICAL SEMINARY.

The Superintendents respectfully report to Synod that the Theological Seminary is in a prosperous and encouraging condition. At the recent examinations held at the time specified in the constitution, eleven students were found in attendance on the classes. Ten public discourses were delivered before the Board; and the Professors held examinations in their presence, upon Hebrew, Greek, Theology, Church History and Government, with especial reference to the peculiar principles of the Reformed Presbyterian Church. The exercises were all of the most satisfactory character, and afforded evidence of great and successful labour on the part of the instructors, and of talent, diligence, and improvement in their pupils.

The classification made of the students was as follows:

Messrs. John and G. R. M'Millan having completed their course, were referred to the Philadelphia Presbytery for licensure. Messrs. Finney, Gailey, Darragh, and Wylie, were assigned to class third. Messrs. Scott and Patterson having been assigned by the Professors to class second at their entrance, were also admitted to class third. Mr. Robinson was assigned to class second, and Messrs. M'Corkle and Pearson were recommended to a diligent prosecution of their studies.

The Superintendents regretted to find that the small sum pledged by Synod to the Senior Professor as an acknowledgment for his services had not been paid into the treasury, and it was found necessary to borrow from the Treasurer to meet the deficiency. With the exception of the Northern Presbytery, which has paid considerably more than its apportionment, all the Presbyteries are delinquent. It is hoped that Synod will at once take order on the subject, and have the advances refunded. Presbyteries should meet their pledges, and thus save the treasury from embarrassment. The report of the Treasurer will show precisely where the indebtedness is. The Superintendents, in conclusion, would respectfully commend the School of the Prophets to the fostering care of Synod, and urge the attention to it which its paramount importance demands.

Signed, by order of the Board,

JOHN N. M'LEOD, *President.*

ROBERT J. BLACK, *Secretary.*

Xenia, May 20th, 1850.

The Treasurer of Synod presented his report. It was accepted, and referred to the Auditing Committee.

The Treasurer of Synod read a letter from Rev. James R. Campbell. He was followed by Rev. T. W. J. Wylie, who, after some appropriate remarks, presented to each of the ministerial members of Synod a copy of "Dibble's Thoughts on Missions," in the name of Rev. James R. Campbell, Senior Missionary of the Reformed Presbyterian Church in North India. Whereupon, on motion of Rev. Dr. M'Master, it was unanimously

Resolved, That the members of Synod, for themselves personally, and in their associated capacity, receive, and respectfully acknowledge the memorial of Rev. Mr. Campbell now presented, in the same spirit in which it has been tendered.

Resolved, That a copy of this resolution be transmitted to Mr. Campbell by the Stated Clerk.

Proceeded to the devotional exercises, Rev. Dr. Wylie in the chair. The order is as follows:

Rev. Dr. Wylie preside, and lead in prayer and singing.

Rev. Mr. Nevin read a portion of Scripture, and offer prayer.

Rev. Mr. Guthrie engage in prayer.

Rev. Mr. Scott engage in singing and prayer.

Rev. Mr. Morrison sing and pronounce the benediction.

Devotional services being ended, resumed business. The report of the Board of Missions, and memorial of the Ohio Presbytery, were taken up.

Resolved, That these documents be referred to a Select Committee. The Moderator named as that committee, Dr. Heron, John M'Master, and A. G. Wylie.

On motion, Rev. T. W. J. Wylie was added to the committee.

Synod then adjourned, Rev. T. W. J. Wylie concluding by prayer.

Same place, 2½ o'clock, P. M.

Synod met pursuant to adjournment. Same members present as before. The minutes of the last meeting were read and approved.

The Committee on Presbyterian Reports presented their report. It was accepted and adopted, and is as follows:

REPORT OF THE COMMITTEE ON PRESBYTERIAL REPORTS.

From the general tenor of these reports, your committee think themselves fully warranted to say that the condition of our churches generally is one of prosperity and progress. A highly cheering measure of harmony and peace seems to prevail; and, with one exception, no mention is made either of appeal or complaint. We would desire to recognise in this the influence of the blessed spirit of peace sent forth by him whose name is "the Prince of Peace," and our obligation fervently to pray that roots of bitterness may not be suffered to spring up, and trouble, and defile.

It appears from these reports that while the number of labourers in the vineyard has received a pretty large increase during the past year, and while, consequently, a goodly number of our congregations have been favoured with a stated dispensation of gospel ordinances, the demand has been increasing in at least an equal ratio. From one extremity of our church to the other the call for ministerial labour is loud and urgent, demanding from us the most systematic and persevering efforts in carrying forward the great work of missionary operations throughout our land. Permit us here to advert to one topic presented prominently to our view in the report of the Western Presbytery. We allude to the subject of extending missionary operations to our possessions on the Pacific coast. We would respectfully suggest that the thoughts of the brethren in the Synod be earnestly directed to these far-off regions; and that, if possible, at the present meeting incipient measures should be put in train, with a prospective view of providing the labourers and the funds to carry the great principles of the Reformation there, especially to Oregon. Were the attention of our people properly called to this subject, we doubt not that they would cheerfully respond to this, as they have done to other urgent calls, promptly furnishing the necessary means.

We find in these reports some complaints of the neglect or omission of do-

mestic missionaries to report their operations to the Presbyteries in whose bounds they labour. This is an evil which needs correction. We hope that the Synod will enforce our standing rule on the subject, requiring every missionary thus to report; and it would be greatly desirable that such reports should be made in sufficient time to enable the Presbyteries to avail themselves of the information which they give in preparing their reports for the synodical meeting.

The Spirit of inspiration tells us that "as cold water to a thirsty soul, so is good news from a far country." We realize the truth of this in the very cheering intelligence communicated in the report of the Presbytery of Saharanpur, located on heathen soil. There is, in this intelligence, much for which we should be thankful in reference to the past, and much to encourage hope in reference to the future. And we are loudly called to encourage the hearts and to strengthen the hands of our missionaries, by our persevering efforts and persevering prayers. In regard to their suggestions relative to the "Concert of Prayer," perhaps it will be sufficiently met by transmitting to them the report of our "Committee on the Signs of the Times," when adopted.

The proposition to resuscitate the subordinate Synods, transmitted to the Presbyteries for consideration, has met with an unfavourable response from three of our Presbyteries, viz., the Presbyteries of Pittsburgh, of Ohio, and of the West. The Northern Presbytery, and that of Philadelphia, have reported in its favour. The Presbytery of Saharanpur have said nothing on the subject. In view of the whole matter your committee would recommend the adoption of the following resolution, viz.:

Resolved, That the consideration of the subject of reviving the Sub-Synods be indefinitely postponed.

Your committee would, in conclusion, recommend to Synod that the Stated Clerk and Treasurer of Synod be authorized to publish, either these Presbyterial reports in full, or copious extracts from them, at their discretion.

The attention of the Synod has been called, by the report of the Presbytery of Pittsburgh, to certain prevailing evils, against which it is thought proper that the church should re-exhibit her testimony. In accordance with this suggestion, your committee would recommend the adoption of the following resolution, viz.:

Resolved, That a committee of three be appointed, whose duty it shall be to prepare the Draught of a Pastoral Letter, to be addressed to all the churches under our care, and having a special reference to the subjects of Temperance, Slavery, and Secret Societies, and that said committee report to Synod at its next meeting.

Respectfully submitted.

THE COMMITTEE.

REPORT OF THE NORTHERN REFORMED PRESBYTERY.

To the General Synod of the Reformed Presbyterian Church in North America:

The Northern Presbytery respectfully report to General Synod as follows: Since the last meeting of the supreme judicatory, the general condition of the church within their bounds has been one of prosperity and progress. Their ministry and members are at peace among themselves. Their older congregations are increasing in numbers and resources; several of their waste places have been repaired, and are now in a promising state; and many new positions have been occupied, which promise much usefulness. Upon the whole, Presbytery desire to record with gratitude to God, that they have much evidence of the presence and approbation of the Head of the church, as manifested in the revived piety, activity, and extending usefulness of the department of the church within their geographical limits.

On the 22d October, 1848, Mr. David M. M'Aleese was ordained to the minis-

try, and designated a missionary to Canada. An earnest call for the ordinances of the gospel came from many places on the boundary between the state of New York and the Canadas, and which were receiving no attention from other departments of the church of God. To these Mr. M. was sent. He has been since labouring among them with diligence and success, and is still occupying this field under Presbytery's direction. In October, 1849, Rev. John Nevin was admitted a member of Presbytery on certificate from the Presbytery of Philadelphia. In the month of June, 1849, a station was opened in the village of Williamsburgh, one of the dependencies of the city of New York. Presbytery gave it all the supplies of preaching in their power; and although such supply was much interrupted, the society was found ready for an organization in April of the present year. On the 11th of that month, the organization was effected. At a subsequent period a call was presented by them to Mr. John Borland Finlay, licentiate; and, having been accepted by him, he was ordained to the ministry, and duly installed Pastor of the First Reformed Presbyterian Church, Williamsburgh, on the 7th of May, 1850.

At a recent meeting of Presbytery, three calls from Goose River, Chimoquee, (Nova Scotia,) and Lisbon, St. Lawrence county, New York, respectively, were made on Rev. Henry Gordon, missionary to Nova Scotia. The call from Lisbon was accepted, and the installation is to take place on the return of the representatives of Presbytery from General Synod. By the removal of Mr. Gordon, the stations and congregations in Nova Scotia and New Brunswick were again left to the sole care of their former pastor, Rev. Alexander Clarke. In this emergency application was made to the Board of Missions, under whose care Synod had placed the Nova Scotia stations. They informed the Presbytery of Philadelphia of the facts of the case; and Messrs. William Stavelly Darragh and Andrew R. Gailey, students of theology of the third year, having offered themselves for the work, were dismissed by them to our bounds. On the 30th day of April, 1850, they were duly licensed to preach the gospel, and repaired immediately to their field of labour.

To last meeting of Synod, Presbytery reported the re-occupation of the old post of the church in Ryegate, Vermont, and the settlement of the Rev. R. A. Hill, in that locality. The Divine blessing has followed, additional preaching has been called for, and furnished as far as possible, and Presbytery have received and granted a petition for the organization of a second Reformed Presbyterian Church there. A petition has also been granted for the organization of a church in Heuvilleton, St. Lawrence county, New York. We have now four organized vacancies, and several stations preparing for organization. In view of the increasing demands for the gospel, and opportunities for the extension of Reformed Presbyterian principles within their own bounds, Presbytery passed a resolution at their meeting in Duanesburgh, in October, 1849, to raise one thousand dollars, for the coming year, for the support of the foreign and domestic missionaries. The effort for the first half year, during which the experiment has been made, has proved successful, and the future is full of promise. Presbytery would also represent to General Synod that a considerable portion of the supply assigned to them at the last meeting was not received. For nearly nine months Presbytery had not a single probationer in their bounds. They respectfully, but urgently request from Synod as large a share as can be assigned them in the next distribution.

At the last meeting of Synod, Presbytery tendered a request for the republication of the Testimony. They rejoice that this has been effected, with the Book of Discipline appended. They would now respectfully add the request that Synod order a revision and publication of the "Directory for Worship," and give to the church the "Forms of Order," and "Rules for Judicatories," which their last minutes seem to promise. The fathers of the

church, whose advices and example have been so influential in directing her modes of worship and judicial administrations, are entering into their rest. Many accessions are making to the ministry of the church from other religious bodies, much diversity in practice is already beginning to obtain; and to secure that uniformity which is necessary to consistent and harmonious action, is certainly highly desirable. To effect this Presbytery request that the publication above referred to be made without needless delay.

Presbytery have now nine ministers, seven of whom are settled pastors, one a missionary at his station, and one—Rev. John Nevin—who is without charge; two licentiates—Mr. William Stavely Darragh and Mr. Andrew R. Gailey; and two students of theology, Messrs. Alexander G. McCauley and John Young.

The judgment of Presbytery on the overture referred to them respecting the resuscitation of the Subordinate Synods, is expressed by the following resolution:

Resolved, That it is the judgment of this Presbytery that the particular Synods should be revived, whenever the Presbyteries forming them respectively, shall consider this desirable; and that therefore permission be given by General Synod to the Northern, Philadelphia, and Saharanpur Presbyteries to form a Subordinate Synod, to be styled the Eastern Subordinate Synod; and to the Presbyteries west of the Allegheny mountains to form a Synod to be called the Western Subordinate Synod, whenever these Presbyteries shall so determine.

In conclusion, Presbytery would express the earnest hope that the supreme judicatory will maintain, with enlightened firmness, the position of the Reformed Presbyterian Church as now defined in her testimony, terms of communion, and acknowledged usages; and that she will stand and work there, for the glory of God and the salvation of immortal souls, in all good feeling to all other evangelical denominations. All which is respectfully submitted.

Signed,

DAVID J. PATTERSON, *Clerk of Presbytery.*

New York, May 7th, 1850.

REPORT OF THE PHILADELPHIA PRESBYTERY.

To the General Synod of the Reformed Presbyterian Church in North America:

The Philadelphia Presbytery respectfully reports to Synod, that since its meeting, much of interest has transpired within their bounds. Although we have enjoyed no season of marked or general revival, we are not destitute of pledges of the Divine regard. To several of our congregations there have been large accessions within the last year.

We have endeavoured to appreciate the claim which the heathen world has upon our sympathies, and in proportion to our ability have sought to be co-workers with God. The sum required of us by Synod has been raised. The Domestic field has also been cultivated. We have no organized vacancies at present, the last one of them having been recently furnished with a pastor. There are, however, several stations which are occasionally supplied with preaching. At a meeting of Presbytery held on June 19th, 1849, Rev. John Nevin, from the Reformed Presbyterian Church in Ireland, was received; and at the same time, Mr. Robert Fee, a licentiate from the Presbyterian Church in Ireland. On the 24th of July, 1849, Mr. J. Borland Finlay, a licentiate from the Associate Synod in New York, was received under our care. He was subsequently dismissed to labour under the direction of the Northern Presbytery. Mr. Fee was dismissed to the Pittsburgh Presbytery. On August 20th, Mr. Thomas Flavel, a licentiate from the Presbyterian Church in Ireland, was received under our care; and since that time, has been labouring within our bounds. In the month of July, thirty-seven persons in connexion with the Third Church, were, at their own request, or-

ganized as a congregation. A call was made by them on Mr. Thomas Flavel; and being accepted by him, he was, on the 11th of April, 1850, ordained to the office of the ministry, and installed as their pastor. On the 12th of March, 1849, Mr. David Gillespie, having delivered the usual pieces of trial, was licensed to preach the gospel, and after labouring for a short time within our bounds, was dismissed to the Pittsburgh Presbytery.

On the 4th of May, 1849, Mr. James Pearson having completed his course in the Seminary, was licensed to preach the gospel; and having preached a few Sabbaths to our destitute places, was dismissed to the Northern Presbytery. At our semi-annual meeting on the 18th of April, Mr. G. R. M'Millan and Mr. John M'Millan having completed the usual course, were also licensed to preach the everlasting gospel.

At the same time, Mr. William S. Darragh and Mr. Andrew R. Gailey, students of theology, were, at the request of the Northern Presbytery, transferred to it, having received certificates of their standing in the Seminary. The application was made in view of the destitute state of the church in Nova Scotia. There are, therefore, now under our care, the following students of theology: Mr. S. L. Finney, Theodore Wylie, Robert Patterson, Matthew Pearson, and John Robinson—the last two having been received at the recent meeting of Presbytery.

Mr. George M. Lamb having come with commendable punctuality into our bounds at the time appointed by Synod, was sent to the Northern Presbytery at their request.

Mr. John W. Faires has been giving such supplies as were in his power.

Presbytery would cordially commend the Seminary to the attention of Synod. We need an educated ministry, and our hope for this is in the Seminary.

Presbytery reports in favour of the resuscitation of the Subordinate Synods, believing that the fact of their having proved once injurious to the church, is no argument against what is in itself evidently beneficial. More frequent meetings of the brethren, and the consequent interchange of the kindlier feelings, would, we think, tend to animate all in their work, and cement, instead of sundering the bonds which unite the church. We have now seven congregations and seven ministers. The days of thanksgiving and fasting have been observed, and peace and prosperity prevail within our bounds. Praying that the Head of the Church may direct your deliberations for the advancement of his own glory in the welfare of Zion, we respectfully submit our report.

J. AGNEW CRAWFORD, *Moderator.*

WILLIAM STERRETT, *Clerk.*

REPORT OF THE PITTSBURGH PRESBYTERY.

The Pittsburgh Presbytery respectfully presents the following report:

Since the last meeting of the supreme judicatory there have been held three semi-annual, and three special meetings of Presbytery, and one meeting pro-nata. The special meetings were required by the wants of our numerous vacancies.

At the spring semi-annual meeting of 1849, Samuel P. Herron, a student of theology, was licensed to preach the gospel. Robert Burgess, a licentiate of the Associate Church, was received by us on the 4th of July of the same year. John Douglas having, on the 3d ult., submitted to us testimonials of his standing as a licentiate of the Presbyterian Church, Ireland, and having been examined on theology, was received as a licentiate under our care.

David Herron and John Douglas were ordained and installed pastors of their respective charges; the former on the 31st of last October, in the Shengango congregation, Crawford county, Pa.; the latter on the 7th inst., in the First Church, Pittsburgh.

Presbytery has now under its care four vacancies ripe for settlement; and

six others, which, by proper attention and the blessing of God, would soon become respectable and flourishing congregations, and be able each to support a pastor.

During the last year we have had labouring within our bounds, Messrs. Samuel P. Herron, David Gillespie, Robert Burgess, and Robert Fee. Mr. Burgess, at our last semi-annual meeting, requested, and had granted him, a certificate and dismissal to the Ohio Presbytery.

About the beginning of the present year, the Rev. John Nevin, a member of the Northern Presbytery, came, at our earnest solicitation, within our bounds. Since his arrival he has visited many of our congregations, and his labours among them have been very acceptable.

In our last report it was our painful duty to announce to you the death of a brother. In this report we have to acquaint you with the loss of a father. The venerable Dr. Black is no more. He departed this life the 25th of October, 1849. He was one of the founders of our church in this land. He laboured abundantly in building it up, and lived to see the work of his hands crowned with a good degree of success. His fame is in all the churches. He was active in the service of his Master to the last. He was taken from the midst of his labours to receive the promised crown.

The following extract from the minutes presents the action of Presbytery respecting his death:

"Whereas, It has pleased God to remove from the church militant our beloved and venerable father, Dr. Black,—whose counsels greatly aided—whose talents, literature, eloquence, devotedness, and piety, added weight to our deliberations: and whereas, his removal is more immediately felt by us than any other portion of the vineyard of our common Lord, we would this day desire to be humbled before God on account of our sore bereavement, and to weep between the porch and the altar: and whereas, the church is bound to perpetuate the remembrance of her beloved and highly gifted sons, that others may be stimulated to emulate their virtues: therefore,

"Resolved, 1. That in the evidences of his communion with God in Christ, in his last illness, as well as in his uniform Christian character, we are much consoled in his death: our loss is his inestimable gain.

"2. That we sincerely sympathize with the relations of the deceased, especially his children, on account of their irreparable loss.

"3. That the present destitute condition of his congregation commands our deepest sympathies,—that our prayers and best exertions shall be directed to filling up, as speedily as possible, the place left vacant by the death of their pastor.

"4. That as a token of respect for the memory of the deceased, as well as from an abiding sense of duty, Presbytery shall appoint one of its members to write an obituary of Dr. Black, and publish the same in the 'Banner of the Covenant.' "

On the 4th of July, 1849, at the call of the Moderator, Presbytery met to take into consideration the application from Rev. William Wilson for admission as a member of Presbytery, and whatever might be connected with said application. On his presentation of a certificate of regular ministerial standing as a minister of the Reformed Presbyterian Church from the Ohio Presbytery, he was received by our Presbytery, and his name added to our roll. At the same time, an application being made by the session of the congregation in Cincinnati under his care, the congregation was received also by Presbytery, and the matter of its reception ordered to be reported to Synod. The Rev. A. W. Black protested against the reception of Rev. Wm. Wilson, and appealed to Synod; in which protest and appeal Rev. Dr. Black and Mr. James M. Vicker concurred. Against the reception of Rev. Wm. Wilson's congregation, also, Rev. A. W. Black protested, and appealed to Synod; in

which protest and appeal Rev. Dr. Black and Mr. James M'Vicker also concurred. At the meeting of Presbytery on the first Wednesday of October subsequent to the meeting on the 4th of July, reasons of protest and appeal were presented by Dr. Black as protestor,—Rev. A. W. Black and Mr. James M'Vicker joining with him. These, on the alleged ground of irregularity, were, by Presbytery, on the 31st of October, rejected. At our last semi-annual meeting of Presbytery, Rev. A. W. Black, the protestor, gave notice to Presbytery that he would complain to Synod concerning the rejection of the protest and reasons. On the 7th inst., at a special meeting of Presbytery, the complaint—a copy of which accompanies the report—was presented, and leave was given to prosecute his complaint against Presbytery before Synod.

At our special meeting on the 7th inst., the Presbytery having taken into consideration the overture from Synod respecting the resuscitation of Sub-Synods, it was

Resolved, That, for the present, their resuscitation be deemed inexpedient.

We respectfully and earnestly recommend to Synod the propriety of issuing a decided testimony against the evils of Secret Associations, Intemperance, and Slavery. The prevalence of these evils among the professors of Christianity, and their allowance of them within the church, call aloud for the utterance of a distinct sound from the watchmen on the walls of Zion.—We regard the subject of the support and extension of the Gospel, on the principles of a common fund, as worthy of the serious consideration of the church; and believing that some such plan would be found practicable and greatly conducive to the prosperity of Christ's cause, we beg to submit the matter to the attention of this court.

We earnestly pray that God would guide you by his counsel, give you the spirit of our Master, and make your action redound to his glory.

By order of Presbytery.

THOS. C. GUTHRIE, }
DAVID HERRON, } *Committee.*

Complaint of Rev. A. W. Black.

[Referred to in the Report of Pittsburgh Presbytery.]

To the Moderator of the General Synod of the Reformed Presbyterian Church:
Pittsburgh, April 11th, 1850.

The undersigned, a member of the Pittsburgh Presbytery, hereby complains to Synod in regard to the action of said Presbytery in rejecting "reasons of protest" presented by the Rev. John Black, D. D., Rev. A. W. Black, and James M'Vicker, against the reception of Rev. Wm. Wilson and his congregation under the care of this Presbytery.

The circumstances of the case are as follows: On the 4th of July, 1849, the Pittsburgh Presbytery received the Rev. William Wilson on a certificate from the Ohio Presbytery, and also received under their care his congregation in the city of Cincinnati, on an application signed by Rev. William Wilson, Moderator, and the Elders of the session of the church, directing that this reception be reported to Synod. The following is an extract from the minutes in the case:

Extract.

"Pittsburgh, July 4, 1849.

"Rev. William Wilson presented a certificate of his regular standing as a minister of the Reformed Presbyterian Church, from the Ohio Presbytery, and also a document from the session of the Church of the Covenanters, Cincinnati, signed by the Moderator and Elders, requesting connexion with this Presbytery.

"Moved by Rev. T. C. Guthrie, and seconded by Rev. George Scott, that Rev. Wm. Wilson, on the certificate from the Ohio Presbytery, be received

into this Presbytery, and his name entered on the roll. Moved, as a substitute by Dr. Black, seconded by Rev. A. W. Black, that the application from Rev. William Wilson and his congregation to be received under the care of this Presbytery, be considered together.

"Ayes and noes were called.

"Ayes—Rev. Dr. Black, A. W. Black, Wm. Scott, and James M'Vicker.

"Noes—Rev. T. C. Guthrie, George Scott, R. M'Cracken, Thos. Smith, James Trusdale, and John Dickey. The substitute was lost.

"The original motion was then put and carried.

"Ayes—Rev. T. C. Guthrie, George Scott, R. M'Cracken, Thos. Smith, John Dickey, William Scott, James Trusdale—7.

"Noes—Dr. Black, A. W. Black, and James M'Vicker—3.

"Rev. A. W. Black protested against this, and appealed to Synod, announcing that he would, in due time, assign his reasons. Dr. Black and James M'Vicker stated their intention of concurring therein. The Moderator informed Mr. Wilson that he was received into this Presbytery, and his name ordered to be entered on the roll.

"Moved, by Rev. Mr. Guthrie, seconded by Rev. George Scott,

"Resolved, That the Presbytery receive under its care the congregation of Covenanters in the city of Cincinnati, of which Rev. William Wilson is pastor, and report the same to General Synod. The ayes and noes were called.

"Ayes—Rev. T. C. Guthrie, George Scott, R. M'Cracken, T. Smith, John Dickey, Wm. Scott, James Trusdale—7.

"Noes—Dr. Black, A. W. Black, and James M'Vicker—3.

"So the resolution was carried. Rev. A. W. Black protested and appealed to Synod, stating that he would, in due time, assign reasons,—Dr. Black and James M'Vicker concurring with him as before."

Within ten days after the adjournment of Presbytery, the following reasons of protest were placed by the undersigned, who is clerk of Presbytery, among its papers. It did not occur to any of the protestors that the fact of one of them being clerk would be considered as disqualifying him for taking care of the document. Had any so thought, it would have been forwarded to the Moderator. The protest and appeal are as follows:

Protest and Appeal.

The undersigned protest against the decision of a pro-re-nata Presbytery, which met by the summons of the Moderator, Rev. Robert M'Cracken, at Pittsburgh, July 4th, 1849. The Rev. William Wilson, of Cincinnati, together with his congregation, made application to be received under the care of the Reformed Presbytery of Pittsburgh. Mr. Wilson presented a certificate of dismissal from the Reformed Presbytery of Ohio, dated October 6th, 1847, and an application from his session, both of which desired admission to the Pittsburgh Presbytery. The Presbytery decided that Mr. Wilson be received on his certificate, and that the congregation of which Mr. Wilson now has the charge in Cincinnati be taken under the care of this Presbytery, and so report to Synod. Against these decisions the undersigned protest and appeal to Synod.

First, because the action of Presbytery is a palpable violation of the act of Synod in settling the boundaries and describing the lines of demarcation of the several Presbyteries under its care, within which they respectively have jurisdiction.

2. It is an act of marked discourtesy to the Ohio Presbytery, by exercising jurisdiction in the heart of their bounds, thereby invading their rights.

3. It is assuming a power competent only to Synod. Synod alone have the power to alter or make exceptions to their own general laws and regulations.

4. It is almost two years since the certificate of dismissal from the Ohio Presbytery was given. The Synod met in the mean time. Why was there not application made to it for a rule of court to alter, in this case, the boundaries of jurisdiction?

5. If it had been intended by the certificate that Mr. Wilson and his congregation should thereby be enabled to pass from the jurisdiction of the Ohio Presbytery to the care of another Presbytery in our own church, it is believed that Presbytery would not have given it. Certificates are not usually given except for a change of habitation, or to join another communion. Some sufficient reason is required. No man is entitled to a certificate *ad libitum*, for no ostensible reason. Here no reason is given; but it seems, from its verbiage, to hold out the idea that Mr. Wilson wished to join some other branch of the church,—and he informs us himself that he made application to the Presbytery of the Lakes in another communion, but it somehow did not succeed. The certificate will, in no sense, justify us in invading the rights of the Ohio Presbytery, or in receiving Mr. Wilson, unless he comes to reside in our bounds. Nor would it mend the matter if the Ohio Presbytery were ever so willing, for they have no more right to change the boundaries prescribed by Synod than we have.

6. Mr. Wilson's congregation, as such, is in a state of irregularity. It claims to have a minister and session. By what presbyterial authority was their minister installed? By what the congregation organized? By Mr. Wilson himself, belonging to no Presbytery, but standing independent. The whole procedure appears to us to be a violation of order, and at war with sound Presbyterianism. And we hereby protest against the action of Presbytery, and appeal to Synod.

JOHN BLACK,
A. W. BLACK,
JAMES M'VICKER.

Pittsburgh, July 6th, 1849.

The reasons why the name of Dr. Black appears first on the document are—(1.) because he wrote it,—it is presented to Synod in his own handwriting; and, (2.) because the impression upon the minds of all the protestors was that Dr. Black was first in the protest. The record made at the time so stated. The Presbytery, however, at its next meeting, corrected the minute to read as it now stands.

At a subsequent meeting held at Shenango, Oct. 31, 1849, it was
“Resolved, That as the clerk of Presbytery, who was the protestor, did not give his reasons to the Moderator within the time required by law, nor at all, the paper of reasons before Presbytery cannot be received by Presbytery.”

In answer to this it is only necessary to state, that the law of the church leaves it optional with the protestor to furnish the reasons either to the moderator or clerk. In this case they were placed, in due time, by the clerk, along with the minutes of Presbytery, because it was more convenient, and it was not anticipated that any such objection as this either *would* or *could* be rendered against their reception. Besides, it was understood by the protestors that Dr. Black was first in the protest.

The undersigned respectfully represents to Synod that it is due to the dead, as well as the living, that this protest and appeal be issued.

And it is further represented as a grievance, that the reasons of protest submitted by Dr. Black, A. W. Black, and James M'Vicker, were rejected by Presbytery without sufficient cause.

Signed,

A. W. BLACK.

REPORT OF THE PRESBYTERY OF OHIO.

Since the last meeting of General Synod, few events worthy of special notice have occurred within our bounds. Through the continued protection and blessing of the Church's Divine Head, we have enjoyed a good degree of out-

ward tranquillity and peace. Gospel ordinances are, in general, attended with a commendable degree of fidelity; and we are not left altogether without comfortable evidences of God's gracious presence in them. Our settled congregations, if they have not to record any very large increase, may at least be said to maintain their ground. While mournful breaches have been made elsewhere, all our ministers have been spared in life, and in the enjoyment of a comfortable measure of health. And while "the pestilence" has been commissioned to sweep through the length and breadth of our land, we have it to record, to the praise of the Divine goodness, that our people have almost entirely escaped its ravages. Our vacant congregations have received all the fostering care that we were able to bestow upon them, whether by the aid of our settled ministers, or the supplies placed at our disposal. The congregations of Cincinnati and Xenia respectively addressed calls to our young brother, Mr. M'Vicker; but his return to Ireland has issued in the disappointment of both. We trust that they and our other vacancies will be consoled under all their disappointments by as liberal a portion of ministerial aid as can be assigned to us, without doing injustice to other portions of the church. If practicable, we would need at least three missionaries for at least two-thirds of the year, or two missionaries for the whole year.

The call from Garrison Creek to Dr. Heron, mentioned in our last report, has been accepted; and he was installed pastor of said congregation in October last.

A memorial, adopted at a late meeting, will be laid before you, in reference to a more equitable and efficient system of domestic missionary operations.

The subject of "the revival of Sub-Synods," referred to the Presbyteries by the Synod at its last meeting, has been under consideration; and this Presbytery report "that it is, in their judgment, inexpedient for the present."

Respectfully submitted. By order of Presbytery.

ANDREW HERON, *Clerk.*

REPORT OF THE WESTERN PRESBYTERY.

The Western Presbytery of the Reformed Presbyterian Church would respectfully report to General Synod as follows:

That since their last report, and on the 15th of April, 1849, Mr. Hugh A. M'Kelvey having accepted a call from the Walnut Hill Prairie Congregation, and having delivered such trials as were assigned him, was by prayer, and the laying on of the hands of the Presbytery, set apart to the office of the gospel ministry, and installed as pastor of that congregation. There are, therefore, now seven ministers, all having settled charges, belonging to the Presbytery.

They further report that they have organized another congregation, consisting of some sixty members, in Grand Cote Prairie, Randolph county, Ill. These members were formerly numbered, the most of them, with the congregation of Bethel; but now organized into a distinct congregation, they are about taking steps to erect a house of worship, and will, ere long, we trust, have given them in answer to the prayer of faith, a pastor after God's own heart, who will go out and in before them, and feed them with knowledge and understanding. Presbytery expects, also, in a short time, to organize a congregation in the important city of St. Louis. For the last few months, Mr. Pearson has been labouring with, it is understood, some considerable success in that city. In other places, also, in addition to our organized vacancies, we are called upon to come ourselves, or to send others, to break to them the bread of life. It will also be proper here to state, that about one year ago, eleven members, in regular standing in the Reformed Presbyterian Church of Bethel, Randolph county, Ill., including one Ruling Elder, Mr. Pattison, left for the far distant slopes of the Pacific. Word has returned of their safe arrival in the city of Oregon, with the exception of one of their

number, who died of cholera on the road. We state these circumstances, and then would ask this Synod, Cannot a mission be established in the far West? There are our countrymen, our brethren in Christ; that far-off land to which they have gone belongs to our common country, and is destined to exert a mighty influence on the islands and the continents beyond them, now the dark places of the earth and the habitations of cruelty. Ought we not, then, asking help from the sanctuary and strength out of Zion, say with the prophet, "We will rejoice in thy salvation, and in the name of our God we will (*there*) set up our banners?"

During the last year there has been one added to the number of our ministers; but the call for labourers in the gospel field has more than proportionably increased. The harvest truly is great, but the labourers are few; and we much fear that there is lacking on the part of the professing church the prayer of faith which God has promised to hear, and, in answer, to send forth more labourers into the harvest. Where are the Samuels, who are presented by their parents, or who willingly offer themselves to the Lord's work? The calls which the world makes are quickly and speedily answered; but when the blessed God says, "*Whom shall I send, and who will go for us?*" how few are the individuals who are saying in response, "*Here am I, send me.*"

Of the supplies assigned us at the last meeting of Synod, Messrs. M'Kelvey and Lamb alone appeared within our bounds. Mr. M'Kelvey, as has been stated, was settled in Walnut Hill Prairie Congregation. Upon Mr. Lamb calls were made by the congregations of Rock Prairie, Wisconsin, and Washington, Kane county, Ill. The former of these calls was forwarded to the Philadelphia Presbytery last fall, that it might be presented to Mr. Lamb; the latter, which came before Presbytery this spring, remains upon our table.

Mr. Pearson, who was licensed since the last meeting of Synod, was sent into our bounds by the Board of Home Missions; and, since the early part of last winter, has been labouring in St. Louis. The precise condition of things in that place we do not know, as no report has come to the Presbytery by Mr. Pearson. It is understood, however, that he has made a full report to the Board of Home Missions. We would take occasion, in this connexion, to call Synod's attention to an evil, which, if not looked to in time, is likely to grow up amongst us, in respect to the relation which licentiates and unsettled ministers sustain to Presbyteries in whose bounds they are labouring. It happens frequently that no report is made to Presbytery, and it is considered that a report to a Board of Missions answers all purposes. This tends to the entire subverting of Presbyterianism; and if permitted to operate unchecked, will go to the undermining of its great leading principles. Some means should, we think, be taken to put a check to this evil.

At the last meeting of Synod a Committee appointed to report on the Subordinate Synods, presented the following resolution, which was adopted:

"That the consideration of the resuscitation of the Subordinate Synods be referred to the Presbyteries, and that they be required to report their judgment in the matter to General Synod at its next meeting."

This subject having been taken up in Presbytery, a resolution was unanimously adopted, as follows:—That in the judgment of the Western Presbytery it is inexpedient to resuscitate, at this time, the Subordinate Synods.

We would, in conclusion, most earnestly ask of Synod, that in the distribution of supplies, we may receive our full proportion of the labourers at their disposal, in order that the harvest may be gathered in our extended and whitened fields; and if any thing can be done to make those supplies more certain, that, also, should be attended to.

That He with whom is the residue of the Spirit may dispense to you abundantly that Spirit, to guide in all your actings, is our earnest prayer.

Xenia, May 15th, 1850.

JOHN M'MASTER, Clerk of Presbytery.

P. S.—At a meeting of Presbytery on May 16th, Mr. George M. Lamb being dismissed for this purpose by the Northern Presbytery, was recognised as a licentiate under the care of this Presbytery. The call from Rock Prairie having been returned from the Philadelphia Presbytery, it, together with the call from the Washington Congregation, Kane county, Ill., was put into Mr. Lamb's hands, that he might decide in reference to their acceptance or rejection. As it is understood that he will accept one of these calls as soon as may be, he will be ordained to the office of the ministry by Presbytery, and installed as pastor of that congregation whose call he shall accept.

All which is respectfully submitted.

JOHN M'MASTER, *Presbytery's Clerk.*

REPORT OF THE PRESBYTERY OF SAHARANPUR, N. INDIA.

To the General Synod of the Reformed Presbyterian Church, North America—

DEAR FATHERS AND BRETHREN: A period of five years has now elapsed since our last Presbyterial report was forwarded to your reverend Court. The cause of this long silence you will learn from the following statements. Since the report of 1844 but one stated meeting of Presbytery was held up to the 5th June in the present year. The death of Mr. James Craig, in August, 1845, the location of the remaining members at different stations, which were many miles apart, and the subsequent absence of the Rev. J. R. Campbell from this country, during his visit to Europe and America, rendered an interruption in our Presbyterial intercourse unavoidable. We trust it will be long ere a similar interruption shall again occur.

At the meeting held in Meerut, in November, 1844, nothing of particular interest was transacted. Another informal meeting was held in Saharanpur in October, 1846, when the Rev. J. R. Campbell resigned the pastoral charge of the Saharanpur congregation, and the Rev. Joseph Caldwell was installed in his place. Mr. Caldwell continues to discharge the duties of this office. At the meeting held June 5th, this year, the Rev. John S. Woodside, formerly of the Philadelphia Presbytery, was received as a member of this court. This Presbytery now consists of three ministerial members and one ruling elder—Theo. W. J. Wylie, the first from among the Heathen in this place who has been elected and ordained to this office. We have had three regular meetings of Presbytery within the year. In future it is intended to meet four times a year—in January, April, July and October.

Under the care of Presbytery there are four catechists, and one candidate for the catechetical office. Two of these more particularly stand towards Presbytery in the relation of students of theology, and we hope may one day be accounted worthy to enter the gospel ministry. All are diligent in the performance of the duties required of them, and some of them have given exhibitions of talent and skill in treating theological subjects highly creditable, and which would not suffer much in comparison with the average productions of junior students in the Theological Seminaries at home.

The Saharanpur congregation is the only organized church within our bounds, but every city and village in the district are our vacancies. The ordinances have been punctually dispensed in both the Hindustáni and English languages. English preaching had been discontinued, during the time that Mr. Caldwell was alone at the station (he being obliged to conduct two services in Hindustáni,) but was resumed in April last, and a more than ordinary interest appears to be felt in this exercise by the English residents at the station. A monthly collection on behalf of missions is taken, usually averaging from ten to twelve dollars. The monthly concert is also regularly attended to. The tone of piety among our own people is

encouraging, and the general conduct of the Heathen towards us is such as to warrant us to hope that a brighter day in their history is fast approaching. We feel that God is opening up the way before us, and it needs but the blessing of God to enable the people to give their hearts to that which many among them already intellectually approve. Our mission has set apart the first Monday in March, 1850, as a day of special fasting and prayer for the outpouring of the Holy Spirit upon the millions around us; and we are endeavouring to influence all other missionary bodies in this country to unite with us on that occasion. Now if the church at home would join us in such a work we should hope to see immediate results.

Your Synod will not have met till that day shall have been observed, but should Synod appoint such a day, and advise us of it, we should delight to join in united supplication with you, at such a time, on behalf of the Heathen. If we could thus agree to entreat God, unanimously and simultaneously, with deep humiliation and heartfelt contrition, have we not ground in the promises to believe that He would pour out a large and abundant blessing, not only upon the Heathen but also upon the church at home? Cease not, dear brethren, we entreat you, to pray, individually and unitedly for us, who are endeavouring, though in great weakness, to plant the seed of the church upon Heathen soil. We have been pleased to observe the movements made by various churches in Christendom towards the consummation of a more united system of action among them. There is no department in the Christian Church which so much requires this as that in which we are placed. Missionaries should, of all others, be most united, but in the present condition of things entire co-operation cannot be expected. Were the church at home, however, more one, missionaries would necessarily be one also, and our work might then be expected to proceed better. Still, in order to effect such union, we are not prepared to abandon any of those Reformation attainments which we know to be founded on, and agreeable to, the word of God, and we have full confidence in the wisdom of your venerable court, that nothing inconsistent with *the infallible rule of faith and practice* shall be assented to by you for any purpose whatever. It has greatly refreshed us to hear of the wide fields of labour opening before you in America, and the opportune supply of labourers which God is at the same time sending for this service. We have only now in conclusion to ask you to let us hear from you more frequently. It is not enough that we hear occasionally from the Secretary and Treasurer of your Board of Missions. We should like to hear from you all personally; but if this be impracticable, if each Presbytery would only maintain a systematic correspondence with us, we think good would arise from it, at least it would encourage us in our work here.

We hope some system may be devised by which we shall hear from the church more generally. In fine, that you may be enabled to "keep the unity of the Spirit in the bond of peace," is the prayer of your brethren here.

JOHN S. WOODSIDE, *Clerk of Presbytery.*

December 1st, 1849.

The Committee on the Revision of the Directory presented their report. It was laid on the table, till the order of the day be disposed of.

Proceeded to the order of the day, the consideration of the report of the Committee on the Organical Unity of the Church. The report being again read, it was, on motion, Resolved, That it be published in connexion with the minutes of Synod, for the information of the Church.

The Committee to whom was referred the report of the Committee

on Christian Union, presented their report. It was accepted and adopted, and is as follows:

REPORT ON CHRISTIAN UNION.

The committee to whom was referred the report of the Delegates to the Conference of Presbyterian Churches on Christian Union would respectfully recommend to Synod the adoption of the following resolutions—

1. That this Synod approve the action of its delegates as reported in the minutes of the Conference on Christian Union, which was held in Albany, N. Y., Nov. 1st, 1849.

2. That inasmuch as the Conference has adjourned, to meet on the first Wednesday of September, in the Lecture Room of Dr. M'Leod's Church, Twelfth street, New York, although no great immediate benefit should result to the cause of Christ, the delegates be reappointed to attend that Conference. Respectfully submitted by the Committee.

Rev. T. W. J. Wylie was added to the delegation.

Proceeded to the consideration of the "Forms of Order." They were severally adopted. On motion, the whole document was adopted.

Proceeded to the consideration of the "Directory for Worship," as reported by the committee. It was read, article by article. The whole of Chapters I., on "Secret Worship,"—II., on "Family Worship,"—III., on "Social Worship," were adopted.

Chapter IV., on "Public Worship," being under consideration, on a motion for its adoption, the hour having arrived, Synod adjourned, Dr. M'Leod concluding by prayer.

Same place, May 21st—9 o'clock, A. M.

Synod met pursuant to adjournment. Same members present as before. The minutes of the last meeting were read and approved.

The Treasurer of the Board presented his report for Domestic Missions. It was accepted, and referred to the Auditing Committee.

Rev. Dr. Wylie and Rev. T. W. J. Wylie presented severally their resignations as Professors in the Theological Seminary. The paper was received, and, on motion, referred to the Committee on the Theological Seminary.

The Rev. H. M'Millan offered the following preamble and resolution, which was seconded by Dr. M'Leod, and adopted.

Resolution touching the History of the Church.

Whereas, our Testimony is now published separately from the Historical part; and whereas, it is of great importance to all, and especially to the young, to have a succinct history of the Church of God, from her origin to the present time, exhibiting her unity under all dispensations, the line of prophecy as therein fulfilled, the principal epochs in her continuous history, and the particular relation of the Reformed Presbyterian Church to the Reformation of the Church of Scotland in the seventeenth century,—therefore—

Resolved, That a committee or individual be appointed to prepare such a history, and to report the same at the next meeting of Synod.

The Moderator announced the Committee to prepare the Pastoral Address. They are Rev. H. M'Millan, D. J. Patterson, T. C. Guthrie.

The Committee on Discipline presented their report. It was read and accepted.

Resolved, That the consideration of the case of complaint, and appeal

of the minority of Pittsburgh Presbytery, as submitted in this report, be the order of the day for the afternoon.

Synod then adjourned to meet at 2½ o'clock, P. M., Dr. Wylie concluding by prayer.

Same place, 2½ o'clock, P. M.

Synod met pursuant to adjournment, and was opened by prayer. Same members present as before, with the exception of Mr. W. Orr.

The minutes of the last meeting were read and approved.

The Committee on Finance presented their report. It was accepted and adopted. (See Appendix.)

The Auditing Committee presented their report. It was accepted and adopted.

Proceeded to the order of the day, the consideration of the case presented in the report of the Committee on Discipline.

Proceeded to hear the case in order. Documents called for were read.

1. The complainant was heard in support of his complaint.

2. The Presbytery were heard in reply; pending which, Synod, on motion, adjourned to meet at 7½ o'clock, P. M., Rev. D. J. Patterson concluding by prayer.

Same place, 7½ o'clock, P. M.

Synod met pursuant to adjournment, and was opened by prayer. Same members present as before.

The minutes of the last meeting were read and approved.

Resumed the consideration of the complaint and appeal.

Rev. Messrs. Guthrie, Scott, Herron, and Douglas; and Gabriel Adams, Thomas Smith, William Scott, were heard at length in defence of the Presbytery. Mr. Henry Sterling also presented his opinion.

3. The complainant responded, when Synod adjourned until to-morrow, at 9 o'clock, A. M., Rev. E. Cooper concluding by prayer.

Same place, May 22d—9 o'clock, A. M.

Synod met pursuant to adjournment. Same members present as before.

The minutes of the last meeting were read and approved.

The Committee on Finance reported eight dollars in the Contingent Fund. On motion, it was ordered to be paid to the sexton of the church.

Resolved, That Synod proceed to the order of the day, in conformity with the rule. The parties being out of the house,

4. The roll was called, and the members of Synod delivered their judgments in the case before them. Pending this, Synod adjourned until 2 o'clock, P. M., Rev. Gavin M'Millan concluding by prayer.

Same place, 2 o'clock, P. M.

Synod met pursuant to adjournment. Same members present as before.

The minutes of the last meeting were read and approved.

Proceeded to the order of the day. Members of Synod continued and concluded the declaration of their judgments in the case before them.

5. The roll was called, and the question—Sustain or not sustain the complaint and appeal, was submitted by the Moderator. The vote was as follows:

Sustain—The Moderator, Rev. Robert J. Black, E. Cooper, J. B. Finlay, H. A. M'Kelvey, Dr. M'Leod, Dr. M'Master, John M'Master, H. M'Millan, G. M'Millan, J. W. Morrison, D. J. Patterson, W. Sterret, A. G. Wylie, Dr. Wylie, T. W. J. Wylie; and William Agnew, Joseph Caldwell, Peter Gibson, Samuel Nesbit—20.

Sustain in part—Rev. Michael Harshaw, and Mr. S. Little—2.

Not voting—Dr. Heron, J. Nevin, T. Flavel, and Thomas Blair, Dr. M'Quiston, R. C. Reed, A. Weir—7.

5. The Moderator then announced, as the decision of the court, that the complaint and appeal were sustained.

Rev. T. C. Guthrie announced his intention to protest against the manner of procedure in this case, for reasons to be subsequently assigned.

6. Proceeded to make a minute in the above-mentioned case.

It was moved and seconded that the resolutions submitted by the Committee of Discipline be adopted. Pending which, Synod adjourned, to meet at 7½ o'clock, p. m., Rev. George Scott concluding by prayer.

Same place, 7½ o'clock, p. m.

Synod met pursuant to adjournment. Same members present as before, with the exception of Dr. Wylie, Rev. J. B. Finlay, and Mr. G. H. Stuart.

The minutes of the last meeting were read and approved.

Rev. T. C. Guthrie handed in his reasons of dissent, according to previous notice.

Rev. T. W. J. Wylie and Dr. M'Leod were appointed a committee to reply to them.

Proceeded to the unfinished business, the consideration of the resolutions reported by the Committee of Discipline. They are as follows:

In view of the whole subject as regards the Pittsburgh Presbytery, the complainant, and the protest, your committee respectfully present to Synod, for their approval and adoption, the following resolutions:

Resolved, 1. That this Synod sustain the complaint of Rev. A. W. Black, and the protest and appeal of the minority of the Pittsburgh Presbytery. This resolution was adopted without a count.

Resolved, 2. That the action of the Pittsburgh Presbytery, in the reception of Mr. W. Wilson, was disorderly, and subversive of the provisions of ecclesiastical law in the case, and of the principles of social order.

This resolution was adopted. The ayes and noes were called for, and are as follows:

Ayes—The Moderator, Rev. R. J. Black, E. Cooper, H. A. M'Kelvey, Dr. M'Leod, Dr. M'Master, J. M'Master, H. M'Millan, G. M'Millan, J. W. Morrison, D. J. Patterson, W. Sterret, A. G. Wylie, T. W. J. Wylie; and William Agnew, J. Caldwell, P. Gibson, S. Nesbit—18.

Noes—Rev. T. Flavel, M. Harshaw, Dr. Heron, J. Nevin; and T. Blair, Dr. M'Quiston, S. Little, R. C. Reed, J. S. Elliot—9.

Resolved, 3. That this Synod emphatically condemn the action of the Presbytery of Pittsburgh at their *pro re nata* meeting, in the case before stated; declare it to be legally null and void of authority, and leave the said Rev. William Wilson in the same ecclesiastical position in which he had placed himself, (without the communion of the Reformed Presbyterian Church,) previously to the said action of the Pittsburgh Presbytery in his case. Him this Synod do not touch.

This resolution was adopted. The ayes and noes were called for, and are as follows:

Ayes—The Moderator, Rev. R. J. Black, E. Cooper, H. A. McKelvey, Dr. McLeod, Dr. McMaster, J. McMaster, H. McMillan, G. McMillan, J. W. Morrison, J. Nevin, D. J. Patterson, W. Sterret, A. G. Wylie, T. W. J. Wylie; and William Agnew, J. Caldwell, P. Gibson—18.

Noes—Rev. M. Harshaw, Dr. Heron; and T. Blair, S. Little, R. Reed—5.

Not voting—Rev. T. Flavel; and Dr. McQuiston, S. Nesbit, J. S. Elliot—4.

From the above Dr. Heron dissented, and declared his intention to assign reasons if deemed necessary.

Rev. T. C. Guthrie protested, saying he would send in his reasons.

Resolved, That when this Synod adjourn, it be to meet in the First Reformed Presbyterian Church, Pittsburgh, on the third Wednesday of May, 1851, at 10 o'clock, A. M., to be opened with a sermon by the Moderator.

Resolved, That the thanks of Synod be tendered to the Moderator, (Dr. Heron,) for his sermon preached at the opening of the present session of Synod.

Resolved, That the thanks of Synod be tendered to the inhabitants of Xenia for their Christian hospitalities to the members.

The Committee on Supplies presented their report. It was amended and adopted. It is as follows:

REPORT OF COMMITTEE OF SUPPLIES.

The Committee on Supplies respectfully submit the following report to General Synod:

That for the supply of the numerous and interesting vacancies and stations, referred to in the reports from the Presbyteries, Synod has at its disposal the labours of only four ministers without charge—Rev. Gilbert McMaster, D. D., Rev. E. Cooper, Rev. John Nevin and Rev. D. M. McAleese, and ten licentiates—Messrs. Samuel P. Herron, James Pearson, Robert Fee, David Gillespie, W. S. Darragh, Andrew R. Gailey, Robert Burgess, G. R. McMillan, John McMillan and J. W. Faires. Of these your committee beg leave to recommend the following distribution:

That the labours of Dr. McMaster be directed by the Ohio Presbytery.

That Rev. E. Cooper spend the months of June, July and August in the Western Presbytery, the following two months in the Ohio Presbytery, four months in the Pittsburgh Presbytery, and the remainder of the year in the Ohio Presbytery.

That Rev. John Nevin spend the months of June and July in the Ohio Presbytery, the four months following in the Western Presbytery; the remainder of the year in the Pittsburgh Presbytery.

That Mr. Samuel P. Herron spend June and July in the Western Presbytery, August and September in the Ohio Presbytery, October and November in the Pittsburgh Presbytery, December and January in the Philadelphia Presbytery, the residue of the year in the Pittsburgh Presbytery.

That Mr. James Pearson spend June and July in the Western Presbytery, and the remainder of the year in the Northern Presbytery.

That Mr. Robert Fee spend June and July in the Ohio Presbytery, and the remainder of the year in the Western Presbytery.

That Mr. David Gillespie spend June, July, August, September, October, and November, in the Pittsburgh Presbytery; December, January and Fe-

bruary in the Ohio Presbytery, and the remainder of the year in the Western Presbytery.

That Mr. G. R. McMillan spend June and July in the Ohio Presbytery; August, September and October in the Western Presbytery; November in the Ohio Presbytery, and the remainder of the year in the Pittsburgh Presbytery.

That Mr. John McMillan spend June, July and August in the Pittsburgh Presbytery; September and October in the Ohio Presbytery; November, December, January and February in the Western Presbytery, and the residue of the year in the Northern Presbytery.

That Mr. Robert Burgess, after spending six months in the Ohio Presbytery, labour the rest of the year in the Western Presbytery.

That Messrs. McAleese, Darragh and Gailey remain in the Northern Presbytery during the year, except four months, if practicable in the Philadelphia Presbytery.

That Mr. J. W. Faires remain subject to the Philadelphia Presbytery.

It is also recommended that Mr. John McMillan and Mr. G. R. McMillan have the privilege of spending the winter in the Seminary.

All of which is respectfully submitted by THE COMMITTEE.

The report of the Select Committee on the Board of Missions, and memorial of the Ohio Presbytery, was taken up. Its recommendations were adopted. They are as follow:

REPORT OF THE COMMITTEE ON THE REPORT OF THE BOARD OF MISSIONS.

RECOMMENDATIONS.

1. That the principles laid down in the Report for regulating Home Missions be adopted.

2. The Board to meet one day before the meeting of Synod, to prepare their reports and schedule of appointments, to be submitted to Synod for the coming year.

3. The Board not to interfere, unless there be some extraordinary reason, with the appointments made by Synod.

4. The Presbyteries not to be restricted in the reception of ministers and licentiates when acceding to our standing terms of communion, and undergoing sufficient trial of their soundness in the faith, &c.; but that reception shall not be considered final so as to entitle to a settlement until one year after date.

5. The memorial of the Ohio Presbytery to be published for consideration of Synod at its next meeting.

6. That the Board of Missions be instructed to present the subject of a mission to Oregon and California, and as soon as the men and the means are obtained they be authorized to undertake it.

The Moderator announced the Committee to prepare the History of the Reformed Presbyterian Church. They are Rev. Dr. McMaster and H. McMillan.

The Committee on the Theological Seminary presented their report. It was accepted and adopted. It is as follows:

REPORT OF THE COMMITTEE ON THE THEOLOGICAL SEMINARY.

The Committee on the Theological Seminary report as follows:

That the report of the Superintendents presents a highly gratifying and encouraging state of affairs in this most important institution of our Zion. Its interests have been well cared for, and its duties faithfully and ably performed by the learned and devoted professors in whose hands it has been placed.

In regard to the resignation of the professors the committee represent, that the church owes a debt of gratitude to the venerable professor at its head, of the largest magnitude. He has been the life and spirit of the Seminary from its beginning. His powerful talents and fitting qualifications for this office have been freely and abundantly devoted to the interests of this school of the prophets. To him more than to any other the church is indebted for a learned and efficient ministry. The committee recommend, that the resignation of the Rev. Dr. Wylie, as senior professor, and T. W. J. Wylie, as assistant professor, be not accepted. And that this Synod earnestly and respectfully urge upon Dr. Wylie to retain his place at the head of the Seminary, giving only such attention to its duties as the state of his health and convenience will allow; believing that the assistant professor is entirely competent to discharge any of its duties.

Your committee, also, believing that our church requires a Seminary in the West, to meet her increasing necessities, recommend that Synod establish a Seminary for the West in Xenia, Ohio, and that Rev. Dr. M'Master be appointed senior professor, and Rev. Hugh M'Millan assistant professor. Dr. M'Master to spend four months in the year in the discharge of the duties of his professorship.

For the support of the Seminary it is recommended that the senior professor in the East receive the appointed salary of three hundred dollars per annum to be raised by the Northern and Philadelphia Presbyteries in equal proportions; and that the senior professor in the West receive the same amount to be raised by the Pittsburgh, Ohio, and Western Presbyteries in equal proportions.

Committee also recommend, that Rev. Dr. M'Leod, A. G. Wylie, R. J. Black, D. J. Patterson, J. Agnew Crawford, W. Sterrett and J. B. Finlay be the Board of Superintendents for the Seminary of the East. And Rev. Dr. Heron, Gavin M'Millan, John M'Master, E. Cooper, H. A. M'Kelvey and Samuel Wylie be the Board of Superintendents for the Seminary of the West. All of which is respectfully submitted. THE COMMITTEE.

Proceeded to the further consideration of the Directory for Worship. Chapter IV., on "Public Worship," was adopted. Chapter V., on the "Solemnization of Marriage," was adopted.

The question being taken on the whole, it was adopted as the "*Directory for the Worship of God of the Reformed Presbyterian Church in North America.*"

Resolved, that the stated clerk and treasurer of Synod, be a committee to publish the Directory for Worship, together with the rules for judicatories and forms of order, without unnecessary delay.

The Committee on the Signs of the Times presented their report. It was accepted and adopted. It is as follows:

Report of the Committee on the Signs of the Times.

The Committee on the Signs of the Times respectfully report, as follows:

The indications of Divine Providence should be attentively considered by the church, in order that she may apply properly the great principles of truth presented in the word of God for her direction. From time to time the circumstances in which she is placed are changing, and it is necessary to consider the relation which she sustains to them, that she may know what the Lord requires her to do. There is always "some present truth" for which she must "earnestly contend."

In the age and country where we are living many important objects, for which our ancestors contended, even unto death, have been fully secured. Much which, in their day, was a matter of controversy is now generally or universally acknowledged. The attention of the church need not, therefore, be drawn to what has thus become fully settled, unless the attempt be made

to change or destroy it. No tree would grow, no house would stand if the roots were always uncovered, if the foundations were constantly laid bare. While, therefore, it is necessary, in order to give an intelligent assent to the truths we may profess, to be able to render a reason to those who may ask it, true wisdom requires that we hold fast the form of sound words, and whereto we have already attained, that we walk by the same rule and mind the same thing.

There are, however, in the developments of Providence new objects presented, which should receive the attention and command the exertions of the church. The principles laid down in the scriptures, are often discovered to have more contained in them than was supposed, by being brought to bear upon new circumstances. Thus the law of God is found to be exceedingly broad—a complete rule for every condition in which the moral agent may be placed.

Observing in this way the dispensations of Divine Providence we find :

1. *Causes of Fasting and Humiliation.* Large portions of our earth are yet unenlightened by the gospel, others enjoy the knowledge of the truth only in a very faint degree, while our own land presents many dark places, where the ordinances are dispensed only in a limited measure, and even those places where the full, clear, and distinct exhibition of the truth is made, do not properly value or improve the blessing thus vouchsafed to them. The rulers of our nation are too often such as have not the qualifications for office required in the scriptures, while the constitutions and administration of our government are, in many respects exceedingly imperfect. Nearly three millions of our countrymen are still held in slavery, and many are yet found in the Christian Church, as well as the civil community, who advocate the continuance and the extension of this unholy and cruel system. Disorder and violence are frequently to be observed. Parental authority and ecclesiastical discipline are but lightly regarded, and insubordination and disregard of law are also prevalent. The holy day of God is profaned, sometimes even by professing Christians, by travelling, by idleness, by worldly employments or recreations, while the men of the world seek their own pleasure and pursue their own business. Intemperance seems to be, in many places, upon the increase, and professors of religion do not sufficiently oppose this vice by their example as well as their admonitions. Conformity to the world in its pleasures, its practices, its principles, renders it often difficult to distinguish the professor of the religion of Jesus from the unbelieving multitude. The standard of personal religion is generally far below the attainments of past times, or the plain directions of the word of God. The degree of liberality with which the ordinances are sustained at home, and the cause of CHRIST is diffused abroad, and the benevolent enterprises of the day supported, is far beneath the ability and duty of the members of the church. The spirit of Christian love and meekness, and unity and peace is feeble and comparatively inoperative, so that too often we may fear the Spirit of God is grieved and his influences are resisted and withdrawn. Much cause, therefore, have we for mourning, lamentation and sorrow. We feel called upon to sanctify a fast,—to humble ourselves in the presence of God, earnestly imploring His pardon, and the return of His favour. For these, and similar reasons which the ministers and preachers of the church in their public exhibitions and its members in their private exercises, are directed to consider, Synod ordain and appoint the First Thursday of March, 1851, to be observed as a day of fasting and humiliation in all the congregations under our care.

2. *Causes of Thanksgiving.*—While we have so many reasons for deep humiliation in the sight of God, we have also causes of thanksgiving. The LORD has not dealt with us after our sins, nor rewarded us according to our iniquities. We yet enjoy the light of the glorious gospel. We hear the

joyful sound of the message of salvation. While the pestilence has visited our land, and multitudes have been removed to another world, we have yet been spared. While we have to lament the removal of one of our venerable fathers in the ministry, there has been a considerable increase of the number of our ordained ministers and licensed probationers, and the accessions to our established congregations, and the erection of new organizations, may be regarded as an evidence that God, the Spirit, is blessing their labours. The missionary operations of our church in benighted India are very encouraging. The safe arrival of the late reinforcements, the preservation of the lives of all the missionaries, their continued health, their diligent and successful labours, the steadfastness of the brethren converted from the heathen, and the increasing interest felt in the church at home among the young and the old in this great and good work, form causes of gratitude to God. The peace and prosperity which prevail throughout our land, the annunciation and advocacy of sound principles in regard to affairs of a political character, and the existence of a strong sense of obligation to the Divine law, and of a feeling of benevolent sympathy for the oppressed, call for thankfulness, and encourage hope that better and brighter days are rapidly approaching. The number of those who profess the true religion seems to be on the increase, while we may hope that the principles of Divine truth are becoming more powerful in their operation upon the hearts and consciences of Christians. The duty of individual effort for the Redeemer's cause in the world, and a spirit of entire consecration to his service, and a sense of personal responsibility appear to be becoming more deeply felt. There is cheering evidence that the LORD is still continuing his presence with us, and the time to favour Zion is at hand. For these and similar reasons, which our ministers and preachers are instructed to advert to, and our people diligently to consider, Synod appoint the last Thursday of November, 1850, or such other day as may be recommended by the civil authorities, or found most convenient, to be observed by all under our care as a Day of Thanksgiving to Almighty God, the Giver of every good and perfect gift.

THE COMMITTEE.

Resolved, That a Committee be appointed to prepare a System of Directions for Pastoral Visitation, and report at next meeting of Synod. The Moderator named as such Committee, Rev. Dr. M'Master, Rev. H. M'Millan, and Mr. Daniel M'Millan.

Mr. George H. Stuart was re-appointed Treasurer of Synod.

The following were appointed the Board of Missions: Dr. Wylie, Dr. M'Master, Dr. M'Leod, Dr. Heron, Dr. Crawford, Rev. H. M'Millan, T. C. Guthrie, G. Scott, A. W. Black, A. Clarke, A. G. Wylie, D. J. Patterson, R. A. Hill, T. W. J. Wylie, R. J. Black, W. Sterret, T. Flavel, J. M'Master, S. Wylie, J. W. Morrison, Ministers; and W. Mathews, J. N. Gifford, W. Cooper, W. Cathcart, T. Cumming, G. H. Stuart, R. Guy, R. Stevenson, J. M'Kendrick, W. Montgomery, H. Sterling, W. Scott, Peter Gibson, Daniel M'Millan, W. Orr, W. Kennedy, J. Fleming, David Minford, Ruling Elders.

The minutes of the present session were read throughout and approved.

The Stated Clerk was directed to publish extracts from the minutes in the Banner of the Covenant, together with as many extra copies as may be considered necessary. Whereupon, it was

Resolved, That Synod do now adjourn, to meet at the time and place appointed.

Adjourned, after prayer by the Moderator, singing the 133d Psalm, and receiving the apostolic benediction.

Signed,

SAMUEL WYLIE, *Moderator.*

Xenia, May 22d, 1850.

JOHN NIEL M'LEOD, *Stated Clerk.*

APPENDIX.

Letter to Scottish Synod.

(Document A.)

To the Rev. the Moderator and Remanent Members of the Synod of the Reformed Presbyterian Church in Scotland.

Rev. and Dear Brethren:

Your valuable communication of May 12th, 1847, was duly received, and should have been answered ere this. Having arrived a few days after the adjournment of Synod in 1847, no opportunity was afforded of receiving and acting upon it until the following meeting in October, 1848. It was then presented and considered; and we can assure you, dear brethren, that its perusal gave us great satisfaction. We rejoice in all your prosperity, we admire the enlightened consistency and characteristic firmness with which you maintain your ecclesiastical position amidst the excitements and changes of the times; and we desire to be stimulated to our own duty by the example of progress and active liberality which you set before us.

We also received from your committee in charge of that matter, the document forwarded to us respecting an individual once in your ministry whom you had found it necessary to submit to the discipline of the church. Your course, in this respect, we recognise as just and fraternal, and well calculated to advance the cause of good order and sound morality. If Christian denominations generally were more disposed than they are to sustain each other's acts of wholesome discipline, it would contribute much to their own peace and usefulness, and also to the reformation of offenders.

Of our ecclesiastical condition generally, we are happy to say, that it is one of prosperity and progress. We now number thirty-seven ministers, ten probationers, ten students of theology in attendance on the Seminary, and at least an equal number who are under the care of Presbyteries, and have not as yet been able to appear at the hall. Our organized congregations are sixty-two, together with several missionary stations not yet prepared for organization. Sabbath school instruction, tract and Bible distribution, and missionary effort in various forms, receive attention among our ministers and people, and there is, in general, a disposition among them to take their share in the benevolent and religious movements of the day, so far as this involves no inconsistency with our own peculiar position and covenanted obligations.

Our Foreign Mission in North India has been strengthened by the addition of a third missionary and his household. Rev. John Woodside and his wife accompanied Rev. Mr. Campbell, our senior missionary, on his return to his field of labour, after a refreshing visit to the church at home. More than five thousand dollars were contributed by the people, as a special effort for the increase of the mission force, and thus far a commendable liberality has been manifested in sustaining this department of Synod's operations. The Presbytery of Saharanpur is now composed of three ministers; and of the ruling elders, one is a convert from heathenism, a person of great promise, and now recognised as a student of theology under the care of Presbytery. The gospel is statedly preached to the heathen in their own language, in houses of worship erected for the purpose in the city of Saharanpur, and surrounding localities; schools are established and well attended, and our missionaries are diligently employed in the work of creating a Christian literature for the people among whom they dwell. Translations of the Scriptures, the Westminster Confession of Faith and Catechism, the Psalms arranged for singing, and various tracts and other productions of an elementary character, are prepared and we feel satisfied that our labour in India has not been in vain in the Lord.

Several instances of conversion to the faith and experiences of the gospel have, we are persuaded, already taken place. And while God has frequently sent afflictions to teach us humility as the work has been progressing, he has also cheered us in the successes enjoyed, with many manifestations of his love and favour. We think we have evidence that the Reformed Presbyterian Mission in India is blessing the heathen, for whose everlasting benefit it is established, and we know that it has been full of blessing to ourselves at home.

When we look around us and consider the moral and religious state of the country in which we dwell, we find very much to deplore at present, and to create anxieties for the future. Popery continues to be a disturbing force among us. Error is rife; disorders of every kind abound; a degeneration of liberty into a ruinous licentiousness of opinion and conduct is doing great mischief; and the spirit of infidelity is bolder and more open in its manifestations than in former days. In the church of God, the observance of forms, and the substitution of employments about religion for its living realities, are working much evil. Reformed Presbyterians are equally with others exposed to these evils; and in a mixed and very imperfect state of religious society we find no little difficulty in maintaining our peculiar principles, and forms of worship and order.

Your very valuable paper condemnatory of Slavery in the American Confederacy, was received by us. It was republished in our periodical, and gratuitously distributed. Our stated clerk, to whom your committee were pleased to address it, transmitted the copy designed for them to the Moderator of the Old School Assembly of the Presbyterian Church at their sessions in the city of Baltimore. It was presented by him to the Assembly; and its caption having been read, it was, on motion, filed among the papers of the body without further consideration. The other copy was handed by the Clerk to the Moderator of the New School Assembly in person. It is not known that it was acted upon by the body over which he presided. Both these departments of the Presbyterian Church are yet deeply involved in the sin of slaveholding, and not prepared to receive with the proper temper even a fraternal and Christian rebuke respecting it. As a church we continue to maintain a decided and unanimous testimony against this great social sin and grievous wrong. We have several congregations in the slaveholding states, but no slaveholders are admitted to their communion. Our people will not even hire a slave, when the proceeds of his labour go to him who claims to be his owner. The existence of slavery is a standing item in our causes of fasting and humiliation from year to year; and the voice of our ministers and people is heard in instruction, remonstrance, and warning, respecting it, on all becoming occasions, through the press, and from the pulpit and the platform. We pray that the prisoners' sighs may ascend before the sight of Him that is on high, and that the day may come when every yoke of oppression shall be broken, and all iniquity decreed by law be banished from the earth.

It may be that slavery in the southern states of America, and in all the forms in which it exists elsewhere among the nations, may not be entirely removed until the great reformation of the millennial era shall arrive, but we are cheered with the hope that this blessed hour is near at hand. The Mediator occupies the throne of the universe in all the glory of his immortal Headship, and he will ere long shake the nations, that the precious and the vile in personal character and social institutions may be separated from each other, and the things which are stable be made to remain on their immovable foundations. In the mean time, we are persuaded that slavery is gradually losing its hold upon the country, and that the feeling averse to its continuance is every day increasing in both church and state.

In regard to the Union projected among several branches of the Presbyte-

rian household in this country, including our own, we have simply to inform you that it has not taken place. Synod has withdrawn from the negotiation, and now remains to do her own work upon the basis of her known terms of communion. The unity of the visible church is a matter of revelation and of promise. The day, however, is not yet. We desire to wait for it in faith and hope; and, in the mean time, to love all those who love our Lord Jesus Christ, and to co-operate with them, so far as they hold the truth, in every good word and work.

Since our last meeting of Synod, the Reformed Presbyterian Church in the United States have experienced a severe bereavement, in the removal, by death, of the Rev. John Black, D. D., one of the oldest and the ablest of her ministry. He died in the eighty-second year of his age, and forty-ninth of his ministry, finishing his course of eminent public usefulness in peace and joy. One only remains of the honoured triumvirate which laid the foundations of the Reformed Presbyterian Church in this land. The management of her cause is about to pass into other hands. It remains to be seen what use will be made of the precious legacy they are receiving. Our hope is in God. We have much to encourage us to an onward course. The great principles of the Covenanted Reformers which we espouse in common with yourselves, and which we desire to apply in an enlightened manner to our own circumstances and times, are true and immortal, and are therefore destined to ultimate triumph. In faith of this we wish you, dear brethren, the blessing of Him whom we recognise as our common and only Lord.

Signed, by order of Synod's Committee of Foreign Correspondence.

New York, March 29th, 1850.

JOHN N. M'LEOD, *Chairman.*

Sent to Eastern Reformed Synod in Ireland, with the appropriate modifications.

(Document B.)

Report of the Board of Missions to General Synod.

During the time which has passed since the last meeting of Synod, the Board have given such attention to the important duties assigned to them as circumstances have permitted. One of their number, whose wise counsel and diligent labours have done so much to sustain and propagate the principles of our church, has been removed to another world. While we deeply feel his loss, and cherish a high regard for his memory, we rejoice in the confident belief that he is now both more happy and more useful than he ever could have been on earth, and we feel solemnly admonished to follow him as he followed CHRIST, to work while the day of life continues, because the night cometh in which no man can work.

By the act passed at the last meeting of Synod, the management of Domestic Missions was intrusted to the Board which had heretofore been restricted to foreign operations. It was understood that the intention of Synod in making this arrangement, was to call into more vigorous action, and to direct with more system and energy this very important, and even vital part, of our ecclesiastical operations. Much had been done for Foreign Missions; and while it was not designed to abate, but rather to augment our efforts on this subject, it was hoped that as much, and, if possible, far more, might be done for the field at home. It was considered that the latter, as well as the former, claimed our attention—that a due proportion should be maintained in regard to each—and that the same spirit of benevolence which would support the one, would, if properly elicited, abundantly sustain the other.

In regard to their own position, the Board would state that they have regarded themselves simply as a standing committee of Synod, to which they are responsible, and by whose direction they feel bound to act. Representing all parts of the church, they have endeavoured to lay aside any feeling

which might be considered sectional or local, and to follow such a course as would best secure the interests and promote the prosperity of the whole church. It is proper also to mention that the Board felt themselves bound to act through the Presbyteries; and hence, in the management of the contributions for Foreign Missions, and the direction and supervision of the labours of domestic missionaries, they have constantly referred to the various Presbyteries which were concerned in the cases occurring, either when they were met in full session, or as represented by their standing committees. In this way they have endeavoured to carry out what was believed to be the will of Synod, and to secure the proper authority of the respective Presbyteries.

With this statement of the principles on which they have proceeded, they now submit to Synod an account of their transactions.

1.—FOREIGN MISSIONS.

When our last report was presented, it was stated that Messrs. Campbell and Woodside, with their families, were then probably on the ocean, not far from the termination of their voyage. On the 17th November, 1848, they reached India; and on the 4th April, 1849, they arrived at Saharanpur. Mr. Caldwell, who had been alone for more than two years, in conducting the operations of the mission, was thus relieved from his oppressive labours; and arrangements were made for carrying on the work with increased efficiency. Preaching in Hindustani is continued by the brethren, who have acquired that language; while Mr. Woodside, who is rapidly becoming prepared to address the heathen in their own tongue, steadily conducts the English preaching, and superintends the schools in which that language is employed. By means of itinerations, and visits to fairs and bazaars, the message of salvation is widely announced. The missionaries observe a manifest improvement in the attention of the people; and state that in places where they formerly met with much opposition and contempt, they are now received with kindness and respect. There is reason to believe that the leaven of sacred truth is silently, and not slowly, pervading the community,—that a most favourable transition is in progress.

The subject of education continues to receive attention. The English school, under the care of Mr. Woodside, appears to be conducted with much efficiency. The number of pupils connected with it at one time was thirty-three; but, in consequence of the refusal of the missionaries to recognise the distinction of caste among the pupils, a large number withdrew. Finding, however, that their demands were not acceded to, nearly all the pupils returned; and now those of the highest unite with those of the lowest caste. A very important obstacle has thus been overcome. We are informed in a recent communication that the school continues to increase gradually, and that the young men are regular in their attendance, and ardent in their studies. It is worthy of mention in this report, that the young men connected with this school have contributed a sum, which, in India, would be considered large, for the purchase of a library. This act, so far as we know, the first of the kind which has ever occurred among the heathen, has excited the most pleasing feelings in the minds of many of the friends of the mission, and has met with suitable encouragement. Besides a valuable collection procured by their own contributions, about 600 volumes additional have been sent out, obtained by donations in books, or subscriptions in money, from various parts of the church.

The Orphan Institution is well sustained. The number of pupils connected with it is nine, who are not only receiving an excellent literary and religious education, but are also taught various useful trades. They give, in general, great satisfaction to the missionaries; and a pleasing hope is afforded that this Seminary may continue to be a nursery from which many plants of

righteousness may be taken, which will flourish and bear fruit in the garden of the church on earth, and adorn for ever the paradise of God in heaven. Several of those who have been brought up in this institution have already been employed as assistants in missionary labour; and some of these are under the care of the Presbytery of Saharanpur as students of theology, with a view to their licensure to preach the gospel, and their ordination to the office of the ministry, if found qualified.

The erection of a new church on the mission premises is rapidly progressing. It is expected that the entire expense will be defrayed by donations of friends of the missions in India. Several very liberal contributions have already been received, amounting to nearly four thousand rupees, or about two thousand dollars.

We regret to have to record the removal, by death, of Mr. John Coleman, one of the catechists connected with the mission. An East Indian by birth, and for many years in the British army, he was a most devoted and consistent follower of the LORD JESUS. His services were very useful and highly valued. His loss will be much felt, but it is a happy consideration that others are so far advanced as to be able, in some measure, to occupy his place. An interesting obituary of this excellent man has been written by Mr. Campbell, and will be published as soon as possible.

2.—DOMESTIC OPERATIONS.

Having devoted much attentive deliberation to the subject of Domestic Missions, the Board have adopted the following principles in regard to the distribution of supplies, which they lay before Synod for their consideration.

1. That each Presbytery should always have at least one domestic missionary at its disposal.

2. That the Presbyteries having the largest number of vacancies should have the greatest proportionate supply.

3. That when it is expected that any may be withdrawn from the field there should be provided, if possible, some one to fill the vacancy.

4. That the appointments should be not less than three months for any one Presbytery, and that facilities for travelling should be considered, that there may be no unnecessary expenditure of time and money.

Having examined the schedule of appointments arranged at the last meeting of Synod, the Executive Committee considered that some modification of it was imperatively required. Having made out, therefore, a new arrangement in connexion with appointments for persons who had been licensed since the last meeting of Synod, they submitted it to Presbyteries for their suggestion and concurrence. As it was not acceded to by all, the Executive Committee did not feel authorized to carry it into execution, and the plan adopted by Synod was therefore, so far as the Board was concerned, unaltered.

By a rule of Synod, Domestic Missionaries are required to report to the Board, in addition to their usual reports to Presbyteries. From some the Board has received no report at all, and others have attended to the rule only imperfectly and irregularly. In consequence, the account which we can give of their labours, is very imperfect. It is hoped that hereafter there will be such attention paid to this subject, as will secure the end in view, the communication of such information as will enable the Board to understand the wants of the church, and to provide for their supply.

The following persons have been employed as Domestic Missionaries since the last meeting of Synod.

1. *Rev. David M'Aleese*.—Shortly after the last meeting of Synod Mr. M'Aleese was ordained by the Northern Presbytery, and designated a missionary to Canada. The appointments given to him to visit other parts of the church have thus been unfulfilled. We have received no report of his operations; but it is understood that he occupies an interesting field of labour to which he attends with diligence and success.

2. *John G. M'Vicker*.—Mr. M'Vicker fulfilled his appointments in the Pittsburgh and Ohio Presbyteries. By the consent of the Western Presbytery, he remained in the Ohio Presbytery during the time he had been assigned to the former Presbytery. Having afterwards fulfilled his time in the Northern Presbytery, he returned to Ireland, in November, 1849.

3. *William Montgomery*.—Mr. Montgomery laboured in the bounds of the Pittsburgh Presbytery till his return to Ireland.

4. *David Herron*.—Mr. Herron has been employed as a domestic missionary in the bounds of the Pittsburgh Presbytery since the last meeting of Synod, until his ordination, Oct. 31, 1849.

5. *H. A. M'Kelvey*.—Mr. M'K. has laboured in the Western and Ohio Presbyteries, according to the appointment of Synod, until his ordination, April 16, 1849.

6. *G. M. Lamb*.—Mr. Lamb proceeded, according to the direction of Synod, to the Ohio Presbytery, then to the Western, and afterwards to the Northern. In consequence of an urgent application from the Northern Presbytery, the time assigned to him in the Philadelphia Presbytery was spent in the bounds of the former Presbytery.

7. *J. W. Faires*.—Mr. Faires has been employed as circumstances admitted and required in the bounds of the Philadelphia Presbytery. The month of August, during which he was directed to labour in the Northern Presbytery, was spent in the Philadelphia Presbytery.

8. *David Gillespie* was received as a domestic missionary on his licensure by the Philadelphia Presbytery, March 12th, 1849. He remained in that Presbytery one month, when he proceeded to the Pittsburgh Presbytery, in whose bounds, and those of the Ohio Presbytery, he has spent the remainder of the time.

9. *James Pearson*.—Mr. Pearson was received as a domestic missionary on his licensure by the Philadelphia Presbytery, May 4, 1849. After spending a short time in that Presbytery, he was sent to the Northern Presbytery, where he remained till November, when he proceeded to the Western Presbytery, where he has since been labouring.

10. *Rev. John Nevin*.—Mr. Nevin was received as a domestic missionary after his admission by the Philadelphia Presbytery, June 19, 1849. He was shortly after sent to the Northern Presbytery, where he remained till near the end of the year. He afterwards proceeded to the Pittsburgh Presbytery, in whose bounds he has since been labouring.

11. *Robert Fee*.—Mr. Fee was received as a domestic missionary on his admission by the Philadelphia Presbytery, June 20th, 1849. Shortly after he was sent to the Pittsburgh Presbytery, where he has since been labouring.

12. *John B. Finlay*.—Mr. Finlay was received as a domestic missionary after his admission by the Philadelphia Presbytery, July 24, 1849. He was shortly after sent to the Northern Presbytery, where he remained till October, when he went to the Ohio Presbytery, in whose bounds he laboured till his return to the Northern Presbytery, in March, 1850, when he was employed as a domestic missionary till his ordination and installation, May, 1850.

13. *Thomas Flavel*.—Mr. Flavel was received as a domestic missionary on his admission to our church by the Philadelphia Presbytery, Aug. 20th, 1849. He was employed within the bounds of the Philadelphia Presbytery as a domestic missionary until his ordination and installation, April 11, 1850.

14. *Samuel Herron*.—Mr. Herron having been licensed by the Pittsburgh Presbytery at their spring meeting, 1849, has been since that time labouring in their bounds, and under their direction.

15. *Andrew R. Gailey*.—Mr. Gailey having been licensed by the Northern Presbytery at its last meeting, May, 1850, has been sent to supply the stations in Nova Scotia and New Brunswick.

16. *William S. Darragh*.—Mr. Darragh having been licensed by the Northern Presbytery, at a meeting on May 1, 1850, has been sent to Nova Scotia and New Brunswick.

17. *Robert Burgess*.—Mr. B. was received by the Pittsburgh Presbytery on July 4, 1849, and has since been labouring in their bounds.

The field presented to our efforts is very extensive and important. Not only are our own organized vacancies and mission stations to be supplied, but we are to take our part in the great work of *Home Evangelization*. From all parts of our extensive country the call is urgent, and the prospects are encouraging.

In the *Northern Presbytery*, the stations formed in Nova Scotia and New Brunswick, which are so interesting, should receive our careful attention. Much has been effected by the assiduous labours of Mr. Clarke; but his advanced years, and his declining health, with the great increase of demands for his labours, render it necessary that he should have relief and assistance. Seven stations have already been established, at four of which there are church edifices, and at all convenient places of preaching have been obtained. In the present condition of things in these provinces it is very important that the principles and usages of our church be made known and properly sustained. A wide and effectual door is opened before us. In Vermont, the *old wells* which our fathers dug out when our church was first established in this country, have of late been re-opened. Our cause in this region has greatly revived, and several promising stations have been established. Northern New York and the adjacent parts of Canada have also been attended to with great success; and the recently formed station in Williamsburgh, L.I., has been organized into a church, which has now a pastor. In Western New York, it is believed that missionary labour might be expended very profitably.

In the *Philadelphia Presbytery*, the rapidly increasing principal city presents a very inviting field. Several preaching stations have been established in the neighbourhood of Milton; while Baltimore, Carbondale, and other places, might be mentioned, where much might be effected by judicious exertions.

In the *Pittsburgh Presbytery*, the number of vacancies is ten, and a wide and most interesting field is presented to our efforts. The calls for the supplies of ordinances are frequent, numerous, and very importunate.

In the *Ohio Presbytery*, the Congregation of Cincinnati, to which the Board was directed to give special attention, has had such provision made for it, through the Standing Committee of Presbytery, as the Board was able to furnish. The other vacancies in this Presbytery have also urgent claims, and present promising prospects.

In the Western Presbytery, *St. Louis*, according to Synod's direction, has been occupied as a missionary station. In consequence of the prevalence of the cholera during the summer, it was thought inexpedient to commence operations till the fall of the year. At that time Mr. Pearson was sent to the Western Presbytery with a view to his labouring there, and has since been employed in that place with much prospect of success. Iowa, Wisconsin, and Northern Illinois, in all of which there are important and flourishing organized congregations, and where the great increase of our church by immigration presents such a favourable opportunity for doing good, should not be overlooked.

It has been calculated that the number of immigrants to this country from Ireland and Great Britain, with their immediate descendants, is one million of persons. Of these many are connected with our own church; and still more are of such denominations as are nearly allied to us in doctrines and worship, while all are readily accessible. What a field is thus presented!

It is of importance that the immigrant, when he reaches our shores, should be made acquainted with the location of our churches, and should have such information as may guide him in making a proper selection of his religious connexion. If this were done, how much could be effected to propagate our principles throughout the land!

Oregon and *California* present interesting fields, to which we would especially direct the attention of Synod. In both of these regions are several persons connected with our church, who would probably rally at once around any of her missionaries who might visit them. It is to be regretted that in most places our principles have not been made known until the ground has been pre-occupied, and much difficulty has thus been encountered. In these places we might commence operations along with other churches, and go side by side with them in advancing our Redeemer's cause. The influence which these parts of our land will exert upon other sections of the world, and especially upon heathen Asia and the islands of the Pacific, and papal Mexico and South America, may be faintly conjectured, but cannot be described. How important that we, as a company of the great sacramental host of God, should go forward to take possession for our LORD and MASTER of these ends of the earth, which have been given to him by covenant for his inheritance.

It is earnestly hoped that Synod will take such measures as will secure greater efficiency in our operations; that every member of the church will sustain them; and that the blessing of God, without which there can be no increase, will not be withheld from our exertions.

(Document C.)

Report of the Treasurer of the Board, for Foreign Missions.

1848.

DR.

Oct. 16. To balance, as per last report to Synod, . . . \$622 43

SUPPORT OF MISSIONARIES.—*Northern Presbytery.*

To cash from Rev. A. G. Wylie's cong. for 1848,	\$35 00
“ do., 1849,	50 00
“ Rev. Dr. M. Leod's cong.,	200 00
“ William Cunningham,	10 00
“ W. Agnew, treas. Pres., bal. for,	40 00
	335 00

Philadelphia Presbytery.

“ Rev. J. Agnew Crawford's congregation,	for 1849,	31 25
“ Rev. Wm. Sterrett's cong.,	“	15 00
“ Rev. Dr. Crawford's	“	25 00
“ Rev. R. J. Black's Sab. school,	“	8 44
“ Dr. Wylie's cong. and Sab. S.,	“	764 90
“ “ “	“ 1850,	250 00
		1,094 59

Pittsburgh Presbytery.

“ First Ref. Presbyterian Church,	Pittsburgh, late Dr. Black's,	150 00
“ Rev. A. W. Black's cong.,	1849,	80 35
“ Rev. Geo. Scott's	“	27 00
“ Rev. J. Hutchman's	“	20 00
“ Mr. Charles Arbuthnot,	Pittsburgh,	10 00
		287 35

Ohio Presbytery.

To cash from Rev. Hugh M'Millan's cong.,	1849,	\$31 37
" " " "	1850,	41 13
" Rev. Gavin M'Millan's "	1849,	24 00
" " " "	1850,	31 97
" Rev. Dr. Herron's "	1850,	7 12
" Xenia " "	1849,	19 63
" " " "	1850,	20 00
" Peter Gibson, Cincinnati,	1849,	25 00
		200 22

Western Presbytery.

" Rev. John M'Master's cong.,	1849,	\$54 75
" Rev. Samuel Wylie's " "	" "	32 70
" Rev. Michael Harshaw's " "	" "	24 00
" Rev. T. A. Wylie's " "	" "	20 00
" Rev. H. A. M'Kelvey's " "	" "	8 00
" Salem " "	" "	10 55
" " " "	1850,	9 95
		159 95

Scholarship Account.

" Sabbath-school, Dr. M'Leod's congregation, Twelfth st., N. Y.,	8 81
" for one scholarship for 1849—'50, from youth of Rev. H. M'Millan's congregation, ...	50 00

1849.

July 3.

" in settlement with General Ass. Board, being balance due from old scholarship account, ...	866 66
--	--------

925 50

1849.

General Fund.

June 18.	" Juvenile Miss. Soc., Eastern R. P. Synod, Ireland, ...	68 74
Oct. 15.	" Juvenile Miss. Soc., Eastern R. P. Synod, Ireland, ...	2 93
Nov. 21.	" Bible Class of Rev. A. Clarke's charge, Nova Scotia, ...	13 73

85 40*Outfit Account.*

" sundry unpaid subscriptions to Rev. James R. Campbell, ...	82 00
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Library Account.

" sundries for purchase of Library for English school, ...	21 00
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1850.

April 29.

Banner of the Covenant.

" received from subscribers to date,	983 00
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\$4,796 44

CR.

1849.

Missionaries' Salaries.

Mar. 10.	By cash paid Genl. Ass. Board of Missions, on acct. salary Rev. Messrs. James R. Campbell, John S. Woodside, and Joseph Caldwell, for 1849,	900 00
Nov. 30.	" ditto for ditto in full for year ending 1st December, 1849, ...	900 00

1,800 00

Scholarship Account.

July 3.	By cash paid Genl. Ass. Board for support of school to Oct., 1847, and native teachers to Oct., 1848,	758 89
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1848. *Outfit Account.*

Dec. 30.	" for amount over credited to this account in last report,	27 50
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1849.		
July 3.	" Genl. Ass. Board on acct. of house for Rev. Mr. Woodside,	1,150 00

1850.		
March 30.	" ditto in full for ditto,	143 44
		1,320 94

Library Account.

"	for books sent out to India,	21 00
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Banner of the Covenant.

April 29.	" for publishing and expenses to date,	840 09
May 20.	Balance in hands of treasurer,	55 52

 4,796 44

1850.		
May 20.	To balance in treasury,	\$55 52

RECAPITULATION.

Pittsburgh Presbytery short for 1849,	62 65
Philadelphia Presbytery paid on account, 1850,	250 00
Ohio " " " " " "	100 00
Western " " " " " "	9 95

GEO. H. STUART, Treasurer.

E. E.—Xenia, Ohio, May 20, 1850.

We, the undersigned, have examined the above report, and find the balance in the hands of the Treasurer, as stated, to be fifty-five 52-100 dollars. All of which is respectfully submitted by

PETER GIBSON, }
G. ADAMS, } *Auditing Committee.*

(Document D.)

Report of the Treasurer of the Board, for Domestic Missions.

1848.		
Dec. 22.	To cash from Mr. Thomas Wilson, Cincinnati, former Treasurer,	\$26 54
"	" Mr. Henry Sterling, Pittsburgh, late Treasurer,	92 00
		118 54

Northern Presbytery.

Reported by Rev. Dr. McLeod's congregation,	122 16
" R. A. Hill's "	45 00
" A. G. Wylie's "	14 00
" D. J. Patterson's "	5 34

To cash from William Agnew, Treasurer, being amount advanced to Mr. Lamb, . . . 30 00

Reported as paid to Mr. James Pearson, . . . 22 00

Reported as received by Mr. Geo. M. Lamb, . . . 84 00

 322 50
Philadelphia Presbytery.

To cash from Rev. Dr. Wylie's congregation, 68 75

To cash from Rev. Dr. Crawford's congregation,	20 00
" " Wm. Sterrett's "	10 00
" " Robert J. Black's "	6 00
" " J. A. Crawford's "	3 00
" 5th Ref. Presbyterian "	6 80
Reported by ditto for Mr. Thomas Flavel's sup- port from 5th Church, ...	230 00

344 55

Pittsburgh Presbytery.

Reported as paid to Mr. J. G. M'Vicker, . . .	6 00
To cash from Rev. Geo. Scott's congregation, .	8 00

14 00

Ohio Presbytery.

Reported by Rev. Hugh M'Millan's congregation,	42 63
" " Gavin M'Millan's "	24 12
" Xenia "	27 75
" Garrison "	10 00
" Cincinnati "	54 00
" Utica "	24 00
" Mr. James C. M'Millan, Treasurer,	54 00
" Mr. Geo. M. Lamb, as received from various stations, ...	60 00

296 50

To cash from Rev. John M'Master's congregation,	75 00
" Rev. Samuel Wylie's "	46 95
" Rev. T. A. Wylie's "	5 00
" Washington "	10 00
" Bethel "	12 00
" Salem "	10 00
" Concord "	7 20

Reported by Rev. H. A. M'Kelvey's, ...	12 00
" Mr. G. M. Lamb, from various vacancies,	84 95
" Washington congregation, ...	90 00

353 10

1849. *Library Account.*

Jan. 16. To cash from Rev. J. Agnew Crawford's cong.,	10 00
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1850.

March 10. " a lady in Tennessee, ...	10 00
" 12. " J. R. Hemphill, Xenia, ...	10 00

30 00

1,479 19

1848.

CR.

Dec. 28. By cash paid Mr. H. A. M'Kelvey, for mission- ary services, ...	62 54
" " for cash book, ...	4 00

1849.

Mar. 7. " Rev. John W. Morrison, ...	17 00
" " D. M. M'Aleese, ...	30 00

Northern Presbytery.

Reported as paid to Rev. John Nevin, ...	50 00
" James Pearson, ...	67 00
" J. B. Finlay, ...	12 00
" Rev. David J. Patterson, ...	75 00
Reported as sundries, ...	4 50

Reported as paid to Mr. Geo. M. Lamb, . . .	84 00	
Cash advanced to ditto by Board, . . .	30 00	
		322 50
<i>Philadelphia Presbytery.</i>		
Reported as paid to Mr. Thomas Flavel, . . .		230 00
<i>Pittsburgh Presbytery.</i>		
Reported as paid to Mr. J. G. M'Vicker, . . .		6 00
<i>Ohio Presbytery.</i>		
Reported as paid to Mr. J. G. M'Vicker, . . .	97 50	
" " J. B. Finlay, . . .	38 00	
" " D. Gillespie, . . .	10 00	
" " G. M. Lamb, . . .	75 00	
" Garrison congregation, . . .	40 00	
" Utica " . . .	18 00	
" Richland " . . .	18 00	
		296 50
<i>Western Presbytery.</i>		
Reported as paid to Mr. Geo. M. Lamb, . . .	136 15	
Cash advanced to Mr. James Pearson, . . .	40 00	
Reported as paid to ditto, . . .	12 00	
Reported as paid by Washington congregation to Rev. J. W. Morrison, . . .	42 00	
Reported as paid by Washington congregation to Rev. A. M. Stewart, . . .	36 00	
		266 15
By cash paid Mr. Geo. M. Lamb, to make up deficit, . . .		67 85
" Mr. James Pearson, " . . .		24 00

1849. LIBRARY ACCOUNT.

Nov. 1. By cash paid Am. S. S. Union for three Sabbath School Libraries sent to Nova Scotia, . . .	30 00
1850.	
May 20. By balance in treasury, . . .	122 65
	1,479 19
1850.	
May 20. To balance in treasury, . . .	122 65

The failure of some Presbyteries to report all their domestic missionary operations, will account for the above report not being more full.

GEO. H. STUART, Treasurer.

E. E.—Xenia, Ohio, May 20, 1850.

We, the undersigned, have examined the above report, and find a balance in the hands of the Treasurer of one hundred and twenty-two 65-100 dollars. All of which is respectfully submitted by

PETER GIBSON, }
G. ADAMS, } *Auditing Committee.*

(Document E.)

Report of Treasurer of General Synod.

SEMINARY FUND.

DR.

Northern Presbytery.

To cash from Rev. Dr. M'Leod's congregation, . . .	\$126 00
" Rev. A. G. Wylie's " . . .	40 00
" Rev. R. A. Hill's " . . .	19 00
" Simpson Fund, . . .	45 00
" William Cunningham, . . .	10 00
	\$240 00

Philadelphia Presbytery.

To cash from Rev. Dr. Wylie's congregation,	100 00	
" Rev. Wm. Sterrett's "	10 00	
" Rev. Dr. Crawford's "	10 00	
" Rev. Robert J. Black's "	7 00	
" R. M'Coy, Washingtonville,	5 00	
		132 00

Pittsburgh Presbytery.

" Rev. Geo. Scott's congregation,	30 00	
" the late Rev. Dr. Black's "	20 00	
" Rev. A. W. Black's "	15 00	
" Rev. Thos. C. Guthrie's "	14 00	
		79 00

Ohio Presbytery,

" Xenia congregation,	19 00	
" Rev. Hugh M'Millan's congregation,	19 72	
" Rev. Gavin M'Millan's "	3 75	
" Rev. Dr. Heron's "	3 38	
" Bequest of Mrs. Cooper,	5 00	
		50 85

Western Presbytery.

" Rev. John M'Master's congregation,	16 00	
" Rev. Samuel Wylie's "	10 00	
" Rev. T. A. Wylie's "	10 00	
" Rev. H. A. M'Kelvey's "	5 00	
		41 00

Total receipts for Seminary,

542 85

Testimony and Book of Discipline.

To cash for 785 copies sold,	246 07
To balance due Treasurer,	281 34

1,070 26

1848. CR. *Seminary Fund.*

Oct. 16. By balance due Treas., as per an. rep. to Synod, 119 91

1849.

April 9. By cash paid Rev. Dr. Wylie, Senior Professor,
for session '48 and '49, ... 300 00

1850.

Feb. 23. By cash paid Rev. Dr. Wylie, Senior Professor,
for session '49 and '50, ... 300 00

719 91

Testimony and Book of Discipline.

Mar. 30. By cash paid R. Craighead for stereotyping, printing, and binding 1500 copies,	345 06
" By cash paid for expense of transporting same to Philadelphia,	5 29
	350 35

1,070 26

1850.

May 20. By Balance due Treasurer, ... 281 34

GEO. H. STUART, Treasurer.

E. E.—Xenia, Ohio, May 20, 1850.

We have examined the above report, and find a balance due the Treasurer, as stated, of two hundred and eighty-one 34-100 dollars. All of which is respectfully submitted by

PETER GIBSON, }
G. ADAMS, } *Auditing Committee.*

Amount due by Presbytery for Seminary Fund, taking the original apportionments and receipts since 1844.

Philadelphia Presbytery,	.	.	.	.	71 06
Pittsburgh	"	.	.	.	72 33
Ohio	"	.	.	.	10 00
Western	"	.	.	.	57 00

210 39

Simpson Fund less than estimated when apportionments were made, . . . \$204 20

The Northern Presbytery has overpaid . . . 179 15 25 05

Due . . . 235 44

Amount required from above to make up deficit, 177 06

(Document F.)

REPORT OF THE FINANCE COMMITTEE.

The Finance Committee report that the following sums have been paid into their hands for Synodical purposes, viz.:

Rev. A. G. Wylie's congregation,	.	.	\$12 00
" Dr. McLeod's	"	.	50 00
" David J. Patterson's	"	.	4 25
" J. B. Finlay's	"	.	5 00
" Dr. Wylie's	"	.	50 00
" Dr. Crawford's	"	.	10 00
" Wm. Sterrett's	"	.	10 00
" Thomas Flavel's	"	.	6 50
" Robert J. Black's	"	.	7 00
" Andrew W. Black's	"	.	10 00
" John Douglas's	"	.	15 00
" George Scott's	"	.	16 05
" Robert M'Cracken's	"	.	8 00
" Thos. C. Guthrie's	"	.	8 00
" Hugh M'Millan's	"	.	11 75
" Gavin M'Millan's	"	.	8 00
" Dr. Heron's	"	.	4 50
Xenia,	.	.	11 50
George St., Cincinnati,	.	.	5 00
Rev. J. W. Morrison's congregation,	.	.	8 00
" John M'Master's	"	.	8 60
" Samuel Wylie's	"	.	10 00
" Michael Harshaw's	"	.	17 50
" Hugh A. M'Kelvey's	"	.	4 00

300 65

Deduct the Clerk's salary, . . . 50 00

250 65

The amount at the disposal of the Committee for the travelling expenses of members entitled to draw from this fund, is \$250 65. The number of miles travelled by those thus entitled to draw, is 12,480. The rate per mile is two cents and a fraction over of \$1 05; which, with Mr. Sterling's quota—35—which he declines receiving—we recommend be paid to the sexton of the church in which we meet.

Amount due to each member.

Rev. Dr. McLeod,	distance 650 miles,	.	\$13 00
" A. G. Wylie,	" 700 "	.	14 00

Rev. D. J. Patterson,	distance 650 miles,	13 00
" J. B. Finlay,	" 650 "	13 00
" Dr. Wylie,	" 550 "	11 00
" T. W. J. Wylie,	" 550 "	11 00
" Wm. Sterrett,	" 550 "	11 00
" Robert J. Black,	" 550 "	11 00
" Thomas Flavel,	" 550 "	11 00
" John Nevin,	" 250 "	5 00
" Andrew W. Black,	" 250 "	5 00
" John Douglas,	" 250 "	5 00
" Thos. C. Guthrie,	" 250 "	5 00
" George Scott,	" 220 "	4 40
" David Heron,	" 300 "	6 00
" Dr. Heron,	" 80 "	1 60
" Samuel Wylie,	" 450 "	9 00
" Michael Harshaw,	" 450 "	9 00
" John M'Master,	" 300 "	6 00
" John W. Morrison,	" 400 "	8 00
" Hugh A. M'Kelvey,	" 400 "	8 00
William Agnew,	" 650 "	13 00
Gabriel Adams,	" 250 "	5 00
Thomas Smith,	" 250 "	5 00
Wm. Scott,	" 220 "	4 40
Henry Sterling,	" 250 "	5 00
Samuel Little,	" 80 "	1 60
Dr. Abraham M'Quiston,	" 180 "	3 60
Wm. Orr,	" 300 "	6 00
Thomas Blair,	" 450 "	9 00
Samuel Nesbit,	" 450 "	9 00
Joseph Caldwell,	" 400 "	8 00

Total,	12,480	249 60
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Which amounts the Committee is now prepared to pay. All of which is respectfully submitted by the COMMITTEE.

Xenia, Ohio, May 21, 1850.

SUPPLEMENTAL REPORT.—Since making out the above, the Committee report the receipt of \$8,00 from the Church of the Covenanters in Cincinnati, of which the Rev. William Wilson is pastor, and ask for direction as to its disposal.

(Document G.)

Report of the Committee on the Organical Unity of the Church.

[Published by order of Synod.]

"On what ground may and ought the whole Church of God to be united in one organic body?"

To report upon the subject of this question is, by the appointment of General Synod, made the duty of your committee. In an attempt to discharge this duty it appears proper to assume, as not calling for discussion, all that the question seems to take for granted as already settled: That the church by divine institution, is ONE, no provision being made, according to the Bible revelation, for a plurality of churches of God; that this one visible church is, at present, sinfully in a state of schism, injuriously affecting the profession, spirituality, affection, and efficient ecclesiastical action of her children; that, while all may be in fault and some more than others, it is not imposed upon your committee to institute an inquiry where the blame chiefly lies, or who are most or least guilty.

Nor is it made the duty of this committee either to justify or oppose cer

tain measures, with more or less formality, adopted and practised in some departments of the church, with the implied aim of relieving some of the evils connected with schism, in the general body; such as the occasional sacramental communion of those under separate and opposing organizations, implying, as it seems to do, that those who thus commune act inconsistently with their actual separate organizations, respectively; that their sacramental communion must be more or less extensive than their creed, and of course more or less sacred; that it tends by separating it from the church's creed to reduce this communion to an emotion or feeling of sentimentality, destitute of principle; that it admits to the most sacred privilege of the house of God, those of whose right, generally, there is no adequate means of fully and truly forming a judgment; that it separates the enjoyment of privilege from the corresponding responsibility to the legitimate authority of the church; that, in violation of the nature of social organization, it admits the stranger, continuing a stranger, to the peculiar advantages of membership, and to the seal of membership; that it grants the special privilege of membership on easier terms to the foreigner than to the member of the family; that it exposes to the charge of contradictory engagements, by communing under hostile organizations, and thus lessens the value of the fellowship, and renders the church in her profession less full and distinct; and that it amounts to a mutual declaration that organized schism is not scandal; and that the position assumed in vindication of this course is subversive of all corrective discipline, viz., that God has received such as his adopted children, and till assured that he has rejected them, though chargeable with heresy or immorality, they must not be refused the place of children, in the enjoyment of sacramental communion; or, that the falling under scandal which subjects to exclusion from such communion, is tantamount to falling from a state of grace. A discussion, or expression of a judgment, on any of these points, is not understood to be required in this report.

Neither is your committee called upon to report upon the conventional understanding among opposing corporations in the church, by which it is alleged that these seeming irregularities are avoided, it being mutually conceded by the parties, that this communion is predicated exclusively on the ground which they occupy in common, the articles of faith, ordinances of worship, and laws of morality in which they differ, however true or however solemnly stamped with the seal of divine authority, or however false, shall, in *their communion*, have no recognition, nor their opposites any expressed or understood rejection. Whether such conventional understanding be not in contravention of the nature and design of sacramental fellowship, and subversive of it, as stated by the authority of inspiration, in such Scriptures as the following, we are not, in this report, called upon to affirm or deny: Matt. xxviii. 19, 20; 1 Cor. x. 17, 18, 20, 21; Gal. iii. 27. Whether, in the Word of God, any provision be made, and if any, to what extent, for the dispensation of the seals of the covenant to organized errorists—the organized schismatics—being incorporated expressly to maintain the error and continue the schism; whether those whose constitutional principles declare that such is his position, be consistent in admitting him to their communion, we adjourn to its proper place of discussion; as well as the inquiry, in what, or on what principle, communicants may be excused from being one body with those with whom they commune,—or how they can partake of the sacrifice and yet be excused from a recognition of the altar—the system—the central point of the system—that sustains the whole, and from which the whole derives its character; or what of Christ they may be excused from putting on in baptism. The consideration of these and kindred topics is not understood to be required of your committee; and to them a reference is made, merely to obviate a possible objection to the passing of them over without extended notice.

Your committee beg leave to advert to the recognised and delightful fact of much evangelical and ecclesiastical ground, notwithstanding the existing state of schism, being in common occupied by the visible church of the Redeemer; and upon that ground, to a great extent, there is among her several sections and members a happy union and corresponding communion, in heart, profession, intercourse, and action. Upon this common ground every section of the church ought to be ready concurrently to act, in the promotion of the common cause of Christ, and in the improvement of its common truth for the correction of mistakes, the removal of causes of alienation, and the bringing of all to a happy state of union on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone, at once sustaining and uniting the living edifice.

Schisms, however, in the visible body of the church do exist; and by thoughtful and good men, they, their causes, and bad effects, are seen, felt, and lamented. In many cases, the very fact of the distinct organization of schisms, by generating prejudice, forming unhappy habits, and giving existence and intensity to a mere party feeling, renders their removal more difficult, and, to the interests of true religion, more dangerous, than either the omissions, innovations, or mistakes in which they originated, in themselves, would have done. But schisms exist, and the mere party feeling is intense, and that intensity, perhaps, will be found proportioned to the number and strength of the faction; deriving its strength, in part, from the hope of absorbing the smaller and feebler sections. In the actual state of the catholic visible church, at present, there is but a dim prospect of the immediate abandonment of the spirit of schism. The cloud resting upon this prospect arises much less from a defect in the radical fundamental principles of several of these organizations in doctrine, worship, and in order, as stated in their standing creeds, than in an imperfect or superficial view of their spirit, relations, and practical bearing. A more spiritual apprehension and appreciation of moral and evangelical truth, of divine institutions in their nature and ends, of the bearing of these upon the personal, the social, and the eternal interests of man; a deeper love of God in Christ; of man as an immortal subject of the moral government of God; an enlightened and cordial recognition of the divine claims on our race, in connexion with a soul-inspiring valuation of evangelical privilege; the abstract avowals of which are found slumbering in the acknowledged principles of the church's creed, but not living as they ought, in either the heads or hearts of her children, are wanted—and if possessed, would soon carry her beyond the boundaries, and raise her above the spirit of schism. All this the effusion of the Spirit from on high, and nothing less, can effect, and according to the divine promise will effect. Beyond the appointed day the vision will not tarry. Your committee are persuaded that what is wanted to bring the church of God into one organic body is not some new system of doctrine, worship, and order; but a more enlightened mind, a purer heart, and a more generous spirit, disposing and qualifying the children of Zion rightly to use that which they already have.

While adverting to the church's present condition, it will not be out of place for your committee to call to remembrance the fact, that this Department of the household of faith—the Reformed Presbyterian—has never made a schism. As a body, we see our mismanagements, and we feel our infirmities, and lament them; but we never seceded from any portion of the Reformation church. And while attaching no undue importance to mere forms or to modes of expression, we have been unwilling to remove the ancient landmarks, or to recede from the principles of our profession, being still persuaded that they are the principles of the Bible, and that the God of the Bible will sustain them. We indeed rejoice to claim kindred with every branch of the family of God; and, as far as may be, on one common ground, with the children of Zion, we are ever ready to concur in affection, counsel, and

activity, in the promotion of the cause of Christ. That cause at once embraces his people and his truth. To the injury of either of these no principle must be adopted, nor measure pursued. But your committee hasten to a conclusion, by submitting, in answer to the proposed question, the following remarks; keeping in view the well known ends of the church's organization, as "the pillar and ground of the truth."

I. That in the selection and admeasurement of "the ground on which the whole church of God may and ought to be united in one organized body," special care must be had that she appear to be, and really be, "the pillar and ground of the truth."

II. That every false principle in doctrine, worship, and order, be excluded from her fundamental law—her constitution.

III. That no doctrine, ordinance of worship, principle, or form of order, not plainly revealed in the Word of God, shall have a place in her constitution; and that from it no doctrine, ordinance, principle, or form of order clearly made known in the Sacred Scriptures, shall be excluded from her fundamental law.

IV. That there must be no receding from, nor abandonment of, any *recognised* truth, institution, or principle, of the Christian system.

V. To secure her organized union, in the church's constitution, while guarding against all rash and extravagant innovations, provision must be made for the progressive development and application of her appropriate resources for the attainment of the ends of her organization.

VI. Without undue partiality for mere forms of expression, and without unduly regarding partial, though right, developments of truth known only to comparatively few, under local and peculiar circumstances, it may be affirmed, that the creed of the Protestant Reformation, especially the compend of that creed found in the well-known Westminster documents, and, about the middle of the seventeenth century, embraced by the Presbyterian Church of that period in the British islands, furnishes a firm and ample ground on which the whole church of God may and ought to be united in one organic body.

In these documents we are not apprized of any principle with which the church can safely dispense; nor are we aware of any newly discovered doctrine or ordinance that it would be profitable or dutiful to add.

The great cause of the Reformation, in the seventeenth century, in Presbyterian hands, by bad counsels and bad agents, was arrested in its progress. Since that time, in the statement of its principles, it has made no advance. That cause, whether advocated by many or few, is the same that it ever was. It is great and good; and, by reforming it, is destined to bless the world. The entire system of grace, with its principles and institutes of moral order, in its relations, provisions, agencies, and influences, is embraced by it. It takes in the whole of man as he is, under the divine government, connected with life, death, and the eternal state. The friends of this cause—the cause of God and man—have long been admonished of the fact, that for ages its friends would be comparatively few. But the same sure prophetic word has assured them of times of reformation, and long ages of purity and felicity for Zion—"new heavens and a new earth, wherein dwelleth righteousness." For this they have been, in their respective times, encouraged to wait in a *fiducial* and *active* expectancy of the accomplishment of the faithful promise. Resting in faith upon this promise, the fathers of our department of Zion, with settled purpose of heart, took hold of its object, and with an unyielding determination of spirit, actuated by high principle, to that purpose they adhered. *They all died in faith, not having received the promise*, in the fulness of its accomplishment; *but having seen it afar off, they were persuaded* of its reality, and with the heart *embraced it*. Like them, while waiting upon the developments of Divine Providence, hearkening to every suggestion of wis-

dom that may reach our ears, and ready to concur with others in every good work, which consistency with the will of God requires, it is believed we should stand aloof from visionary projects; and judge, as we shall find, it not becoming in us to be very forward, on the subject now under consideration, in the proposal of overtures to others. Let us be observers, listeners; and understanding the signs of the times, as God may shed light upon our path, and be active in going forward. But, by a precipitate movement, let not our feet stumble upon the dark mountains. *He that believeth shall not make haste.* Our age is one of transition. The terrible events leading to, and connected with the slaying of the two witnesses, will prepare the way for the promised effusion of the Spirit of God upon the church. The worth of the moral order of society will then be duly estimated. The friends of that order, wherever found, are encouraged, as well as commanded, to plead for it, and to act for it; and to wait for it, they may well afford. Then, and not till then, will the whole church of God, without difficulty, find the ground on which she may be, and ought to be, and will be united in one organic body; when the Lord shall reign in Mount Zion, and before his ancients gloriously. Respectfully submitted by

THE COMMITTEE.

Xenia, May 17, 1850.

(Document H.)

Memorial on Domestic Missions.

[Published by order of Synod.]

The Presbytery of Ohio beg leave respectfully to represent to Synod, that, in their judgment, the cause of domestic missions is a subject of such paramount importance to the advancement of the interests of truth and godliness in our land, as to require the adoption of the most energetic and systematic efforts that can be made. The scattered condition of our churches, especially in the great West, renders it peculiarly difficult to carry into full effect any plan that can be devised, and especially necessary to adopt some system that will be characterized alike by simplicity and efficiency. Permit us to suggest to Synod the following measures, which in our judgment would, if adopted and faithfully carried out, have a beneficial operation on all our churches.

1. Instead of our present Board of Domestic Missions, let a Committee of Supplies be annually appointed, consisting of a member from each Presbytery, and selected by the Presbytery themselves, whose duty it shall be to meet at least one day before the meeting of Synod, and mature for the Synod's use a report of the condition and wants of the Domestic Missionary field, together with the appropriation to each Presbytery of such supplies of labourers and funds as their judgment shall approve.

2. Let each member of said committee carry up with him to the place of meeting a detailed statement of the funds raised in the bounds of his Presbytery, on behalf of the Domestic Missionary fund, that it may be known what pecuniary appropriations it may be proper and practicable to make. Let him also carry up a detailed statement of the condition and wants of his Presbytery.

3. Let it be understood that each licentiate and minister without charge shall be subject to the Synod's appointment throughout the year; and let such preachers make their wishes known to some member of the committee in reference to the Presbyteries in whose bounds they wish to be employed for the year, that said wishes may be complied with as far as may be considered just and right.

4. Let the Synod appoint some one of the Presbyteries as a Standing Committee of Reception, whose duty it shall be to receive into our fellowship such preachers from foreign churches as may apply during the recess of Synod, and appoint such to their respective fields of labour,—the Synod

having previously *designated* said fields of labour, assigning the first arrival to *one* Presbytery—the second to another, &c., according to the Synod's views of justice and expediency. Provided always, that the reception of such preachers by the committee, shall be subject to the sanction of the Synod at its ensuing meeting.

5. Let the Synod, at each meeting, determine as nearly as they can, what amount of moneys will be required for the current year, and assess said amount on the different Presbyteries in proportion to the supposed ability of each, as is already done in respect of the *foreign* missionary fund; and let said moneys be thrown into one common fund, in order that "the strong may aid the weak," with the understanding that the Presbyteries of the West and Ohio, on account of their numerous vacancies and their scattered state, shall be at liberty to make such disbursements as the necessities of itinerants may require,—said disbursements to be reported to Synod.

6. Let each Presbytery be called upon to report to the annual synodical meeting the missionary labour performed within their bounds, the funds raised for missionary purposes, and the application and disbursement of said funds.

Respectfully submitted. By order of Presbytery.

ANDREW HERON, P. C.

(Document I.)

Supplementary Report of the Northern Presbytery for Domestic Missions.

RECEIPTS.

Dr. McLeod's Congregation, N. Y., ...	\$257 09
Rev. D. J. Patterson's Congregation, Brooklyn, ...	20 00
Williamsburgh Congregation, ...	8 33
Rev. A. G. Wylie's Congregation, Duaneburgh, N. Y., ...	46 00
Donation from Mrs. Vedder, "	7 00
" a friend, "	1 00
Schenectady, from W. Cunningham, ...	5 00
" collections by Miss Cunningham, ...	2 50
Rev. R. A. Hill's congregation, Ryegate, Vt., ...	30 00
Donation from children of John Maclure, Ryegate, Vt., ...	1 00
Redfield, N. Y., ...	6 00
Flackville, N. Y., ...	4 00
Total, ...	\$387 92

EXPENDITURES.

Rev. John Nevin, balance due him, ...	\$94 00
Mr. Geo. M. Lamb, ...	34 00
Sundry bills for printing, ...	12 40
Rev. D. J. Patterson, ...	75 00
Mr. J. G. M'Vicker, ...	38 25
Mr. J. B. Finlay, ...	24 00
Rev. Henry Gordon, ...	52 00
	\$329 65

P. S.—All this is exclusive of the moneys paid by settled congregations and vacancies to Domestic Missionaries.

PROCEEDINGS OF THE STUDENTS OF THEOLOGY.

During the sessions of the Seminary last winter, Dr. Wylie announced to the Students of Theology his intention to resign his Professorship. In order to express their feelings in regard to this subject, the Students held a meeting, at which the following preamble and resolutions were adopted; and, in connexion with this testimonial of their regard, a very elegant and valuable copy of the English Hexapla was also presented to Dr. Wylie. As, however, it was thought unsuitable to make any public intimation of the resignation until Synod should have acted in the case, all reference to the subject has been, on this account, deferred. As the connexion of both the former Professors with the Seminary is now terminated, the publication is delayed no longer. The Professors desire also to put on record the public expression of their respect and love for all their pupils, with the earnest prayer that the joyful hopes which have been excited by the attention, industry, docility, and exemplary Christian behaviour exhibited in the Seminary, may never be disappointed.

“Whereas, in the providence of God, our aged and venerable Professor, the Rev. Dr. WYLIE, seems called on, by his advanced years, to resign his Professorship in the Theological Seminary of the Reformed Presbyterian Church, the duties of which he has discharged for a period of nearly half a century: Therefore—Resolved,

“1st. That as Students of the Theological Seminary of the Reformed Presbyterian Church, we have received with unfeigned regret an intimation from our aged and highly esteemed Professor of his intention to resign that office, the duties of which he has so long and ably discharged.

“2d. That we shall ever cherish for him the warmest affection; and, we trust, highly appreciate the valuable lessons which it has been our great pleasure and high privilege to receive from him; and we now render to him our united and cordial thanks for the deep interest he has ever manifested in us since our connexion with the Seminary.

“3d. That we feel grateful to Almighty God for his spared life and continued health, and that he has been enabled to discharge so ably, and to our entire satisfaction, the duties of the office to which he has been called by the church.

“4th. That in retiring from office, he carries with him our earnest prayers that he may be long spared to his family, to the church, and to the world; and that in old age he may enjoy all the consolations of that religion which he has so long and faithfully taught to others.

“5th. That we render to our Junior Professor, the Rev. T. W. J. Wylie, our warmest thanks for the able and highly satisfactory manner in which he has discharged the duties of Professor of Church History and Biblical Literature, and express the hope that he may be long spared as the worthy successor of his worthy father, both in the church and the Seminary.

“6th. That a copy of these resolutions be transmitted to our Professors, and that they be published in the Banner of the Covenant and Presbyterian.

“G. R. M'MILLAN, }
 “J. M'MILLAN, } *Committee in behalf*
 “W. S. DARRAGH, } *of the Students.*

“April 5th, 1850.”

THE

Banner of the Covenant.

AUGUST, 1850.

[For the Banner of the Covenant.]

Practical Essays.

EVIDENCES OF GENUINE PIETY.

[Concluded.]

Piety does not consist in *good works*. These have, as will appear, an important place in the Christian's life; so important, indeed, that he who is destitute of them cannot be regarded as a Christian. Yet they do not constitute that real godliness which we are inquiring after.

That external goodness which men rate so highly, is often realized at a very small sacrifice. If we are allowed to indulge sin in the heart, and in a privacy which our fellows cannot intrude upon, we will readily consent to self-denial before the world. It demands a much greater amount of this to live contrary to the lustings of sin within, than it does to abound in deeds which are good, and which may draw largely upon our energy and our substance. Cases are numerous, in which the means of men who are strangers to grace, are lavished for the support of the gospel. I may indulge appetite, while at the same time my benevolence is creating extensive cheerfulness around me, and is securing for the truth a stand among the heathen. Good deeds are not, necessarily, the offspring of proper motive—and hence cannot be relied upon as certainly indicative of piety. No mere philanthropy, no amount of self-respect, no constitutional distaste for grosser vice, no merely earthsprung sympathy can prove me a child of God. My history may be embellished by deeds of good; there may appear no one fault standing out in affrighting prominence as I review my course; and yet I may want that piety which is demanded.

Nor will our subscription to an orthodox creed prove us pious. Truth is important, else it would not have been revealed to us, and so long and so admirably guarded by *God* for our use. It is puerile to say that it is a matter of indifference what we believe—as if truth and error were upon the same level,—as if truth were not a direct emanation from the Deity. Why be at pains to “buy the truth,” if error will serve equally as well? Some strangely think that the same purposes are subserved whether we worship with the Turk in his mosque, or with the Jew in his synagogue, or with the Christian in his sanctuary. We are accountable for our belief, as well as for our practice. It is possible, however, to form a creed free from error, and embodying all necessary and vital truth, and yet to be far from godliness. Orthodoxy is not piety.

It becomes, therefore, a question of special interest and moment, what it is to be truly pious,—what are the manifestations of genuine religion? We shall not stop, save to make a mere reference to the fact, that a great change takes place in the *condition* of the man who becomes the child of *God*. His *relations* to the law of *God*, under which he is naturally as a broken covenant, are changed. He is freed from condemnation. He is justified by his faith in *Christ*. His captivity is led captive. Brought into the family of *God*, he has a right to its multiplied privileges. He is an heir of the unfading heritage in heaven.

But it is of the change, which is realized *in the man himself*,—that we would briefly speak.

Paul suggests to us, that “if any man be in *Christ*, he is a new creature.” The *Holy Ghost* implants in the heart of such, a *new life*. This is holy in its nature,—it is peculiar in its development, and in the laws to which this is due. This life is not the mere principle of reason with which all men are endowed. Our reason is unequal to the actings by which this life proves its existence. We are quickened from above,—born again by the *Spirit*,—“we pass *from death unto life*.” There is no piety where this change has not been realized. Holiness is inseparable from regeneration. It is not enough that man’s “native goodness” be educated and augmented, in order to his becoming the new creature of which Paul speaks. He must be born again. From such a one, old things pass away, and all things become new to him. His *character* is entirely changed. His feelings, his preference, his whole experience will be different from what previously they were. Let us look at this thought;—the study and illustration of it, will, probably, help us to the answer of our inquiry.

If then we are indeed the children of *God* by regeneration, our *views* will have undergone a change. To some Christians this may be more perceptible than to others; but every Christian can say in reference to his present as contrasted with his previous experience, “now I see.” While unrenewed, we sit in darkness. The beauties of the moral world are hidden from us to a great degree. We are unimpressed by the glories which are assembled in the divine character. We see nothing specially attractive in the *Saviour*, but rather view him as without comeliness. Of the real beauty of holiness we are ignorant, as also of the sinfulness and deformity of sin. But when renewed by grace, our views are greatly modified and changed. And it describes the Christian to say that he looks unto *Jesus*. There is one object which fills his vision, which ever arrests his gaze, and that is the *Son of God*. He lives to admire. And there can be no piety where this is not the case. This better life with which he has been gifted, is thus sustained by looking to the *Saviour*.

And as a consequence of this constant vision of *Christ*, there will be a *movement of the soul toward Him*. This is the law. The planets move, circling around the sun. The vapours rise toward him, being drawn by his strong power. So in the moral world, all sanctified spirits are attracted toward *Jesus*. Of this He is the grand central object. The psalmist speaks of his “soul following hard after *God*.” The spouse speaks of “running after” her beloved. In this way true piety appears. We will have a *preference* for the *Saviour*. The desire of the soul will be to *him*. Though occupied with earth, and necessarily busied with its activities, we shall be conscious of a heavenward tending of the

soul. The heart touched by the love of *God* must and will move naturally toward *him*.

If we are the children of *God*, we shall be marked by a *positive and a growing love for holiness*. We use the word "positive" as synonymous with "decided," and in opposition to what is known as a wavering or partial love. If *God* be loved, holiness will be also. It is his image, and it must attract the man of piety. Sin is the burden of the true Christian, and he ever seeks to be freed from it. It retards and weakens him; it proves a constant obstacle to his progression and his happiness. He regards its touch as contaminating. And hence it is not strange that he admires its opposite, holiness, and seeks to make it his own. To this course he is impelled by *preference*, as well as by the divine command. He seeks holiness for its own sake, while he cannot, of course, be indifferent to the rewards and joys which it will at length bring. And that he may rise superior to sin, and secure larger measures of holiness, he oftentimes retires to pray. For this worthy purpose, he seeks the sanctuary, and mingles in the solemnities of Zion. Dissatisfied always with his attainments, he is pressing onward. Accustomed to apply to his piety the tests which *God* has furnished, he realizes how great is his imperfection. Hence, he follows after holiness continually. He longs for, he asks for, greater conformity to *God the Saviour*. This thought cannot be too much insisted on. A love to holiness and a hatred of sin, are the inseparable attendants on piety.

If we are Christians, we shall be of a *benevolent spirit*. This is of more moment than many suppose. The tendency of piety is to enlarge our hearts,—to drive away that selfishness which sin has lodged in them. We have sympathies, and they were not given us in vain. Piety operates upon these. It educates and develops them in the happiest possible way. We are taught for the sake of *God* to love his creatures. And the Christian does so. The mind which was in *Christ Jesus* was a benevolent mind; and in proportion as we imbibe his spirit, will we feel for and act for those whose need gives them a claim upon us. If we are indeed journeying to heaven, we shall wish others to pursue the same course. If we love *God*, we will be, in proportion to our ability, endeavouring to make him known. The condition of the idolaters, and the men in darkness every where, will powerfully affect our hearts, and we will put forth an effort for their salvation.

Other things might be suggested as indicative of the presence of godliness in the soul. We have mentioned a few of its readiest manifestations. If we are Christians, we shall supremely admire the divine character, and have complacency in the view. We will find our hearts drawn toward the *Saviour* by the bands of love. We will have a sure preference for holiness, and a marked hostility to sin. We will embrace the world within our sanctified sympathies, and be anxious to have all men saved and brought to the knowledge of the truth.

It is in the sincere hope that these thoughts on an all-important subject, imperfect as they are, may be a provocative to some abler pen to discuss it, that they are allowed publicity. May *God* smile upon the unworthy effort.

QUIS.

THE MINISTRY.—CALLS AND ANSWERS.

It is a wonder to many, that ministers are *always moving*. Men who have tried *moving*, see that there is not much profit or amuse-

ment in it. Why, then, do not ministers, like other men, settle and try to feel *at home*? A little explanation will strip this matter of all mystery.

If preachers have a taste for roving, I know their wives have not a high relish for that kind of sport. And, generally, nothing but the most urgent necessity, can overcome their aversion to *moving*. It frequently takes several little sermons from the husband, to convince the wife that they ought to go. I will suppose a case which is but one among a thousand.

The Rev. Mr. Neverstill feels badly. His wife notices his despondency.

Oct. 1st.—He goes to his wife, and with a long face, says—

“Wife, I think we can’t stay here. I fear I cannot be useful as a minister. My preaching, you know, is not well attended. I also understand that brother Knickknock is not satisfied. He thinks they ought to get another preacher.”

The wife listens and replies—

“Well, husband, I know things look rather discouraging; but we will find it so every where. This is a world of tribulation—and there is nothing I dislike so much as breaking up and moving. We have some good people here. I love them, and they want us to stay. Let us stay.”

The husband sympathizes with the wife, and for a time is nerved by her courage. But,

Nov. 1st.—“Wife, I think I can convince you that we ought to go now. I am told that some of our people are dissatisfied with you also. Sister Honeysuckle says you are too extravagant—that it will break any people in the world to support you. And Sister Skuppernong says you think yourself better than common folks. Let us go where the people may feel more kindly towards us.”

But this is not enough to start her. She says—

“If this is all, husband, don’t be concerned. People may talk in that way every where. I will try to demean myself in such a way, that I hope sister Honeysuckle and sister Skuppernong will change their minds in relation to me.”

Dec. 1st.—The husband comes in, and with a sigh from a heavy heart,—

“Wife, I do not see how we can stay here. The dissatisfaction is increasing. Brother Ficklefaulter told me that he did not know how it is, but I am not popular among the Old School, the Methodists, the Baptists, or the Campbellites. And lawyer Pettifogg and Doctor Humbug told him that if our people would get a preacher that would please them, they would attend church regularly.”

Still his wife has a stout heart.

“Husband, let none of these things move you. Paul encountered false brethren and unreasonable men. You can’t expect to please every body.”

Jan. 1st.—“Wife, I am at the end of my strength. I do not know what to do. Two or three of my brethren told me to-day that they can’t wait longer for the money I am owing them. Indeed, I am ashamed to see them; the money ought to have been paid long ago. I calculated that my church would pay me what they had promised. But they say that when they circulated the subscription paper, they could not raise

as much as they expected. And that now the times are hard. Cotton, flour, pork, and every thing is down; and then the frost, the rust, the wet weather and the dry weather, the worm, the weevil, &c. &c., have made a perfect smash of what they intended to give to the preacher and to the benevolent societies. I see that my expenses will be from \$200 to \$300 more than I can realize here. We must suffer, or my honour and veracity must suffer."

"Well, husband, what can we do?"

"Why our friends at Good-Prospect want me to go there, and they say I shall be supported."

"Well, husband, we must go."

So says the preacher, and, at last, so says the wife. In a few days they tumble children and books into a boat, stage, or wagon, and are gone.

This is the brief, sad history of Mr. Neverstill.—*Christian Observer.*

[From the Puritan Recorder.]

TO THE MAN THAT I SAW ASLEEP IN OUR CHURCH LAST SABBATH.

[*It will be noticed this epistle is for his private eye.*]

My Dear Sir—I was greatly interested in you the last Lord's day, more, perhaps, than I ought to have been. But I could hardly help it. There was always something extremely curious to me in the look of a man "asleep in meeting."

Such a train of thought as this will rush through my mind—"I wonder what this man comes to church for? isn't his bed at home a good one? or doesn't he like the name of staying at home to sleep on Sunday? Does he imagine he really secures the object of church-going when he nods through the service so?"

Then my thoughts take another turn, and I say, "What can be the reason that slumber overcomes him to-day of all other days, and here of all other places? I have seen him in town meetings several times, but I never saw him asleep there. I have seen him in the houses of his neighbours, but he did not fall asleep in their parlours. What is the reason that he is "taken, ere he is aware, in the house of God only?"

All this I can hardly put out of my mind when I look at you, my dear sir, and then I try to excuse you. I say to myself, "Perhaps his pursuits are such that he is not inured to intellectual exercise. Certainly his intellectual nature did not appear in the ascendant when I saw him with his lips apart, his head thrown back, his eyes shut, and his breast heaving and falling like the ripples of a gentle pool!" But then I can hardly avoid answering to myself,—“would he do better to be accustomed to reading and thinking, whatever his occupation?"

Then I think again, "Perhaps he ate too large a dinner." Yes, perhaps he did. I have known men to do such things on Sundays as much as other days.

"Perhaps the house of worship was ill-ventilated." Many are—pity 'tis true. It is shameful that, when there is so much fresh air circulating around all the globe, we cannot have enough of it in the house of God, especially one day in seven. If it were the fault of the edifice, then the more excuse for the sleeper. But have I not seen him keep awake in some rooms as badly ventilated as this?

Lastly, excuse me, dear sir, I found myself saying, "Perhaps this

man has not much spiritual interest in religious privileges." Certainly one might not unnaturally think so who saw you in the middle of the hour allotted to worship. It was not a long service, and yet, if I were not much deceived, you were fast asleep! "What! could ye not watch one hour," were words which would return to my mind.

Allow me to express the wish, dear sir, that if you could make it convenient, you will not go to sleep again in our church, unless you will take a seat where you shall be out of our sight,—in the back row of slips, for example,—but then the minister would see you there, and would not be much animated by the spectacle either, I fear.

My friend, believe me, you look better awake. And then I cannot keep the children from exclaiming at the family table, the moment any allusion is made to the church service,

"O, father, did you see Mr. — asleep? how queer he looked!"

Now if you could manage to keep awake, it would be better for us, and perhaps not the worse for yourself. Accept, my dear sir, the best wishes of
Yours, respectfully,
ANTI-SOMNUS.

HELP ONE ANOTHER.

A traveller, who was crossing over the Alps, was overtaken by a snow-storm at the top of a high mountain. The cold became intense, the air was thick with sleet, and the piercing wind seemed to penetrate into his bones. Still, for a time, the traveller struggled on; but, at last, his limbs were quite benumbed; a heavy drowsiness began to creep over him; his feet almost refused to move; and he lay down on the snow, to give way to that fatal sleep which is the last stage of extreme cold, and from which he would certainly never have waked up again in this world.

Just at that moment he saw another poor traveller coming up along the road. The unhappy man seemed to be, if possible, in a worse condition than himself; for he, too, could scarcely move; all his powers were frozen, and he appeared to be just on the point to die.

When he saw this poor man, the traveller who was just going to lie down to sleep made a great effort. He roused himself up, and he crawled—for he was scarcely able to walk—to his dying fellow-sufferer.

He took his hands in his own, and tried to warm them; he chafed his temples; he rubbed his feet; he applied friction to his body; and all the time he spoke cheering words into his ear, and tried to comfort him.

As he did this, the dying man began to revive, his powers were restored, and he felt able to go forward. But this was not all; for his kind benefactor, too, was recovered by the efforts which he had made to save his friend. The exertion of rubbing made his blood circulate again in his own body. He grew warm by trying to warm the other. His drowsiness went off, he no longer wished to sleep, his limbs returned again to their proper force, and the two travellers went on their way together, happy, and congratulating one another on their escape.

Soon the snow-storm passed away, the mountain was crossed, and they reached their home in safety.

If you feel your heart cold toward God, and your soul almost ready to perish, try to do something that may help another soul to live and make his heart glad; and you will often find it the best way to warm, and restore, and gladden your own.—*Miss. Magazine.*

DANCING.

A man took his minister to task, because he had understood that he was opposed to dancing. But his minister replied: "I am not so opposed to dancing, as I am in favour of people attending to the most important matters *first*. Secure the salvation of your soul; become an engaged and devoted Christian; and then dance as much as you please."

This reminds us of the answer of a pious Calvinist to an Arminian, who objected to the doctrine of the perseverance of the saints. "If I believed that doctrine," said he, "and were sure that I was a converted man, I would take my fill of sin." "How much sin," replied the other, "do you think it would take to fill a true Christian to his own satisfaction?" An *engaged, devoted* Christian would be very easily satisfied with dancing. Those who engage in the exercise generally know but little of that peace that passeth all understanding, which the world can neither give nor take away.

RULES FOR TRAVELLERS AND VISITERS.

Prepared by the late Rev. Dr. Bedell, of Philadelphia, for his own Congregation.

If Residing in the Country.—1. Never neglect your accustomed private duties of reading, meditation, self-examination, and prayer. 2. Never fail to attend some place of worship on the Lord's day unless prevented by such circumstances as you are sure will excuse you in the eye of God. 3. Never entertain invited company on the Lord's day, and pay no visits, unless to the sick and needy, as acts of benevolence. 4. Never engage in any thing, either on the Lord's or any secular day, which will compromise your Christian consistency. 5. Seek to do good to the souls of your family and all others within your reach. 6. Always remember that you are to "stand before the judgment-seat of Christ."

If Travelling.—1. Never, on any plea whatever, travel on the Lord's day. 2. Make your arrangements to stop, if possible, in some place where you can enjoy suitable religious privileges. 3. Every day find or make time for your private duties of reading, meditation, self-examination, and prayer. 4. Carry tracts and good books with you to read, distribute, or lend, according to circumstances. 5. Seek for opportunities to do good to the souls of those into whose society you may fall. 6. Never, by deed or conversation, appear to be ashamed of your religious profession. 7. Remember you are to "stand before the judgment-seat of Christ."

Theological Discussions.

[For the Banner of the Covenant.]

PROTRACTED REVIVAL MEETINGS AND HUMAN INABILITY.

(CONCLUDED.)

This wretched and helpless condition of the unrenewed man in no way lessens or tends to destroy his accountableness; for *it* is not founded on ability, or on any thing pertaining to man, because then it would be changeable; but the ground of obligation is not changeable. It is the perfections of God, and our relation to him as subjects of his moral government. Now, God being unchangeable, his perfections are unchangeable, and our relation to him as subjects of his moral government is also unchangeable, except on the supposition of annihilation; therefore the ground of obligation is unchangeable. But although ability is not the

ground of obligation, yet accountableness implies ability, when a command is given and a relationship established. When man came from the creating hand of God, and was placed in the probationary state, he had ability; but that ability was lost by the fall. Man is not now in a probationary state. All men are either under the sentence of condemnation, or they are justified and freed from the condemning power of the law. Those who are under the sentence of condemnation are not probationers, and those who are justified are not in a probationary state; but are kept by the power of God through faith unto salvation. Those men who say that ability is necessary to accountableness, overlook the great change which has passed on man since his creation. Had no change passed on him, and were he the same as when he came from the creating hand of God, ability would be necessary to accountableness, though not the ground of obligation as many teach. If it was once Adam's duty to love and obey God, it would always be his duty, whatever changes may have passed upon him, excepting that these changes were made or approved of by God. But to say that the change which passed on Adam either was made or approved of by God, would be to make God either the author of sin, or the approver of it. Inability is man's depravity; or it arises from it. Either the one or the other of these views must be taken; because he had ability till he sinned. Then inability must either be sin or a consequence of it. If inability be man's depravity or sin, does it lessen his accountableness? Or if it be a consequence of that depravity, is it any more an excuse for sin? If that which hinders the sinner from obeying is itself sinful, the disobedience which results from it is equally so. The inability in man to love God is his sin, as it arises from it. There is no other inability taught in the Bible. Inability is but another name for original sin, or it is another form of presenting the doctrine of original sin. Those who say that the unrenewed man has the ability to love God, have always irregular views concerning original sin and human depravity. The unrenewed man cannot love God, because the inclination of his heart is against him. He hates God with a perfect hatred. If the question be asked, Why does he hate God? No other answer can be given, but because he wills to hate him. If it be asked again, Why does he will to hate him? The answer is, his willing to hate God is either his depravity or a consequence of it; for no force is opposed to the agent's own will. Now, the will being against God neither lessens nor destroys his accountableness; because the will itself is the proper subject of command. The soul has no other faculty by which it can consent or comply with any command. Consenting, refusing, yielding, rejecting and accepting, are only acts of the will. What is the nature of obedience, but submitting and yielding the will of one to the will of another; and what is disobedience, but the not submitting to and complying with the will of the person commanding? So that it is manifest that the will is the proper and immediate subject of command; consequently its being against God does not unfit a man for being the proper subject of his commands, it does not lessen or destroy his accountableness.

I observe again that God's determination of whatsoever comes to pass, in no way lessens or destroys the accountableness of men; for if it did, there would be no such thing as praise or blame in the world; neither virtue nor vice. The counsel of God's will has made all things certain: there is no such thing as contingency with God. To man an action may be contingent, he may not know whether it will

come to pass or not. But to say that actions are contingent with God, is to deny his providential government of the world. If there be one action contingent, it can have no place in the counsel of God; for He says, "My counsel shall stand, and I will do all my pleasure;" therefore, all actions are determined and certain, and this certainty in no way lessens or destroys the accountableness of man.

But to remove every ground of cavil on this important subject, I will prove that God's working all things after the counsel of his own will, and having rendered them certain by that counsel, in no way interferes with the accountableness of man. I select as an illustration that vast mystery of iniquity, the Church of Rome. It is evident from the word of God, that she formed a part of his counsel in reference to the church, and that her existence was rendered certain by his determinate counsel; but does this certainty or determinate counsel lessen or destroy the accountableness of those who have taken part in her unparalleled crimes? Does not the same unchanging and everlasting word of God, which tells of the certainty of her existence, tell also of her iniquities, and of the fearful judgments which will be executed on her for those iniquities? In Daniel vii. 24, 25, "And the ten horns out of this kingdom are ten kings that shall arise: and another shall arise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." 11th chap., 36th and 37th verses: "And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god; for he shall magnify himself above all." Read 2 Thess. ii. 3, 4: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God." And again, 1 Tim. iv. 1, 2, 3: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God has created to be received with thanksgiving of them which believe and know the truth." I do not stop to refer to more texts of Scripture; these distinctly and clearly mark some of the characteristics of that mystery of iniquity: they tell the certainty of its existence, and show that it formed a part of the counsel of God. But it is evident from 2 Thess. ii. 8, 9, 10, that its forming a part of the determinate counsel and foreknowledge of God, as the certainty of its existence, in no way lessens or destroys the accountableness of the Church of Rome. "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth that they might be

saved." Rev. xviii. 5: "For her sins have reached unto heaven, and God hath remembered her iniquities." Ver. 8: "Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." Thus it is evident that the certainty of the existence of the Church of Rome does not lessen or destroy her accountableness. The same might be proved from the actions of Jesus Christ when he tabernacled on earth. Long before he appeared in our world it was revealed in the word of God, that he would be successful in his undertaking—that he would bruise the head of the serpent—that he would lead captivity captive. But because his success was certain, because it was determined in the council of eternity, were his actions devoid of virtue? Were they not rewardable? Surely there is no one who professes to believe the word of God, would dare to say that they were not virtuous in the highest degree, and the blessings which his people receive from time to time demonstrate that they were rewardable actions. I might prove the same from the condition of the Jews, or of Babylon, or of Idumea; but passing over these, I would ask, is the final triumph of the gospel contingent? Will great voices never be heard in heaven, "Saying, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ?" Will "the kingdom and dominion, and the greatness of the kingdom under the whole heaven," not "be given to the people of the saints of the Most High?" Will the Jews not be converted, and the fulness of the Gentiles not be brought in? These events are fixed in the counsel of God, and are as certain as the oath and covenant of God can make them. But because they are determined by that counsel, and consequently rendered certain, can men innocently remain at a distance from the chariot of the gospel? Do they not sin against God, when they remain at a distance from the camp of the great captain of salvation, and come not up to the help of the Lord against the mighty? Wo be to them who are not endeavouring to hasten on the triumphs of the gospel! Thus it is evident that inability does not lessen or destroy accountableness; first, because accountableness is not founded on ability, nor on any thing pertaining to man; second, inability is either man's sin or a consequence of it; third, an action being determined by God, and rendered certain, in no way interferes with its praise or blame. How dreadful is the condition of every unrenowned man! Dead in trespasses and sins, absolutely unable to help himself. How incomprehensible are the ways and the works of God! He worketh all things after the counsel of his own will, and yet men and angels are free agents and accountable beings. "O, the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out."

February 15th, 1850.

S. N.

SECRET SOCIETIES AND CHRISTIANITY.

Secret benevolent societies, so obnoxious to some persons, only exist in consequence of the neglect of the church to perform her appropriate work; or rather, the world being anti-christian, if it were Christianized, not in name but in fact, the "Universal Fatherhood of God and the Universal Brotherhood of Man" would be acknowledged, acted in accordance with, and those organizations abandoned at once. Why?

Because the needs which called them into being should not be supplied? Certainly not; but because a society practically Christian would at once make regular and ample provisions for the supply of such needs. But it is said that these organizations are injuring the churches. How? By doing their appropriate work? Well, if there is more work than the churches can do, why object to others helping? Surely such objections are dictated by the same spirit that caused the disciples to forbid the man casting out devils in the name of Jesus because he followed not with them. Now, if Christianity be practical, as well as theoretical, or doctrinal, we would refer the Christian brother, whose conscience is so tender, to the reading of the 40th verse of the 25th chapter of Matthew. Certainly it does not look well for persons in their zeal for sectarianism to try and destroy the good that others are doing, simply because they are not doing it themselves. "A word to the wise is sufficient."—*[Cincinnati Nonpareil.]*

[Secret societies we consider objectionable, not because they are doing a benevolent work, for which we would give them all due credit, but on account of the *manner* of their organization, the *principle* on which their funds are distributed, the large amount expended in *objects not at all of a charitable nature*, as well as a number of *incidental evils* connected with them. Yet we have long thought that they have arisen and flourished in consequence of the church's sinful neglect to do her duty, and that the best way to put them down would be to do their work.—ED.]

Obituaries.

[For the Banner of the Covenant.]

MRS. JANE ALEXANDER.

Died, at the residence of her son, John Alexander, Allegheny city, Pennsylvania, on the 6th inst., MRS. JANE ALEXANDER, in the seventy-fourth year of her age, consort of the late Hugh Alexander, and sister of the late James Gray, D. D., formerly of Philadelphia. For fifteen years past she suffered severely from asthma. Her cheerful disposition and energy of character sustained her in a remarkable degree. When she was relieved from the severe paroxysms of that distressing disease, she evinced a degree of happiness and contentment seldom witnessed in one so aged and so afflicted. Few children have enjoyed such a mother as hers had, but now have no more. Without affectation or sentimentality it may be said, if her many lessons of wisdom and piety are remembered and practised, many of the future as well as the present generation will rise up and call her blessed. The sanctified intellect she put forth for her children, the tender but firm affection of heart in which she wrapped them around, the unfaltering, prayerful trust she reposed in God, who cannot lie, the sleepless vigilance with which she watched over all their interests, temporal and eternal, personal and relative, all go to make up a character that is of rare occurrence in this imperfect world. She prayed with no ordinary faith to know her duty, and to receive strength to do it acceptably and successfully, and she was heard and answered. Cast in an unusually large mould, of an uncommon stock and early training, entering deep and far into the covenant that is ordered in all things and sure, by her own personal faith, she came forth the woman, the mother she did. What a legacy she has left in the words of her mouth, the varied example she has set, and her prayers that are yet unanswered on behalf of her children and the church of Jesus Christ! One of her last lessons which she impressed on the mind of her little grand-daughter was, that she should never leave her room in the morning without prayer and reading a chapter in her Bible; and to a little grand-son she left the charge that he should never profane the Sabbath or disobey his parents, declaring if he did, he could never expect to prosper. We do not record any of these things for the praise of the sainted dead, she needs it not. But we record them to the glory of that grace which she is now singing with the redeemed in heaven, and for the advantage of the living, that her friends whom she has left be-

hind, especially her children and grand-children, whom she so ardently loved, and watched for and prayed over, during a long and eventful life, may never forget them, but may endeavour to catch her spirit, and follow her as far as she followed Christ. As she drew nearer and nearer the close of her pilgrimage, she gave the most pleasing evidence that her sanctification work was drawing to a close. As the plate in the hands of the burnisher reflects his image more and more perfectly as he progresses towards the completion of his work, until every flaw and imperfection is removed, then his image is perfectly reflected; so in her case the image of her Saviour was beautifully reflected as she stood upon the brink of eternity. No earthly care or anxiety was permitted to mar the serenity of her soul. When admonished that her mortal frame was sinking, her language was, "God is the strength of my heart, and my portion for ever." Her strength still gradually failing, a ministerial friend, who had been sojourning with the family, was desired to address the throne of grace, her physician, family, and friends, were bowed around her bed, the servant of God was pleading that her soul might not be separated from her body until all sin was separated from her soul—her pulse was becoming weaker and weaker—as the minister proceeded in his prayer, he said, "Lord Jesus, into thy hands do we commit her spirit"—*at that moment* her ransomed spirit took its flight into the arms of that Saviour whom she loved and whom she served. The subject of this obituary notice was for the larger portion of half a century an intelligent and zealous professor in the Reformed Presbyterian Church. Few understood better than she did the distinguishing principles of this department of God's house, and none loved them better. She was in truth a Covenanter of the right stamp—clear in her views in regard to the doctrines of the Reformation, and always ready to illustrate them by a life of practical godliness. She was one of the *old stock*, who are fast passing away. May there not be wanting bold hearts and strong hands to maintain the "Banner of the Covenant" when the last of these have gone to the quiet of the grave. Her exemplary life and happy death speak emphatically to all, "Be ye followers of those who through faith and patience are now inheriting the promises." W.

[For the Banner of the Covenant.]

MRS. MARY JANE HILL.

Died, on Tuesday, the 7th ult., at Ryegate, Vt., Mary Jane, wife of Rev. Robert A. Hill, and eldest daughter of Robert Pattison, Esq., New York. When Christians depart from this world, it is due to the religion they embraced to publish the manner of their life and of their death. The subject of this memoir was cut down in early life, and in the midst of an active career of usefulness. She has left in the memory of survivors many virtues, by which it is hoped that she being dead may yet address the living. Her naturally vigorous mind, cultivated by a judicious education, was richly stored with substantial and useful knowledge. The warm and generous impulses of natural affection were developed in lovely unison with her intellectual endowments, whilst both were eminently sanctified by divine grace. Humbly depending on the merits of the Saviour, she lived in the uniform, scrupulous and unostentatious practice of Christian duty; enjoying much of God's comfortable presence, she died in the triumphant hope of a glorious immortality. It is thought by her parents and religious friends that she became pious at a very early age. From a child she knew the Holy Scriptures. By them she was made wise unto salvation, through faith which is in Christ Jesus. She did not, indeed, seem to manifest so much rapturous experience as is sometimes enjoyed by pious children; but her whole conduct was marked by the strictest regard to Christian principle. It is not known that she ever uttered a falsehood: without a single exception, within their recollection, she submitted most cheerfully to the expressed will of her parents: whilst very young, it is believed, she had a particular place to which she retired daily for secret prayer; the Bible was her constant companion from the time she was able to read it. At the age of sixteen, she made a public profession of religion; warmly attached to Reformed Presbyterian principles, in the exercise of that charity which thinketh no evil, she loved the image of the Saviour wherever it was to be seen, and was actively engaged promoting His cause in schemes of benevolence, both general and restricted. Whilst active, she was quiet and unobtrusive. No sounding trumpet heralded her noiseless errand of mercy. Though unrecorded on earth, we doubt not that the works of faith she performed here, in sabbath-school teaching, tract distribution, visiting the poor and comforting the distressed, will, in due time, follow her to that rest on which she now has entered.

A year ago, she accompanied her husband to the field of his labour in Vermont, when she entered at once on the discharge of the duties of her sphere with characteristic energy, affection and faithfulness. Here, in the mysterious providence of God, she has been suddenly called from the labours of earth to the reward of heaven. Her death will be lamented by all who knew her. To the affectionate congregation in which she died, the loss is particularly severe. But our loss is her gain. Her latter end was peace. For two days before she died, there was but little hope entertained of her recovery. During this period of suspense, whilst friends were in the most painful anxiety, she was perfectly tranquil, expressing her unqualified resignation to the divine will, and an humble assurance that God was her portion either for life or death. On the evening before the sad event, she said to her husband with much calmness, "It is all over now; I am going to die soon; I wish to join with you, for the last time on earth, in family worship;" after which she named some favourite psalms which she wished to be sung and read in the exercise. A short time before she died, she said, in answer to some inquiries, "Now I shall die soon; I am not afraid to die; I have given myself away to God in a covenant; that covenant has often been renewed; and of late, since my illness, God is mine; I am his; I am willing to trust him; I know he will not disappoint me." A little after this, whilst a smile of supernatural loveliness played upon her dying features, looking up like the proto-martyr, she exclaimed, "I see the Saviour." These were the dying expressions of one, whom all acquainted with her know to have been no *religious enthusiast*. Hers were not the words of a heated imagination, or of a sickly sentimentality. As is known to her most intimate religious friends, for the hope which she habitually entertained, she was ever able to give a well-grounded and intelligent reason. And who would call her back from enjoying the reality of such a hope? Instead of indulging any vain regrets, let those survivors, who may themselves be entertaining some good hope through grace of eternal life, take encouragement from her early, happy change, to *press forward*, assured that they also, in due season, shall reap if they faint not. And let those who may be indifferent, remember that *the day of the Lord cometh as a thief in the night*, that they only who are perfect and upright in their lives have the promise of peace in their latter end, and that every recorded instance of God's faithfulness in fulfilling his promises to the righteous, is a warning that he will be not less faithful in executing his denunciations upon the wicked, and that none are righteous unless they are in covenant with God.

A. \

Poetry.

We have been requested by a highly esteemed ministerial brother of another church to publish the following lines, from which, he has informed us, he himself has often derived consolation in times of affliction, and which, we unite with him in hoping, will bring comfort to many who may be beginning to sink under their burdens.

LET PATIENCE HAVE HER PERFECT WORK.

Says Faith, behold the glorious crown
Laid up in heaven above.
Says Hope, with joy, It shall be mine:
I long to wear 't, says Love.

Desire says, what's there's my crown,
Then to that place I'll flee;
I cannot bear a longer stay—
My rest I fain would see.

But stay, says Patience, wait awhile,
The crown's for those who fight;
The prize for those who win the race
By faith, and not by sight.

Thus Faith does take a pleasing view;
Hope waits; Love sits and sings;
Desire—she flutters to be gone,
But Patience clips her wings.

This Patience graciously impart,
Or I may shortly be
A stranger to the Spirit's work—
A stranger, Lord, to thee.

With patience may I bear the cross—
The adversary's scorn;
In Jesus may I only boast
Amid the raging storm.

The Family Circle.

BEWARE OF THE DIFFUSENESS OF ANGER. *To Parents.*—Somewhere in Dr. Channing's diary, he warns himself in nearly these words. No passage in his Memoir has impressed us more with a sense of his nice moral discrimination in respect to his own conduct. We commend the expression to the young: Beware of the diffuseness of fault-finding.

A little boy slams the door violently.—“Don't, my boy, do so,” his mother says; “it disturbs your little sister.” The boy feels that he has done wrong, and determines to obey his mother. But she goes on to say with increased warmth, “it is the third time that you have waked her up this evening.” This neutralizes the effect of what was said before. “I should think a boy of your age might know better than to make such a noise.” Here the boy begins to grow impatient. “It costs me, and you know it does, a great deal of trouble.” He is now a little irritated, and soon, as the torrent of words comes more vehemently, his irritation entirely stifles the first suggestion of conscience, destroys his good resolutions, and drives him almost immediately into some other disagreeable act. Parents, beware of the diffuseness of fault-finding. One sentence is always better than two, and hardly any thing is worse than a harangue.—*Christian Register.*

LITTLE BOYS AND GIRLS.—Do you repeat a verse from Scripture every morning, at table? This should be a regular observance in every family. Parents, will you see to this? What exercise more interesting, delightful and profitable, while seated around our boards, spread with the bounties of Heaven, than conversing about things heavenly, things divine! It sweetens every morsel—we partake of God's blessing with double zest. Do we consider, duly, that every mouthful of food received is a gift of Heaven—the purchase of blood, even the blood of God's dear Son? Who spreads our table? Who loads them with rich bounties daily? Who is it! God? Yes, God, the Holy One, the giver of every good. He opens his hand and supplies every living creature. How dare we, then, approach his table, except with outstretched hearts and hands, of gratitude and praise? Heads of families, do you thank God for daily food? Do you do it always as you surround your tables? Consider, too, little folks, what a vast amount of Scripture knowledge may be obtained, by the committal of a single verse, daily, with due reflection and prayer! Some children repeat, not merely one verse, each day, but six, eight or ten verses; thus the Holy Bible to them is a sacred repository, of good thoughts and deeds, their meat and their drink. Children should commence the study of theology from the earliest dawn, the first infant lisplings. Every family should be a little theological seminary—a house of God, a paradise, a vestibule of Heaven.—*Golden Rule.*

THE HINDOO MOTHER.—Some of you have very likely heard that there is a river in the north of India called the Ganges, and which the poor, ignorant people there foolishly worship. They look upon its waters as very sacred, and fancy that if they drink them they will get a great blessing from them; or if they wash in them, they will come out quite cleansed from their sin; or if they die in them, will go, all bright and glorious, to Paradise. The great value they thus set upon the Ganges makes them offer to it very costly things, and sometimes they will throw into it all sorts of precious jewels, in the hope that the goddess who rules over it will do them good. Even little children are sometimes thrown thus into the river.

One day, a young Hindoo mother was seen going down to the Ganges, carrying a sweet little babe in her arms, which she was loading with her kisses, and bathing with her tears. The person that saw her thought, “Ah,

poor Hindoo woman! she is going to throw that child into the Ganges;" so he watched her. When she got down to the river, he saw her lay her lovely babe upon the grass, and then, going to the edge of the stream, gather some of the long reeds or flags that grow there: these she plaited together, so as to make a sort of little raft. She then gathered a number of the beautiful flowers of the lotus, a sort of water lily, and with these she made a wreath all round the raft. Then, lighting a little lamp, and placing it in one corner, she lifted up her babe, again loaded it with kisses, placed it in the midst of the flowers, and then pushed all off upon the surface of the stream, a beautiful offering to the goddess. She thought the stream would bear away her gift quite out of sight; that, by and by, her darling babe might, perhaps, fall off the raft, and be drowned in the sacred river, and then, as its blest spirit rose to paradise, the goddess would pardon her sin, and bless her soul. But it so happened that she did not push it far enough, and the eddies of the river brought back the little raft underneath the overhanging branches of some bushes at the side. The little babe held out its hands to its mother, and cried for her to take it up; but no, she had given it up to the Ganges, and she dare not take it back. At last, as it passed under a branch, the little thing caught fast hold of it, and lifted itself up a little from the raft. The moment the mother saw that, she was seized with fear that, perhaps, after all, it might escape, and then a curse, and not a blessing, would fall upon her spirit. So she rushed down to the spot, and scrambling out to the end of the branch where her little child clung, she seized hold of it, wrung its little neck round and round, and then threw it out into the river, where it sunk to rise no more!

"O cruel Hindoo mother!" you all of you cry out; but I would rather say, "O ignorant Hindoo mother!" Poor woman! she did not know that God had given his Son to die for her—so she gave her babe an offering to the Ganges. Had she known what you know of God giving his Son for her sins, she would not have acted as she did. Oh, let us send her word of the glorious gospel of God, and tell her she need not throw her child to the Ganges, for God has given us his Son, and "*his blood cleanseth from all sin.*"

S. S. Advocate.

ADVICE TO BOYS.—Be brisk, energetic and prompt. The world is full of boys and men, too, who drawl through life, and decide on nothing for themselves, but just drag one leg after the other, and let things take their own way. Such people are the dull stuff of the earth. They hardly deserve as much credit as the wooden trees, for the trees do all they can, in merely growing, and bearing only leaves and seeds. But these poor, drawling, draggling boys do not turn their capacities to profit half as far as they might be turned; they are unprofitable.

Now the brisk, energetic boy will be continually awake, not merely with his bodily eyes, but with his mind and attention during the hours of business. After he learns what he has to do, he will take a pride in doing it punctually and well, and would be ashamed to be told what he ought to do without telling. The drawling boy loses in five minutes the most important advice; the prompt, wide awake boy never has to be told twice, but strains hard to make himself up to the mark, as far as possible out of his own energies. Third-rate boys are always depending on others; but first-rate boys depend upon themselves, and, after a little teaching, just enough to know what is to be done, they ask no further favours of any body. Besides, it is a glorious thing for a boy to get this noble way of self-reliance, activity and energy. Such a one is worth a hundred of the poor, draggling creatures who can hardly wash their own hands without being told each time how it is done. Give me the boy who will do his own work promptly and well without asking, except once for all at the beginning, any question; the boy who has his wits about him, is never behind-hand.—*Casket.*

Miscellaneous.

[For the Banner of the Covenant.]

WHAT THE COVENANTING CHURCH COULD DO.

To the Editors of the Bannèr of the Covenant,—

GENTLEMEN:—

In my former letters I showed that the present system of raising money for the support of ministers of the gospel, by assessed pew rents is unscriptural and inexpedient; and that the independent plan, by which each congregation supports its own minister, without reference to the wants of others, is, in principle, opposed to the unity of the church, and to the Presbyterian form of church government—and, in practice, that it cherishes selfishness and indifference to the wants of the world, discourages the growth of Christian benevolence among the young, exposes the ministers to powerful temptations, and is totally inefficient for missionary purposes. I might have added, that it has proved inefficient for the support of the gospel at home in many places, and the minister has been compelled to devote a portion of his strength and time to teaching and farming, in order to earn a living. When the frontier missionary, returning fatigued from his long and perilous journeys, must bend under the fatigues of the harvest field, it is no wonder the most Herculean frame soon sinks under the double burden. Thus the church wears out her best men, and loses their services while in the midst of their usefulness, without having the like to put in their place. These things ought not so to be.

I think there is a better system which would remove many of these objections, and which, if introduced into our church, would open the way for the exercise of more enlarged liberality and more persevering activity in the cause of God. This manner of supporting the ministers of the church, which was practised by the church at Jerusalem, the Culdees, the Waldenses, the Society people, (as our forefathers were called after the revolution of 1688,) and is still successfully applied by the Moravians, the Methodists, the Free Church in Ireland, is sometimes called the Sustentation Fund system, and is based on the following principles:—

1. That the *ordinance* of supporting the gospel is of the same divine origin and of the same moral obligation as the Sabbath day or the Lord's supper, and that with the performance of no other scriptural duty are the divine promises more fully connected than with the observance of this ordinance. 1 Cor. ix. 14: "Even so hath the Lord ordained, that they who preach the gospel should live of the gospel." Phil. iv. 18: "I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, *an odour of a sweet smell, a sacrifice acceptable, well pleasing to God.* But my God shall supply all your need, according to his riches in glory by Christ Jesus."

2. That the payment of the ministry from a common fund is a scriptural means of supporting the gospel. This position is established by the unity of the church, her example in times of primitive purity, and the duty of the strong to support the weak. Acts iv. 33: "And with great power gave the apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all. Neither was there any among them that lacked, for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

and laid them down at the apostles' feet, and distribution was made unto every man according as he had need. See also Acts ii. 44. 2 Cor. viii. 13. "For I mean not that other men be eased, and you burdened: but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want, that there may be equality: as it is written, He that had gathered much had nothing over, and he that had gathered little had no lack."

3. That as all the members of the church have a *personal* interest in her prosperity, it is of incalculable importance that all should be *personally* engaged in supporting the gospel; and that, therefore, *each member* of the church should contribute *something*, however trifling in amount. Mark xii. 41. "And many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast in more than all they which have cast into the treasury."

4. That all should give as God may prosper them, and that the amount contributed should be given voluntarily. 2 Cor. viii. 12. "For if there be *first a willing mind*, it is accepted according to that a man hath, and not according to what he hath not." 1 Cor. xvi. 2. "Upon the first day of the week, let every one of you lay by him in store *as God hath prospered him*."

5. That *each* should do his duty *steadily, systematically, and prayerfully*, and that if all would do what they *could*, and what they *ought*, the result would be great, beyond the most sanguine expectations. 1 Cor. xv. 58. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

That our people are willing to do more for Christ than they have done, is evident from the manner in which they responded to Mr. Campbell's call for help to the church in India. But some may say, What can *we* do? we are only a small number, and not very wealthy, we cannot do much. It is to be regretted that no accurate statistics exist of the number of communicants in our church. In 1844, Dr. McLeod stated * the number to be about 4500 in 44 congregations, or an average of a little more than 100 to each congregation. This was considered at the time as rather a low estimate—but, taking it as our guide, the number of communicants now in the 59 congregations of our church would be about 6000. This is below the truth, but making our calculations on it, it is not too much to suppose that 1000 communicants would give five cents a week for the support and extension of the church of God yearly,

1000 at ten cents,	-	-	-	-	-	\$2,600
1000 at fifteen cents,	-	-	-	-	-	5,200
3000 at twenty-five cents,	-	-	-	-	-	7,800
						19,000

Making a yearly total of - - - - \$54,600

It is to be observed that I have made no estimate of the sums contributed by wealthy members of the church, nor of those collected in Sabbath schools, nor of the donations of those who are not communicants, and yet how large is the sum! The average is about \$9 a year, which surely is not too much to expect in this land of prosperity and

* Rupp's Original History of all Denominations.

plenty. Let us see now what an amount of good could be done by this means.

It would support a stated pastor to each of our organized congregations (say eighteen ministers) in New York, Philadelphia, Pittsburg, Cincinnati, and Saharanpur, (where rent is high, a living expensive, and many claims of hospitality to be met,) at a salary of \$750 per annum,

41 ministers in country congregations at \$500 per annum,	\$13,500
20 home missionaries and travelling expenses, at do.	20,500
20 colporteurs, six months in the year,	10,000
Theological seminary, two professors,	3,000
	1,500

\$48,500

Leaving a large balance to cover contingencies.

With such an array of faithful men, and supported by the prayers of God's people, and diligently engaged in God's work, the Reformed Presbyterian church might do great things. At least, nothing hinders her from attempting great things. She has been accustomed to do so. When the church's duty was to contend unto blood, the blue banner of the covenant was found in the front of the battle, and returned drenched with the best blood of its sons. When the church was called to testify for truth, the trumpet of a covenanted testimony rung out a clear and decided call to acknowledge the authority of the Governor of the nations, until the slumbering watchmen on the walls of other churches have been roused by it, and it has penetrated to the ears of kings and been re-echoed on the floors of Senates. And now when God's providence, as well as his word, says, "Preach the gospel to every creature," surely the covenanting church will not be among the last to obey the command, nor will the feet of her messengers be hindmost on the mountains.

A LAYMAN.

DEADLY POISONS.—Vessels of copper often give rise to poisoning. Though this metal undergoes but little change in a dry atmosphere, it is rusted if moisture be present, and its surface becomes lined with a green substance—carbonate of the peroxide of copper, a poisonous compound.

It has sometimes happened that a mother has, for the want of this knowledge, poisoned her family. Sour-crout that had been permitted to stand some time in a copper vessel has produced death in a few hours. Cooks sometimes permit pickles to remain in copper vessels, that they may acquire a rich green colour, which they do by absorbing poison. Families have often been thrown into disease by eating such dainties, and many have died, in some instances, without suspecting the cause. That lady has certainly some reason to congratulate herself upon her education, if, under such circumstances, she knows that pickles, rendered green by verdigris, are poisonous, and that Orfila has proved albumen to be the proper antidote to them.

Lead, (often used for drinking vessels and conduits,) if, when in contact with the water, it is exposed to the air, yields carbonate of lead, (the white lead of the shops.) It is surprising that the neutral salts in water retard this process, and that some salts seem to prevent it entirely; hence the water of Edinburgh may be safely used, though kept in leaden cisterns; and the water of the Ohio is conveyed to the inhabitants of Cincinnati with impunity in leaden pipes. Nevertheless, salts of lead may be formed under circumstances not unlikely to occur. Moreover, the acetate of lead is often used to sweeten wine; and the lady acquainted with the affinities of the metal, and the pro-

perties and antidotes of its compounds, may have occasion for her information. She will be able, by means of articles always at hand, such as Epsom salts, to render the poisonous salts of lead inert. For the soluble sulphates brought in contact with them, will always give rise to the formation of the sulphate of lead, which is insoluble, and without any pernicious propensities.

THE GENERAL ASSEMBLIES AND SLAVERY.

Resolutions on Slavery, as amended and passed by the New School General Assembly, May, 1850.

The action of this body relative to the great and crying sin of slavery can hardly give satisfaction to honest, whole-hearted Christians, either in or out of the Presbyterian Church. It is not necessary to agitate the question whether the reverend gentleman who penned the resolutions did or did not mean carefully to distinguish between the "workings" of the system of slavery, as it exists in our country, and slavery itself, so as to deplore the first without committing either himself or the Assembly against the last. A shield, broad enough to protect the head of every professedly Christian slaveholder, is found in the resolution which declares that treating men as chattels, under some circumstances, is an offence. "The laws of the State, the obligations of guardianship, or the demands of humanity," (!) furnish pleas enough for any slaveholder, if indeed any one should ever be called upon to plead before the Session or Presbytery of slaveholders to which he belongs. The whole question is finally referred to the Sessions and Presbyteries where the offence exists, that is, in nine cases out of ten, to slaveholders themselves.

The report of the minority of the committee, as amended and finally adopted, states:

That after a careful and thorough examination of the whole subject, they have been brought to the conclusion, that, in consideration of the previous action of this Assembly, had at different times for a series of years, and what they believe to be its present sentiments, and the expectation of the churches in its connexion, the cause of *truth* and *righteousness*, of *peace* and *unity*, will be best subserved by the adoption of the following resolutions:—

Resolved, 1. That we exceedingly deplore the workings of the whole system of slavery as it exists in our country, and is interwoven with the political institutions of the slaveholding States, as fraught with many and great evils to the civil, political, and moral interests of those regions where it exists.

2. That the holding our fellow-men in the condition of slavery, except in those cases where it is unavoidable by the laws of the State, the obligations of guardianship, or the demands of humanity, is an offence in the proper import of that term as used in the Book of Discipline (ch. I. sec. 3) which should be regarded and treated of in the same manner as other offences.

3. That the Sessions and Presbyteries are, by the Constitution of our Church, the courts of primary jurisdiction for the trial of offences.

4. That after this declaration of sentiment, the whole subject of slavery, as it exists in the Church, be referred to the Sessions and Presbyteries, to take such action thereon as in their judgment the laws of Christianity require.

Perhaps the spirit of the General Assembly can be as well judged of by what they refused to do, as by what they did. They refused to pass the following, presented by the Rev. W. C. Clark, of Trumbull Presbytery, Ohio:—

Whereas, According to the decision of the General Assembly of 1849, (see Minutes, p. 187,) "the system of slavery, as it exists in these United States, is intrinsically an unrighteous and oppressive system, and is opposed to the prescriptions of the law of God, to the spirit and precepts of the gospel, and to the best interests of humanity;" therefore,

Resolved, That voluntary slaveholding be regarded as presumptive evidence of guilt, and should be treated by the lower judicatories as an offence, as defined by the Book of Discipline, Chapter I., Sec. 3.

They also refused to pass the following, presented by Mr. B. F. Smith, an elder from the third Presbytery of Philadelphia:—

Resolved, That this Assembly exceedingly deplores the existence of the system of slaveholding in this country, it being, in the judgment of the Assembly, *prima facie*, an offence within the meaning of our Book of Discipline.

Resolved, That although the Assembly will not affirm that there are no circumstances in which an individual proved to be a slaveholder may be placed, that will take away from him the guilt of this offence, yet in the judgment of the Assembly, the burden of showing the existence of such circumstances rests upon him.

Resolved, therefore, That the Assembly in the exercise of its constitutional prerogative, and in the performance of an enjoined duty, does hereby bear its solemn testimony against this immorality, and urges upon the lower judicatories to deal with it according to the principles herein indicated, in conformity with the rules of discipline of the church.—(*American Missionary*.)

The action of the Old School Assembly is of some years' standing, and is well known. It is still firmly adhered to.

It appears that the General Association of Massachusetts view both Assemblies as occupying pretty much the same grounds on the subject, and they express their views in the following resolution, which was adopted at their last meeting:—

“Resolved, That in maintaining correspondence and connexion with the two General Assemblies of the Presbyterian Church, we look with deep and fraternal solicitude upon the position of such bodies with respect to the sin of slavery; that our strong sympathies are with such brethren, in those Assemblies, as are labouring in an earnest and Christian spirit to put an end to this evil; and that we desire our delegates to those Assemblies, in a decided, but courteous manner, to express our deep conviction, that the rights of the enslaved, the cause of true religion, and the honour of the great Head of the church, require these ecclesiastical bodies to use all their legitimate power and influences, for the speedy removal of slavery from the churches under their supervision.”

This action of the Eastern Brethren was not at all to the taste of the Old School Assembly, who seem to have regarded it as an officious intermeddling with their affairs; and consequently they adopted, “by an overwhelming majority,” the pointed resolution which we give below:

“Resolved, That our delegate to the next General Association of Massachusetts be directed to inform that venerable body, that this General Assembly must consider itself the best judge of the action necessary for it to take as to all subjects within its jurisdiction; and that any interference on the part of the General Association with its action upon any subject upon which this General Assembly has taken action, is offensive, and must lead to an interruption of the correspondence which subsists between that Association and the General Assembly.

“After some discussion and various proposals as to its disposal, the resolution was adopted by an overwhelming majority.

“Two or three members gave notice that they intended to enter a dissent, or a protest.”

By “any subject,” mentioned in this resolution, is presumed to be meant *not* literally *any* subject, but the subject of slavery, in particular. Against this resolution, passed by an “overwhelming majority,” twenty members entered their protest.

It does not appear obvious to us, why the Assembly should be so indignant

at the procedure of the Association. All that the latter does is, to express solicitude for the slaves, and sympathy for the abolitionists in both Assemblies, and a wish that those bodies would "use all their legitimate power and influence" in opposition to slavery. It is but a gentle admonition which ought to be allowable among brethren. If it was not good manners, in the Eastern brethren, to introduce the subject into their correspondence with the Assembly, the tone and language of the Assembly can hardly be considered as indicating any advance, or advantage, on the score of manners, in the Western brethren.

From this collision, we are led to say, that we cannot perceive the use of that practice of correspondence which is kept up between different ecclesiastical bodies. It must be attended with considerable expense and loss of time, and if there is no liberty of suggesting counsels, or of expressing desires, or of throwing in, upon occasion, gentle admonitions, it appears to us, that the main use of correspondence, and of brethren too, is set aside.—(*Preacher.*)

CHRISTIAN ANTI-SLAVERY CONVENTION.

This Convention was held at Cincinnati, pursuant to notice, April 17. The attendance was not as large as many of the friends had hoped, owing, as it is supposed, to a mistake in the printed circular sent out, in which the fourth Wednesday of April instead of the 17th was named as the day of its assembling. About one hundred and fifty delegates, representing most of the leading evangelical denominations of the country, enrolled their names as members. It was a "Christian Alliance," met to declare their sympathy with the oppressed members of Christ, and to form some plan for the purifying of his church.

Hon. Judge Stevens, of Indiana, was chosen President of the Convention. Six Vice Presidents and four Secretaries were chosen.

A Committee on Resolutions reported a long series of consecutive resolutions, all necessarily dependent on the first, which declared slaveholding to be a sin, that ought every where to be immediately repented of. These resolutions were discussed with deep interest.

Rev. J. G. Fee, of Kentucky, presented the following, which was finally adopted without a dissenting voice:—

Resolved, That the friends of a pure Christianity ought to separate themselves from all slaveholding churches, and all churches, ecclesiastical bodies, and missionary associations, that are not fully divorced from slaveholding, and we, who may still be in connexion with such bodies, pledge ourselves that we will separate ourselves from them, unless they will speedily separate themselves from all support of, or fellowship with, slaveholding.

After the vote on this resolution, Rev. Mr. Boynton, of Cincinnati, returned thanks for the unanimity with which this result had been reached. Provision was made for future meetings of this Convention by appointing a committee with power to call a meeting at such time and place as they may deem expedient. The Convention then adjourned.

A full report of the proceedings of the Convention will be prepared by the secretaries for general distribution.

THE FREE PRESBYTERIAN.

The Free Synod of Ohio have determined to establish a weekly religious newspaper, bearing the above title. The following are extracts from its Prospectus:—

This paper is established as the organ of the *Free Presbyterian Church* in the United States. One of its prominent objects, therefore, will be to explain and defend the position of this church on those points which distinguish it

from other branches of the Presbyterian family. The Free Church having withdrawn Christian fellowship from those guilty of the practice or advocacy of slaveholding, and requiring its members to honour the divine institution of civil government, by refusing to cast their ballot for men whose character is condemned in the Bible, the paper will vindicate the action of the church on these points. Avoiding every thing merely local and partisan in politics, it remarks freely on public men and measures, and argues the duty of Christian consistency in political as well as ecclesiastical relations.

It is the glory of Christianity that it is a *remedy* devised by infinite wisdom and goodness for all evils, moral, social and political, that curse the world. But its value, like that of other remedies, depends upon its *application* to the disease. The times are propitious for the establishment of a religious journal that shall illustrate this sentiment, and thus fairly represent the religion of the Lord Jesus Christ as eternally hostile to every thing that robs God of his glory, or man of his rights. Such a religion, it is deemed, thus emancipated from all thralldom, would take the weapons from the hands of infidelity, and the sustenance from its lips; for the infidelity of this day and country feeds and strengthens on the glaring inconsistency of the professing church with the morality of the New Testament.

The first number will be issued in the town of Mercer, Pa., on the first Wednesday of July, 1850, under the editorial charge of Rev. Jos. Gordon, assisted by one or more corresponding editors, to be designated by the Free Synod of Cincinnati.

It will be printed in good style, on an extra imperial sheet, at \$2 per annum, invariably in advance.

All business communications will be addressed to **WM. F. CLARK,**
Publisher, Mercer, Mercer Co., Pa.

Foreign Missions.

JOURNAL OF A VOYAGE UP THE GANGES.

[Continued from page 123]

We resume the publication of the valuable and interesting journal kept by Mr. Woodside during the voyage of the last re-enforcement. We have often thought that the information in regard to foreign lands which is afforded by the researches of Christian missionaries, is no small part of the advantages derived from their services. Geography, science, and general literature owe much to their labours.

A Sabbath at Patna; a model Mission Family.—It was late when our boats reached this place, where we were happy to be able to spend the Sabbath. Our whole party in the morning proceeded to the missionary's house, and attended Hindustani service in the mission chapel. In the evening I preached in English to a small congregation, such as is usual in the mission churches in this country. You may, perhaps, recollect Mr. Campbell's description of the Girls' Orphan Institution at this place. This is under the efficient management of Mrs. Buddy,—who, in addition, conducts a boarding-school for the children of Europeans. We were very much pleased with our visit to this station. The genuine Irish hospitality (for Mr. and Mrs. Buddy are both natives of the Emerald Isle,) which we received; the happy appearance which their large family circle presented, the flourishing aspect of the orphans' asylum, and indeed the whole complexion of external things around the mission premises, realized my notions of what a missionary's home ought

to be, better than any thing I had before or have since seen. Mr. Buddy has lived a long time in India, in a very hot part of it, and has reared a large family, 12 out of 14 children being now alive. He still looks strong and healthy. His uniform health and that of his family, he attributes to his habits of *total abstinence* from all intoxicating liquors. His whole household are *teetotallers*, and his children look better than any I have yet seen brought up in this country. This is a strong argument in favour of the temperance principle, and against those who maintain that European constitutions require certain stimulants in this country, not necessary at home.

Dinapore.—The next day we proceeded inland to Dinapore, a large military station, while the boats went by the river. In less than two hours we went upon an *eckha* as far as the boats could reach, till near evening. Here we were kindly received by Mr. Bryce, another Baptist missionary, who has been obliged to commence the manufacture of castor oil, in order to obtain the means of subsistence. He came to this country, depending upon support, which ceased to be furnished, and was thus compelled to commence a business which must interfere much with his proper missionary duties. Besides serving as a medicine, castor oil is here used largely for burning, and for this purpose is said to be superior to any of the vegetable oils employed. Mr. B. finds a good deal of profitable employment among the European soldiers at the station, and had just, the day before we arrived, opened a handsome little church, built principally by their subscriptions. Here we were detained much against our will by the *men*, till Wednesday morning, when we again proceeded on our way. Considerable excitement existed at Dinapore, in consequence of the movements of the king of Nepaul. The news of the British disasters in the Punjaub had now spread all over the country, and fears were in some places entertained that an effort might be made down here to throw off the British yoke. The king of Nepaul, accompanied by several thousand soldiers had descended into the low country with the ostensible pretext of hunting, but many feared that he had some other object in view. It is said that some revolution occurring in his capital, he was obliged to withdraw from the pleasures of the chase sooner than he intended. It is certain the authorities at Dinapore dreaded some disturbance of their peace, as they were every where on the *alert*, and had collected within cantonments some thousands of oxen, to be ready for the transportation of baggage at a moment's notice. Troops that had been ordered to Calcutta, had been remanded back to Dinapore, and were to arrive the day we left. Had the battle of Gujerat not put an end to the Punjaub war, it is hard to say what might have been the immediate consequence to British rule in India.

Rivelgunge.—About 27 miles above Dinapore, on the opposite side of the river, is Rivelgunge, noted for boat building,—the sound of the busy hammer, as we passed in the early morning, brought to mind, by a faint resemblance, the scenes of similar pursuits in more favoured lands now far distant. From this place to Ghazepore, nearly 90 miles, the people are said to be very uncivil and dishonest. I cannot say whether they are really worthy of this character, but I know we could hardly persuade our servant to go to the nearest village at noon-day for milk, lest he should be beaten and the money taken from him. This is, however, as far as I could observe, one of the most fertile parts through

which we passed, and is generally better cultivated than any parts I had hitherto seen.

The Difficulties of Navigation.—The Unclean River.—Character of the People.—The 5th and 6th February we spent in navigating the most difficult part of the Ganges, “quicksands, shifting banks,” and strong currents, render this part extremely dangerous of navigation. Heavy-laden boats are sometimes weeks in getting over this difficult spot. On the evening of the 5th, we passed two of the river steamers, obliged from the strength of the current and want of water to come to a stand still. It is not uncommon for boats to be upset here. On the evening of the 6th, we reached Buxar, 88 miles above Dinapore, a pretty little station, having a famous old fort, and the company’s stud establishment. Eight miles above Buxar, is the junction of a small river, called “Kubrimnasa, the unclean or forbidden river.” “If a Hindoo should but touch its waters, it is said to debar his admittance into heaven.” Hence the greatest care is taken to avoid coming in contact with them. In this region of country many villages exist that are the noted haunts of robbers, and yet they remain in undisturbed possession of their places of residence, from the impossibility of bringing home conviction upon individuals. Thus the very best laws are virtually set at naught, and robbers go unpunished.

Ghazepore: tomb of Lord Cornwallis.—About 30 miles above Buxar, is the civil and military station of Ghazepore. On approaching this place, the eye is first attracted by the ruins of a magnificent old palace; the native city then appears in view. From the river, the houses resemble crows’ nests in a rookery. The banks rise high and abrupt, and on the peaks, even on the very brinks of immense precipices, are built these sheds in which the natives nestle. The city is said to be in the interior handsome, but we had not time to visit it. I had merely time, before starting in the morning, to visit the tomb of Lord Cornwallis, of Yorktown memory. It was here this celebrated man died and is buried. A very splendid tomb has been raised to his memory, and an inscription recording his virtues in both the English and native languages, engraved upon the marble which covers him. He was much esteemed in this country, and was only entering a second time upon the duties of government when his career was cut short by the cold hand of death. The missionaries who were formerly placed here have, I believe, abandoned the station in seeming despair of being able to effect any good among such a perverse people. The character of the inhabitants of this city is proverbially bad. Ghazepore is distant from Calcutta, by the Bhagruttie route, 627 miles. About six miles above Ghazepore, we came to a sand bank, to lie by over the Sabbath. In this region the bottom of the river is in places covered with sunken rocks, very dangerous to boats when high winds blow.

Benares.—On the morning of the 14th February, we reached Benares. This is considered the handsomest city in India, and certainly the holiest. The native name for Benares means “heaven,” and pilgrims come from all parts of India to wash away their sins at this sacred place. Mr. Small, a Baptist missionary at this station, showed us great attention, and as our stay was limited to part of a day, he furnished us with ponies to ride through the city. The streets are so narrow, that into the most interesting parts it is impossible to take a con-

veyance. By this means we were enabled to work our way through the narrow passages, (rather than streets,) crowded by natives of every caste and character. Marriage processions and religious processions, with other crowds of the idle and vicious, in many places completely block up the way, and it is with difficulty one can proceed. Brahminical bulls also wander in every direction. These are a great nuisance. Some of them have become so bold that it is dangerous to approach them. If they should happen to gore a man, there is no redress, as these bulls are sacred, and if even the government would destroy the life of one of these animals, all the *hosts* of this "*heaven*" will rise in arms against it. Indeed if Benares be the type of the Hindoo heaven, or heaven itself, it is easy to conceive what absurd notions they have of a future state. This city is celebrated all over India for the barbarous iniquities practised within its sacred precincts. It swarms with multitudes of the vilest harpies, preying upon the vitals of the communities. Here the worst rites of the Hindoo religion are practised and their lawless perpetrators go unpunished, because they are covered under the garb of Brahminical sanctity. A great number of the inhabitants of this city are rich. It swarms with Rajahs and other men of note, whose residences would, if not huddled so closely together, be an ornament to any city.

The Baptist and London Missionary and the Episcopal societies are at work among the inhabitants of this chief of Hindoo cities, and, we believe, with considerable success. From the river the view of Benares is very beautiful. The crowds of temples and handsome stone ghauts with which the bank is adorned,—the towering and massive buildings in the rear, together with the delicate minarets, which from above look as watchmen upon the scene beneath. It is difficult to describe the feelings which crowd upon the mind in viewing this ancient city, so long the fortress of heathenish abomination. Its religious aspect may aptly be described by a couplet from Milton,

"With gay religions, full of pomp and gold,
And devils to adore for Deities."

What must the religion of Christ here effect before these temples shall be dedicated to the true God, or these be thrown down and others erected, where the praises of God and the Lamb may be heard?

(To be continued.)

EXTRACT OF A LETTER FROM REV. J. R. CAMPBELL, DATED

Saharanpur, March 5, 1850.

REVEREND AND DEAR BROTHER,—

Although the news was not unexpected, yet we were sorry to hear of the death of Dr. Black. He fell "like a shock of corn fully ripe," to be placed, by the great Husbandman, in the granary above. Well may we exclaim, "The fathers, where are they, and the prophets, do they live for ever?" Soon the last of the colonnade that so long supported the Reformed Presbyterian Church in the United States, with such ability, will be removed, and were it not that He ever liveth, who bears up the pillars and the church itself, and carries the key of the house of David on his own shoulder, we might despair regarding the future management. The Lord, however, can raise up instruments for his service, and will never want a man to stand before him for ever.

We think we can discover the kind provision already being made, in the ministerial accessions both from within and without.

We are glad to hear of the large accessions to all the churches. This ought to indicate the future prosperity of the missionary cause.

Since I wrote last month to Mr. Stuart, we have but little news to give you. Every thing has been going on in the old way. The hearers of the City church are still numerous and attentive, but alas! how few appear to believe our report, or to be anxious about their eternal interests! One young man, with whom we conversed, several hundred miles from this, as we came up the country, made his appearance, the other day, as an inquirer after the truth. He knows a little English, and proposes to prosecute his studies to qualify himself for usefulness in the mission. He says he would like to read the Scriptures to his countrymen in the bazar. He appears to be sincere, and to have got over the prejudice of his early education, but we have learned to speak cautiously of such professions. "By their fruits ye shall know them," is the safest rule to follow in India. A visit has been made to the head-man of a village, about two miles from here, who professes to have seen the folly of idolatry, and the superiority of Christianity, and who is quite favourably disposed towards us. To a son born some years ago, he gave the name *Isa Bakhsh*—the gift of Jesus, because, he says, he had asked him of Jesus, and obtained a request which none else was able to grant. He was very much gratified by the visit made to his village, gathered the people to hear the gospel message, and urged us to establish a school for the instruction of the youth. With this request we fear it will not be in our power to comply, as we have no Christian teacher to spare, and we would not depend on the faithfulness of any other.

The English school has been held in the City church since the 1st of January, and it continues now to increase gradually. The young men are regular in their attendance, and ardent in their studies.

Our new church, which will be a very handsome affair, is now rising fast. It is seven feet above ground. A general in the British army, who has spent more than fifty years of his life in India, on retiring from the service, and just as he was about to sail for England, the other day, sent me 500 rupees for this object. We have now nearly 3300 rupees, and feel confident that we will soon realize 4000, which I think will be quite sufficient, by exercising all economy.

EXTRACT OF A LETTER FROM REV. J. R. CAMPBELL.

Saharanpur, April 4, 1850.

MY VERY DEAR BROTHER STUART,—This is the first anniversary of our second arrival at this our adopted *home* among the heathen, and I snatch an hour from public business to reply to your most welcome and interesting letter of the 7th January, which I had the pleasure of receiving on the 18th ult. Interesting as the contents of your letter was, it was rendered still more valuable by having been written before daylight, in anticipation of a busy day; and busy, indeed, it must have been, when, in addition to your own extensive business, you had to attend the meeting of the Board of Missions in the afternoon, and the congregational meeting in the evening. Well, if such circumstances add to

the value of a letter, I may mention that what I now write is done during the dinner hour of about sixty people whom I superintend at the building of our new church, and who require to be looked after, and directed in every thing with great particularity. While on this subject, also, I may mention that the building is going up with great rapidity for work in India, and the gentlemen at the station seem surprised to see it going forward so rapidly. Its massy walls are now about fifteen feet high, and it would have been almost ready for the roof if the kilns had furnished bricks in sufficient quantities. I am delighted to hear that we are to have the lamps, bell, &c., in such good time. A major here, who has subscribed liberally, a very warm-hearted Irish gentleman, from Antrim, has promised to carpet the whole house with Kidderminster fabric. The seats will be arm-chairs, and, in every respect, we hope its appearance and furniture will not fall much short of some of your churches, though, of course, on a smaller scale. But I need say no more, as you will receive a view by and by. We send our best thanks to the kind friends who are sending us the articles for it. They will be more formally acknowledged at a future time.

I must also refer to another part of your letter which greatly delighted me, and that was to hear of the prosperity of that Sabbath-school which must always be dear to me. It is true that none of the pupils were there in my days as a teacher, and most of them were not even then born, yet its interests are as dear to me as ever, and I am often present with you in spirit, "joying and beholding your order," and your persevering efforts to lead the dear youth to a knowledge of the Saviour, and to devote themselves to his service and glory. I doubt not but much of that church's prosperity may be traced up at last to the influence of that Sabbath-school. Nay more, I think we may safely say that much of the missionary spirit that now animates our whole church, and which has developed itself so favourably in supporting the Indian mission, as well as in cultivating the waste places at home, has emanated from that nursery of the church, and spread itself among the youth of our churches generally. You have, then, my dear brother Stuart, a most important post as the superintendent of such an institution. Certainly I shall not fail to pray for you, that you may be long spared to fill this important station, and that you may be most successful in leading the little ones to Christ. You want a much larger room for the school, and you ought to have it without delay. See Isa. liv. 2, 3, also chap. xlix. 20.

The brethren, Caldwell and Woodside, have been at the Hardwar fair for several days, and will not return for a week yet. I am sorry to say that I have been detained at home this year in order to carry on the building; but I have had an excellent opportunity of preaching to the pilgrims in great numbers as they pass our city church, which is directly on the way to the fair. Tens of thousands have been passing through every day, and the crowd will continue to increase for some days to come.

Domestic Missions.

MISSION TO NOVA SCOTIA AND NEW BRUNSWICK.

By the Minutes of Synod, our readers have been informed that Messrs. W. S. Darragh and A. R. Gailey, having received licensure from

the Northern Presbytery, were sent, last May, to the assistance of Mr. Clarke. Mr. Gordon having accepted the call addressed to him by the congregation of Lisbon, N. Y., the stations in New Brunswick and Nova Scotia became unprovided for. In this situation of things, Messrs. Darragh and Gailey, at much personal inconvenience and sacrifice, proffered their services, and were accordingly sent out. We are glad to be able to announce their safe arrival at their destination, and that they have entered on their labours with great diligence and acceptance. The following extracts from letters from Rev. Mr. Clarke and Mr. Darragh, will be found to contain interesting information. We hope the application made for books will be favourably responded to, and that any aid necessary to sustain the operations of the mission will be promptly and cheerfully afforded.

EXTRACT OF A LETTER FROM MR. W. S. DARRAGH.

[ADDRESSED TO REV. DR. WYLIE.]

We had a very rough passage, and were quite sea-sick. However, I managed to preach the first Sabbath afternoon in Amherst. Being in poor health, I remained at Mr. Clarke's house till the following Saturday, when I started for the Goose-river settlement, which I was to supply for two Sabbaths. I occupied my time at this station during the intervening week in visiting the people in the woods, paying friendly calls, as Mr. C. thought such a course would do much to encourage them. As the weather, previously, had been raining, these visitations had to be performed on foot, but the work was so interesting, I did not give up, till I was attacked again with sickness on Friday evening, after having returned from an interesting Bible class which I had re-organized.

On Sabbath morning I was so much better as to be able to preach twice to a large and attentive audience. I also met with a class of young people connected with the congregation. Next morning I started for the River Philip settlement, as they had sent for me to preach to them. I arrived there the same afternoon. Next day, 28th of May, snow fell in long flakes for the greater part of the day,—this is rather unusual for the season. It was colder than any day we had in Philadelphia last winter, yet it did not hinder the hardy people of the place from coming many a mile to hear the sermon. Mothers and babes, youths and maidens, and hardy old veterans of three-score and ten and above, were there. We had a refreshing time from the presence of the Lord. Many remained to talk with me after the exercises were over,—many a welcome I received to the woods. The people in this district have no books for their children, and in consequence of the want of a lumber market they have no money. Would not the "*American Sabbath School Union*" grant a number of spelling books, reading books, and Testaments for them? And, perhaps, the Bible Society would send a few Bibles to this destitute place. We have in this settlement about 20 families attached to us,—and the Sabbath school, which I organized among them last fall, has become three schools. They hoped, when they heard of my arrival, that I had some books for them. Shall I mention their destitution in this respect,—in a school of 30 children they cannot muster more than 7 books, and these not adapted to instruction. I need say no more; our people, I know, will do something.

Above all things, we want Psalm books and Catechisms to put into their hands, that we may lay the foundation of a Reformed Presbyterian Church in the place, as it is destined at no distant day to be one of the most important in these provinces. The projected rail road will run through it, and it is only a few miles from the harbour of Pugwash, which is scarcely second to Halifax. I may also state that the Victoria settlement on the other side of the river have sent me an invitation to preach among them on some week day, if I cannot preach upon a Sabbath. I intend to accept this invitation. Thus call upon call is coming upon us, for preaching week day and Sabbath day. Oh, pray for us and for me, that strength may be given me from the Head of Zion to adorn His cause in this literal and moral wilderness.

May the Lord bless and keep you and yours, is the sincere prayer of your attached friend and pupil,
WM. S. DARRAGH.

EXTRACT FROM A LETTER OF REV. MR. CLARKE.

Rev. and Dear Sir,—

I have deferred writing you till after your return from Synod. Most happy would I have been to have been able to meet you there; but it was not practicable.

So far as I know, the young men have been well received at the respective stations. I have advised them to exchange with each other. I have afforded them an opportunity of speaking to our own stations. They are delighted with the appearances of the country, now putting on her beautiful garments. Peace and happiness, so far prevail.—Our stations will require some help.

My desire is, that Chimogùe and Goose River have full time, if possible. Were we able to support a Bible reader, now, throughout the whole field, in addition to the preaching, we would be doing something like a church. As things are, however, let us “thank God and take courage.” According to the days of our grief and trouble, the Lord, I trust, will make us glad! Indeed, I have no language sufficient to express my present joy. When I think of the past; the danger in which my own life has been placed; the destitution of the field, and the imminent peril in which it was placed, how can I feel otherwise? when my life has been spared, health partially restored, my wife snatched from the jaws of death, and the mission, the darling of my heart, provided for, let God for ever be praised.

Wishing you grace, mercy, and peace, I am, dear sir, yours in the gospel.

ALEXANDER CLARKE.

Editorial.

RECENT INTELLIGENCE FROM INDIA.

We have received an interesting communication from Rev. J. S. Woodside, dated, Saharanpur, April 20th, 1850. It contains an account of his visit to the celebrated *mela*, or fair, at Hurdwar. We regret that we have been unable to publish it in the present number, but it may be expected in our next. The members of the mission families are all in good health, with the exception of John Gabriel, one of the catechists, who, we are sorry to say, was suffering from an illness which, it was feared, might prove fatal. The young men of the mission school were about to send a letter of thanks to the friends in America who had provided them with so large and valuable a collection of books.

CALIFORNIA AND OREGON.

By the minutes of Synod it will be seen that our Supreme Judicatory has directed the Board of Missions to establish stations in these interesting regions as soon as possible. From the intrinsic and relative importance of their situation,—from the fact that already a number of members of our church are found in them,—from their accessibility, resources, and most encouraging promise of success, we hope they will receive the consideration which they merit. Contributions may be made for this special object. We hope that such liberality will be manifested, that missionaries may be sent out before the next meeting of Synod.

In this connexion, we would mention, that we have had the opportunity, by the kindness of a friend, of seeing several numbers of the "Oregon Spectator," a well printed and ably edited newspaper, published in Oregon city. It is conducted by the Rev. Wilson Blain. By the following extract, it will be found that some of the members of our church, to whom reference was made as having commenced their journey to Oregon, have reached their destination.

"THE LATE EMIGRANTS.—We noticed, some time since, that a company of emigrants were on the east side of the Cascade mountains very late in the season, and in straitened circumstances. We are happy to learn that they have all arrived safely, and without the difficulties and sufferings which we feared would be their lot. *Messrs. Wylie and Patterson, of Sparta, Randolph County, Illinois*, with their families, were in this company. Their friends will, doubtless, be pleased to hear of their safe arrival."

HUMAN INABILITY AND ACCOUNTABILITY.

In our present number, we publish the conclusion of an article on this subject, which displays much vigour of thought and force of argument. While, however, we concur in the general conclusions of our correspondent, we think it proper to state that we are not to be considered as adopting or sanctioning his mode of reasoning in his first argument; namely, "that accountableness is not founded on ability nor on any thing pertaining to man," and that, therefore, it is *immutable*, so that *inability* does not *lessen* or *destroy* it. We suppose none would maintain that a person who had become an *idiot* or a *lunatic*, was accountable for the actions he might perform while such. A man is accountable for what he has received and possesses, for no more and for no less. In consequence of their federal connexion with Adam, all men are to be viewed as having received an original righteousness, and all are accountable for the loss of that original righteousness: but, certainly, it would be a violation of equity to hold infants accountable for actual transgressions. We do not think it necessary, however, to enter at length into the discussion of a subject so intricate, and only add, that, while the *arguments* of our respected correspondent may not command approval, his conclusions are sound, and his whole piece may prove suggestive of valuable reflections.

DEATH OF THE PRESIDENT OF THE UNITED STATES.

The sad tidings have already been conveyed to all parts of the union, that the distinguished individual who had been, with so much enthusiasm, called to the chief office in our nation, had been suddenly removed to the eternal world. While we would not join in the indiscriminate eulogy which so many pronounce, we think it only just to say, that his frank and honest bearing, his evident purity of principle, his elevation above sectional feelings, his genuine patriotism, had won the hearts and commanded the respect of the vast majority

of the nation. In connexion with that very important subject now under discussion in our national legislature, his removal will probably have a great influence either for good or evil. While his untimely death teaches us not to put confidence in man, it should lead us to implore Him who is the Governor of the nations that he will teach our Senators wisdom, and so overrule all their transactions as to promote his glory and the happiness of all in our land.

CRITICISMS ON AN ARTICLE IN THE BANNER.

In the March number of the Banner, we published the commencement of an article on the Inspiration of the Scriptures. The design of the article was to *demonstrate the fact that the Bible was the word of God*, but the *nature of inspiration* was referred to as a preliminary to the discussion. The editor of the periodical named "the Covenanter," thinks he has discovered sentiments in this part of the essay, "of a highly dangerous tendency," and, with much self-complacency, recommends the Banner to "revise its doctrines and its teachings on this subject." As, however, he states that "he does not intend to enter into any argument," the writer of the communication in the Banner has not considered it necessary for *him* to do so; and we notice these criticisms principally to correct any misrepresentation of the sentiments of the writer, and to show how unfair and uncandid are the observations of "the Covenanter."

The first objection is, that the proof is put on "*low and unworthy grounds*." This is asserted because it was said that "all we should require is, to have more reasons for receiving the scriptures than for rejecting them." It was not supposed that the reasons alleged by some for rejecting the scriptures were *good* reasons, but, simply, without undertaking to consider them, which, frivolous and foolish in a high degree, as most of them are, would be an almost endless task, to show, that the proof in favour of the Bible is far superior, even if they were admitted. In short, that it is not necessary, in order to admit that the Bible is inspired, to be able to *answer every objection* against its inspiration, but to establish its divine origin on independent grounds. This, so far from being a low or unworthy position, is highly honourable. It gives the opponent or doubter every advantage, and shows that he yet cannot sustain his opinion. It does not *disarm* the antagonist in order to overcome him, but, while he retains all his weapons, it vanquishes him.

Another remark to which the editor objects, is, the admission that there have been "great corruptions and variations" in the sacred text, in regard to which he says, that the writer has "gone over bodily to the papists!" and, in proof, quotes the tenth question of the second of Turretine's Places. We have rarely, if ever, met with any thing more disingenuous and sophistical than this statement. In the first place,—

We would ask the objector himself if there have not been great corruptions of the sacred text? No one who has the least claim to a knowledge of sacred criticism can deny it, while the fact that he closed his quotation in the middle of a sentence, suppressing the following passage, which immediately succeeded speaks little for his candour: the writer in the Banner added, "Griesbach [the celebrated critic,] enumerating no less than 150,000 in the New Testament alone, although of course the manuscripts to which he had access, were but a small number compared with all that have been issued."* It is somewhat remarkable that in the same number of "the Covenanter," the Editor has occasion to refer to a passage in 1 John ii. 23, in regard to which critics differ, some admit-

* These variations, it was stated, related to phraseology, &c., and did not affect *doctrine*.

ting and some rejecting the clause, so that, without deciding which is right, there is a great corruption of the text, either on the part of the former or the latter, whichever may be in error, and the writer in asserting simply the fact that there were great corruptions, had no design to enter into any examination of the accuracy of the received text, but merely asserted an indisputable fact.—Again, it would seem as if the Editor thought it was an argument against any opinion that the *Papists held it*—“in this he has gone over bodily to the Papists.” This appeal to the *prejudices* of his readers is certainly too gross to be admitted by any of them. It might be brought against many of the most precious doctrines of Divine truth. In this way the Editor might say to an argument in favour of the divinity of CHRIST, that the person who advocated that doctrine “had gone over bodily to the Papists.” So he might attack the defender of infant baptism, by saying “he had gone over to the Papists.” Both these doctrines being held by the Papists. Such is his *reasoning*! Would he say that any doctrine is wrong, simply because the Papists hold it? But, farther, What does *Turretine* say in the chapter referred to? Here again is the disingenuous “suppression of truth,” which, according to the old adage, is “equivalent to the suggestion of falsehood.” On turning to *Turretine*, we find him using the following language: “The question is *not* whether the sources are *so* pure that *no errors have crept into the sacred text*, either by the injury of time, or the carelessness of transcribers, or the malice of Jews and heretics, for *this is confessed on all hands*, and the various readings which the venerable Beza and Robert Stephens have carefully noticed in the Greek manuscripts, and the Jews in the Hebrew, *sufficiently demonstrate it*.” If we could be surprised at any thing in the *Covenanter*, it would be at such a daring attempt to make use of a witness for a fact which he denies.

The Editor further attacks the sentiments in the *Banner* by arraying a number of eminent men who, he says, have opposed such opinions. We have yet to learn that this is any proof that a doctrine is incorrect: great names may be brought on both sides of almost every question. “Our faith standeth not in the wisdom of men.” The church of Rome appeals to the saints and fathers, and were we to adopt the logic of “the *Covenanter*,” we might say that *he*, in doing so, “has gone over bodily to the Papists.” But as we do not design to enter into any discussion, at present, we forbear an examination of the objections which are thus presented. We must, however, call attention to the quotation from *Dick*, which takes in part precisely the view adopted in the article in the *Banner*. *Dick* says,—“With regard to other parts of Scripture, [than those which are delivered in the name of GOD, which are commands, messages, and communications, from him,] consisting of histories, moral reflections, and devotional pieces, *I would not contend for the inspiration of the language* in the same sense. It is reasonable to believe that the writers were permitted to exercise their own faculties to a certain extent, and to express themselves in a natural manner.” This is *precisely* the view taken of the inspiration of the *whole Bible* in the article, it being considered derogatory to its character, and impossible accurately to make such a distinction as *Dick* suggests, while the whole was guarded by the declaration, made so distinctly in the *Banner*, that the “divine writers were *preserved from error and overruled and guided in their choice of words* by the clearness of perception, which they possessed *from the influence of the SPIRIT*.” The quotation from *Dick* has struck us as being almost as unhappy as the reference to *Turretine*.

We have only to add, that before the Editor of the *Covenanter* will find his exercise of censorship tolerated, he must learn to be less disingenuous and less dogmatical. In return for his advice to the *Banner* we would recommend him to endeavour to comply with the direction of the Apostle Paul in 1 Thess. iv. 11: “*To study to be quiet, and to do his own business.*”

THE
Banner of the Covenant.

SEPTEMBER, 1850.

Biography.

[From the London Christian Times.]

THE REV. ANDREW SYMINGTON, D. D.

At the Revolution of 1688, a large body of Christian men stood aloof from the Presbyterian Church established by the State in Scotland. They did not feel themselves at liberty to acquiesce in the terms upon which it had been established: they conceived them to be at variance with the spiritual freedom and independence secured to the Church of Scotland by the covenants of earlier times. Adhering to the ecclesiastical polity of the "Second Reformation," they declined to incorporate with the Established Church, and hence the name which they assumed—the *Reformed Presbyterian Church*. From the name of an eminent minister, Richard Cameron, they have been commonly denominated Cameronians, though with signal impropriety, as he was in no sense the founder of the body; his career, before he fell a victim to the fury of the Government, was very brief, and the body might as well receive a distinctive appellation from almost all the other ministers that suffered martyrdom during "the killing times"—the twenty-eight years preceding the Revolution.

Their principles have prevented their incorporation with the State, as well as their union with the Established Church. From ignorance of the grounds on which they take this position, they have been foolishly denounced as the enemies of social order and lawful government, while, in truth, they are second to no Christian denomination in seeking the peace of the realm, and the maintenance of constitutional liberty. They avoid whatsoever formally and directly commits them to an approbation of the complex constitution of Britain, as, in their judgment, it would involve them in a recognition of the ecclesiastical element in it—an element which is in total opposition to their convictions as Presbyterians, and the obligation of the national covenants to which they are pledged. Thankful for the manifold blessings they enjoy under the present Constitution, they fulfil all the duties of good subjects, except so far as they would be identified with what, in their judgment, is wrong in principle or contrary to Scripture. Occupying a neutral position during the two great controversies which have, within the last twenty years, distracted society in Scotland; agreeing with Voluntaries in regard to the objectionable character of present Establishments of religion, and with the members of the Established Church, nevertheless, as to the duty of a State to recognise Chris-

tianity—agreeing, too, with the Free Church as to the right of a Church to the enjoyment of spiritual independence, and with the Established Church in the belief that the amount of independence claimed by the Non-intrusion party at the disruption, was such as could not be sustained by an appeal to the spirit and provisions of the Revolution settlement—they have been singularly trained to look on all parties with dispassionate judgment and kindly feelings. In proportion to its numbers, more ministers connected with this denomination appear on the roll of the Evangelical Alliance than any other Church has supplied to it. The comparative obscurity of the denomination required this preliminary statement, though, besides the Synod in Scotland, two Synods in Ireland, and the same number in the United States, profess connexion with it.

A merchant in Paisley educated three of his sons for the ministry about the beginning of the present century. The youngest of them died before he received a pastoral charge. Another is the Rev. William Symington, D. D., in Glasgow, well known as a distinguished preacher, and author of some important contributions to the higher literature of theology. The oldest of the three is the Rev. Dr. Andrew Symington, in Paisley—the subject of our present sketch.

The incidents in the history of a divine, very retired in his habits of unfeigned humility, and shrinking from publicity with a sensitiveness that amounts to a failing, can be but few, and may be briefly told. When a student, he acquired some of the highest honours in the University of Glasgow. When licensed to preach the Gospel, according to the forms of Scottish Presbytery, he soon received calls from four congregations. He accepted the call from the congregation in his native town, was ordained to the ministry in 1809, and has continued ever since in Paisley, prosecuting his official labours amid the growing veneration of his flock, to the honour of the Church with which he is connected, and with a measure of respect accorded to him by all Christian denominations such as is very rarely enjoyed.

His publications are not numerous, but are such as to produce regret that he has not given to the world more fruits of his literary tastes and habits. What has issued from the press under his name, has generally been wrung from him by the urgent solicitations of friends. When but a youth, he furnished some articles to the Christian Magazine—a periodical of substantial excellence that has long since been discontinued, but which, in its day, was honoured and upheld by the contributions of M'Crie, Jamieson, Peddie, Gilfillan, and others. He has published eight sermons on different occasions, together with various tracts, addresses, and pamphlets, chiefly of a religious and devotional tendency. His most important labours in this walk of usefulness are not such as to bring his name into prominence. He was employed in preparing—certain symbolic books of his denomination, the doctrinal part of the testimony—a book of discipline, and a guide to social worship. It is characteristic of the man, be it a failing or be it the reverse, that he has never mingled in controversy by tract or pamphlet, though few surpass him—few, indeed, rival him—in an absorbing veneration for truth and principle,—in humble and implicit deference to the supreme authority of the Divine Word.

There was, alas! much to occupy his thoughts, amid scenes which brought eternity too near to permit him to be engaged in the strife of

anguages and the controversies of time: afflictions, which, for number and severity, have seldom met in the experience of a single man, have befallen him. The sorrows of a sensitive nature need not be renewed by the public enumeration and undue detail of trials and bereavements, over which the memory must brood in secret while life continues. The place of sepulture—beside the chapel where Professor Symington conducts his ministrations from Sabbath to Sabbath, and immediately adjoining the manse he resides in—contains the ashes of his wife and eight children. Nor have we mentioned all the trials of this kind which, in a wise and holy Providence, he has been called to endure. The cloud has returned after the rain. We venture on this brief allusion to domestic trials, as the fact, taken in connexion with the native tendencies of his character, accounts for the strain of solemnizing eloquence to which he often rises in his preaching—the mingled simplicity and sublimity of his prayers—the deep and thrilling pathos he can infuse into his references to affliction, and death, and judgment—and the never-failing unction which has embalmed his ministrations in the grateful remembrance of many a mourner in Zion.

He was appointed Professor of Theology to the Reformed Presbyterian Church in the year 1820, and for the space of thirty years he has laboured in this department with untiring zeal and energy. A succession of trials that might have crushed the vigour of ordinary minds, never abated his youthful ardour in mastering what is new and important in the science of his profession. During the session of the Hall over which he presides, and in which, indeed, he is sole professor, he undergoes a degree of toil, which, but for the fine vein of enthusiasm that imparts a buoyancy and animation to his whole character, would have sunk and wasted him long ere now. The students trained up under his care, are widely scattered in Scotland, Ireland, and America. It is believed that not one of them but would own, that in repairing to Paisley for a theological professor, they found a Christian father. It were hard to say whether they have derived more benefit from the patient research and thoroughly scriptural tone of his prelections, or from the living embodiment of Christianity before them in the person of their beloved teacher. No professor has received from his students more frequent pledges and testimonials of gratitude and regard.

Dr. Symington has also received marked and public acknowledgments of his worth and attainments. In 1831, the Western University of Pennsylvania bestowed on him the degree of Doctor in Divinity. The University of Glasgow, however, was not prevented by the circumstance from honouring an *alumnus* of its own, whose standing in the community was so creditable to the seminary where he had won his earliest laurels. He received the same degree from the latter University in 1840.

The prevailing feature of his mind may be said to be breadth of view. His grasp of a principle is as strong and tenacious as the view he takes of it is broad and just. He excels in the logic of *understanding*, which is really a higher quality and more rare attainment than the logic of *reason*. He expounds rather than argues. From the vividness and readiness of his conceptions, there arises a fluency of diction—an ease of utterance—*copia fandi*, which might prove a snare to him if his habitual and paramount love for the useful and the solid,

did not stamp an impress of kindred value upon all that comes from him. Under the advantage of this peculiar gift, it is not when the ear of preparation is visible, or when his sensitive and shrinking nature is burdened under a feeling of more than usual publicity in his appearance, that he rises to the full manifestation of his powers. When he is in his wonted and proper sphere—simply preaching the Gospel of the Master whom he serves so lovingly, and we shall suppose it to be the evening of a communion Sabbath, as the ordinance is observed in Scotland,—when he commits himself freely and without restraint to the full current of his own sanctified thought and feelings, and his soul is working under the influence of that stern discipline in Providence which has given so solemn a hue of heaven and eternity to the complexion of his life—when his whole heart opens to his hearers in rich and frank disclosure of his ripe experience as a Christian, and sublimed for the moment into an ecstasy of believing anticipation, which can be produced only by peculiar weanedness from the objects and interests of time, and the tones of his voice are deepening and mellowing from the character of his theme into a pathos beyond all rivalry—we speak the convictions of many when we affirm, that though there are preachers whose genius and learning we might more admire, there are few who can produce a more subduing and solemnizing impression on an audience. There seems no coruscation of fancy to dazzle us—no acumen to strike us with surprise—no stately fabric of argument and disquisition—no profundity of thought; but in the end the hearer feels as if he had never listened to any exposition that so laid bare and opened to him at once the recesses of his own heart, and the riches of the Divine Word. The qualities we have mentioned, however, are absent and invisible only in the sense that they are not obtruded on us. As we listen, we do not think of them or watch for them, but the result is a broad, just, full view of some momentous truth, and its bearing upon the heart has never been seen so distinctly before. The treasury of the Word has been unlocked, and the scene shines with sudden illumination from the riches that meet our eye.

It has been said of genius that it carries the wonder and enthusiasm of the child into the philosophy of the man. The saying is eminently true of Professor Symington. Endued with great powers of observation and memory, and with the resources of extensive reading at his command, he is ever ready to transfuse his whole soul into any aspect of nature, or any truth of importance, that is to him novel or singular. An old truth, nevertheless, will issue from his lips fresh and warm, as if his mind were glowing with the first impression of its value. He is at once the child of impulse and the man of principle; while with him the principle dignifies the impulse, and the impulse freshens the principle. Repeated afflictions have sanctified the spontaneous exuberance of a genial spirit, but there is no trace of moroseness—no deadening of sympathies with the young and ardent. Occasionally the cloud gathers on the brow, as if the mind were more in communion for the time, with the past and the subjective, than with the objective and the present. A word,—and mind and heart are again with you in quick response to the wide variety of social life. When, by artless and rapid transition, he gives the comment upon the uncertainty of life—the warning to prepare for death—the allusion to the glory of the Saviour—the effect of it is great, not merely from the commanding

ignity of his personal character, and the distance he preserves from all that is mean and flippant, but from the conviction which never leaves you, that the remark, however touching the solemnity that tingles in it, wells up from a bosom instinctively quick to sympathize with you in all that is harmless and happy. His arrival at the dwelling of a friend brings with it, even though he comes himself from scenes of desolation and sorrow, a very sunshine of genial, chastened, sanctified feeling.

There is one department of his work and duty to which a reference may be made with all possible delicacy. His prayers are remarkable. His very presence, noble and dignified, the accents of a rich full voice, his varied and flexible diction, would render him impressive in any species of address. But when he approaches the Throne, and the rich spring of emotion is all unsealed and flowing—and flowing, too, in the noblest channel—it is difficult to conceive devotion more overpowering—so simple, so subdued, so fervent, and ranging with such ease over all the perfections of God, all the truths of the Gospel, and all the necessities of man. He offered up the devotional exercises when two young criminals were executed at Paisley many years ago. Under the effect of that prayer accessions were made to the kingdom of the Redeemer. Its echoes are yet lingering in many hearts.

As a man, doubtless, he has his own share of failings that lean to virtues, and virtues that lean to failings. But as a pastor, a brother in the ministry, a professor of theology, the public advocate of truth and righteousness, and the private Christian, Professor Symington, to be loved and respected, needs only to be known.

Practical Essays.

POSTURE IN PRAYER.

It is unquestionably the duty of men to honour God with their bodies as well as with their spirits in every possible way. This being the case, for a congregation to sit in the time of prayer must be highly improper. To keep their seats is nothing less than withholding from God that outward manifestation to others, of that reverence of which he is infinitely worthy. Very few, if any, would be willing to withhold from their fellow men the outward manifestations of respect. Were a person to come before a magistrate, and address him in his official capacity, he would not fail to make it manifest to all who might be present that he was disposed to render honour to those of his fellow men to whom honour is due. Now, can it be otherwise than that they contract a great amount of guilt, who manifest to those around them a greater degree of reverence towards a fellow worm than towards God?

The objections to a congregation's sitting in the time of prayer are many and weighty. By keeping their seats, they are guilty of withholding from their pastor, when he attempts to lead in the devotions of the sanctuary, that evidence of sympathy and union, to which one who ministers in holy things is certainly entitled. By keeping their seats, instead of taking the posture which he takes when he invites them to unite with him at the throne of grace, they virtually say we will not unite with you. To have apparently such a declaration from his people, is calculated greatly to depress and dishearten a minister. Sitting, as all well know, is not the posture of supplication. It is a position which no one would think of taking, were he to appear before

the governor of the state in behalf of some near and dear friend who was condemned to be hung.

Sitting in the time of prayer produces, in the minds of the young, an exceedingly unhappy impression; the impression which it tends to produce is that there is nothing more solemn in prayer than in the other services of the sanctuary. Sitting is a very suitable posture for learning. Many sat at the Saviour's feet when receiving instruction from his lips, when listening to the truths of God's Word as they drop from the lips of the preacher of the gospel. The sitting posture is that in which an audience, at the present day, are uniformly found; and it is very proper that this should be the posture which they take. But to keep their seats when their pastor approaches the throne of grace, is to place apparently preaching and praying on one common level. As there is a similarity in that which is seen, the young will very naturally come to the conclusion that there is a corresponding similarity in that which is unseen.

Sitting in the time of prayer is contrary to that instinctive sense of propriety which God has made, as it were, a part of our very being. This appears clear, inasmuch as none of the pagan nations, in any age of the world ever presented their supplications in a sitting posture.

It is uniformly discountenanced by Scripture examples. Before the coming of Christ, the worshippers of the true God, when they prayed, either stood, or kneeled, or prostrated themselves. The patriarch Job was in the habit of standing when he prayed. This appears from these words of his "I cry unto thee, and thou dost not hear; I stand up, and thou regardest me not."

This was the posture which Hannah took when she prayed at the tabernacle. To Eli she said, "I am the woman that stood by thee here praying."

God's ancient people were directed to stand up and bless the Lord. Neh. ix. 2—5. When they were assembled together, it was their custom to stand in the time of prayer. Speaking of what took place at a certain time, Nehemiah says—"They stood and confessed their sins, and the iniquities of their fathers."

After the coming of Christ, men continued to honour God, in the time of prayer, with their bodies. Said our Lord to his disciples, "When ye stand praying," &c. Mark xi. 2. Our Saviour represents the humble publican as standing when he prayed. Stephen, when his persecutors were stoning him, kneeled and prayed. Peter, at the time Dorcas was raised to life, kneeled and prayed.

Tertullian, Origen, Epiphanius, Jerome, Augustine, Basil, and others, testify that standing, in the time of public prayer, was practised in their times. We learn from Origen, who was born only eighty-three years after the time of the apostles, that Christians, when they prayed, not only stood, but also lifted up their eyes and their hands towards heaven, in order that they might indicate the elevation of their souls. In speaking of secret prayer, he says—"One should kneel when he prays for the forgiveness of his sins." Early writers inform us, too, that those who were under the censure of the church kneeled; or, if their offence had been very great, prostrated themselves in the time of prayer.

Sitting, in the time of prayer, seems to indicate laziness and a want of feeling. There is both a scriptural impropriety and a moral unseemliness in this. The listlessness of demeanour indulged in by those who are in the habit of sitting in the time of prayer, ill becomes so sacred a place as the house of God. Some are gazing upon the congregation, others place themselves in an attitude the most favourable to repose. Now, as placing the head on the back of the seat which is before them, as some are in the habit of doing in the time of prayer, is a drowsy posture, it must be, of course, a

highly improper posture. Such apparent apathy—such feeling of irresponsibility as is manifested by these modern sitting congregations, is well calculated to chill the heart of any pastor. Such congregations are guilty of dishonouring the blessed Saviour, as they are disposed to slight his example. Though he was perfectly holy, yet when he approached his Father, he stood, or kneeled, or prostrated himself, but never sat.

As sitting in the time of prayer indicates any thing but reverence, it must be wholly inexcusable in any but those who are too enfeebled by age or by disease to be able to stand. Much more might be said, but a word to the wise is sufficient.—I. T.

American Spectator.

SIMILITUDES FROM THE VEGETABLE WORLD.

The fragrant white clover thrives, though trampled under foot; it furnishes the bees with stores of pure honey without asking or receiving the credit of it. Meekness and disinterestedness.—The morning-glory makes a fair show at sunrise, but withers as soon as it becomes hot. Excitement, without principle.—To cut off the top of the dock does no good; its root must be eradicated. Sin is the dock root.—The thistle has a beautiful blossom, but it is so armed with spines that every body abhors it. Beauty and bad temper.—The elder bush produces fragrant and delicate blossoms; but the farmer abhors it, because, if he gives it a foot, it will take a rod. Obtrusiveness.—If the grasshopper eat the silk of the corn, there will be no harvest. Irreligious principles in childhood.—If you go into a field of beggarticks in autumn, when you come home your clothes will reveal the fact. Vulgar companions.—Cranberries hide themselves beneath the moss; he who would find them must look for them. Modest worth.—“You see how such of the trees as bow their branches to the winter torrents escape unhurt; but such as resist, perish, root and branch.” *Sophocles*. Yielding to the opinions of others.—The blossoms of the barberry blast grain in their vicinity. Bad temper.—Thistle seed have wings. Bad principles.

INORDINATE EXPENDITURE is the cause of a great share of the crime and consequent misery which devastate the world. The clerk who spends more than he earns, is fast qualifying himself for a gambler and a thief; the trader or mechanic who overruns his income, is very certain to become in time a trickster and a cheat. Wherever you see a man spending faster than he earns, there look out for villany to be developed, though it be the farthest thing possible from his present thought.

THE DEAD TREE.—A few years ago, during a revival of religion in one of the country towns of New England, the wife of an infidel farmer became deeply interested in her spiritual welfare. He opposed and reviled her. On a Sabbath morning she urged him to accompany her to church. “No,” he replied, in a spirit of defiance—“I am going to the wood-lot, to cut wood.” The wife, with a saddened heart, went alone to the church. The husband, with an angry spirit, yoked his oxen, took his axe, and went to the woods. Wishing to leave the young and thrifty trees to grow and increase, he looked about to find some dead tree to cut down. He soon found one, and placing his axe at its roots he said, “This is dead, and fit for nothing but to be burned.” Instantly an unseen monitor whispered in his ear, “And what are you but a dead tree, fit for nothing but to be burned?” It was a barbed arrow, which pierced his heart. He could not extract it. He struck a few blows upon the tree, and then in remorse and anguish hastened home. His wife returned from church to find him in their chamber upon his knees, with his Bible before him, praying, “O Lord, be merciful to me, a sinner.” Man with his philosophy may attempt to account for these things. We prefer simply and believingly to repeat the declaration of God: “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth. So is every one that is born of the Spirit.”

CHURCH GOING.—Bishop Latimer, in one of his sermons, exhorts his congregations to be constant at public worship, in the following terms :

“I had rather you should come, as the tale is of the gentlewoman of London. One of her neighbours met her in the street, and said, ‘Mistress whither go ye?’ ‘Marry,’ said she, ‘I’m going to St. Thomas of Acres to the sermon. I could not sleep all the last night, and I am now going thither. I never failed of a good nap there.’ And so I had rather ye would go a napping to the sermons than not go at all; for with what mind soever ye come, though ye come for an evil purpose, yet perchance, ye may be caught ere ye go, and the preacher may chance to catch you on his own hook.”

(From the Christian Magazine.)

HOW TO ENCOURAGE A MINISTER.

1. When you enter the church door, slam it to, pretty hard; stop a moment and gaze around, as if to be certain you are in the right house; stamp six or eight times upon the floor: your minister and the congregation will see that you have come.

2. Never glide up the aisle with a soft and noiseless step, as if upon some errand of mischief; but go with a bold look and with a firm and heavy tread; thereby declaring to your minister, “I am here, and I care not who sees me.” It is very comforting to your minister to know that you are not ashamed of being seen in the sanctuary.

3. When you get to your pew, pull the door to with a jerk; the louder the better: it will awaken those who have fallen asleep sooner than is fashionable: besides, it shows that you are willing others should be edified with what is going on, as well as yourself.

4. When the text is announced, take a bit of tobacco; give three (some think two sufficient) heavy coughs; and, as a note of attention, sound a loud nasal trumpet. This shows your pastor that you are in earnest in the matter under discussion, and mean to have all obstructions to easy and comfortable hearing removed.

5. Do not embarrass your minister by looking him full in the face; that appears bold and self-confident. Better turn your eyes in any other direction; this looks respectful and modest: besides, it shows that you feel what the preacher is saying. No ways probable that David looked Nathan in the face, when the prophet said, “Thou art the man.”

6. About the middle of the sermon, produce the tobacco-box again, and transfer a large portion of its contents into your mouth. This taking in of stores shows a wakeful state of mind, and evinces to your minister that you are determined to keep him company to the end of the sermon.

7. By no means omit ejecting, at proper intervals, a *quantum sufficit* of tobaccoized saliva. This has several good effects: 1. It shows that your happiness does not depend upon the comfort of your outward estate. 2. That you are free from the guilt of cleaning the outside of the platter. 3. It lays the dust.

8. Take at least one good nap: lay down to it and snore away. This shows your confidence, 1. In your pastor; that he will attend faithfully to his part of the work without being watched. 2. In the moral honesty of the congregation; that although you are in the helplessness of sleep, none of them will meddle with your pockets. Some authors who have written on this subject, are of the opinion that the best way of encouraging a preacher by sleeping in church, is not to recline, but

to sleep sitting straight up. In this attitude, the head will fall first to one side and then to the other; one eye will occasionally open and then shut; the other eye will do the same; and sometimes the mouth follows the example. Your whole appearance indicates rather an unwilling surrender of yourself to sleep, and proves, to your minister's comfort, that, though a man of frailty, you are a man of principle, and not to be overcome without a struggle.

9. If your minister happens to be so behind the times as to quote Scripture in his discourses, never turn to your Bible in search of the texts: this looks too much like doubting either his honesty or his ability to read the passage correctly.

10. When the benediction is pronounced, assemble about the door, and as your minister passes along, let him hear the voice of merry laughter, and conversation about horses, business, and politics. He will go to his closet with the conviction that his people are happy around the church, and that, whilst they attend the sanctuary, they are in no danger of neglecting the affairs of their country.

11. Never attend church in the afternoon. It will comfort your pastor to know that you are so full of the first sermon as to have no room for the second; besides, it looks benevolent, having yourself feasted in the morning, to leave your seat, during the remainder of the day, to be occupied by the poor and needy. N.

A CRITERION OF PROSPERITY.—A man of much travel and observation, and of eminent genius, the celebrated Goldsmith, nearly a century ago, penned the following remarks:—"In the towns and countries I have seen, I never saw a city or village yet whose miseries were not in proportion to the number of its public houses. In Rotterdam you may go through eight or ten streets without finding a public house; in Antwerp, almost every second house seemed an ale-house. In the one city, all wears the appearance of happiness and affluence; in the other,"—we need not proceed with the description.

SOMETHING TO THINK ABOUT.—The entire sum of money raised by the churches of Great Britain for missionary purposes, is about \$1,750,000, and by those of America, \$750,000; making together, \$2,200,000; and yet this sum scarcely equals the annual gifts at Kalee's temple, Calcutta.

MOCKING GOD.—A little girl once asked her mother what was meant by mocking God. Her mother told her that God was mocked whenever any one treated him with contempt. "What led you to ask the question?" said the mother.

"I was reading this text," was the reply. "'Be not deceived, God is not mocked. Whatsoever a man soweth that shall he also reap.'"

"The word mock in that passage does not mean to treat with contempt, but rather to elude. The Apostle meant to assert that it was impossible to escape the consequences which God has affixed to a course of transgression. Children sometimes do things which their parents have forbidden, and by means of concealment and deception escape the threatened punishment; they can never thus escape the punishment threatened by God. Persons may deceive themselves, but they cannot deceive God: God is not mocked."

The great reason why some persons think they can sin and escape the consequence is, because sentence against an evil work is not executed speedily. God is in no haste to execute his judgments. A thousand years with Him are but as one day. Slowly but surely He moves onward in the accomplishment of his purposes, and sooner shall the material universe sink into annihilation, than that one sin shall escape his notice and go unpunished. The connexion between sin and its consequences, is severed only when the sinner exercises repentance towards God and faith in our Lord Jesus Christ.

Romanism.

In the Banner for February, 1848, p. 41, our readers will find the commencement of an elaborate and able article, designed to show that the Roman Catholic form of religion was a *novelty* in Ireland. In the May number, p. 144, and the June number, p. 180, of the same year, we published the continuation of it. By some means the copy was then mislaid, and, to our frequent and great regret, we were unable to proceed with its publication. A short time since, it was discovered, and we have now the pleasure of laying it before our readers. We hope this explanation will be satisfactory to the esteemed author, and to our subscribers generally. Although we deeply regret the interruption in this article, yet it is of such a nature that its value is not impaired. An article on the Primitive Church in Ireland, published in our last volume, treated in some measure of the same subject, and presents some of the same arguments; but this one whose publication we now resume is much more copious, and will be read, we hope, with as much interest as the other.

[For the Banner of the Covenant.]

ROMANISM A NOVELTY IN IRELAND.

II. Having considered the *historical* evidence, *we now arrive at the second line of argument, namely, the doctrines held by the ancient Irish Church.*

It is a matter of very little importance *who* were the *first* missionaries among the Irish, whether they came from Greece or from Rome, whether they were disciples of John, Peter or Paul, if it appear that the primitive *Saints* (Christians) of Ireland, (even those who professedly came as missionaries from Rome,) held and taught, on the essential and leading points of doctrinal truth, the same opinions as are set forth in the Scriptures—the same as those held by us Protesting Catholics. And in proving this, we shall select a period of nearly two centuries from the alleged arrival of St. Patrick, till about the year 600. This is the most proper and important period on which to fix, for it was about the end of this time that Austin was sent on his mission to England by Gregory the First, with an especial and urgent claim of submission to the See of Rome, and after which the tide of degeneracy began chiefly to set in, until it had arrived at its highest point in the middle and dark ages of the tenth century.

1. The first doctrine for which we shall seek, and *seek in vain*, either in the scriptures, or in the early writers of the Irish church, is *Transubstantiation*, the favourite tenet of modern Romanism. The first witness which we shall produce is Cælius Sedulius, to whom Pope Galatius gave the title of “the venerable Sedulius,” whose words plainly import that the elements used in the commemoration of the Lord’s Supper, are “the fruit of the corn, and the joys of the vine.”

“Denique Pontificum Princeps, summusque Sacerdos
Quis nisi Christus adest? Gemini libaminis author—
Ordine Melchisedeck, cui dantur munera semper
Quæ sua sunt, segitis fructus, et gaudia vitis.”

“Finally, who is present there except Christ, the Prince of Pontiffs, and the great High Priest; the author of the double libation, of the

order of Melchisedeck, to whom are always given gifts which are his own, *the fruit of the corn and the delights of the vine.*”—Vide Sedul. Carm. Pusch., Lib. 4.

Now assuredly there must be a transubstantiating power ruling the imagination which could make us suppose that Sedulius held the modern views of the Church of Rome on the doctrine of transubstantiation, or the sacrifice of the Mass. Indeed so clear are the writers of that day, that Mr. Thomas Moore, the poet and historian of Ireland, gives up the point, when, in speaking of John Scotus Erigena, he thus reasons about him, (Vol. i., p. 305.)—

“In stating, however, as he is said to have done, that the sacrament of the Eucharist is not the ‘true body and true blood,’ he might have had reference solely to the doctrine put forth then recently by Paschusius Radberth, who maintained that the body present in the Eucharist was the same carnal and palpable body which was born of the Virgin, which suffered on the Cross, and rose from the dead, whereas the belief of the Catholic Church *has always been that the body of Christ is under the symbols, not corporeally or carnally, but in a spiritual manner.*”

Here a Roman Catholic historian states plainly what he believes to have been the views of this remarkable Irishman, and of the “Catholic Church,” namely, that the body of Christ is under the symbols, *not corporeally or carnally, but in a spiritual manner.* But let us see whether this really be the view held by the Roman Catholic Church concerning the Eucharist. We are inclined to be somewhat skeptical, and ask some proof of what appears to us a strange assertion; *we think it is not* the belief of the Church of Rome, but that of Thomas Moore. Let us inquire what the Tridentine Fathers say about it.

The first canon of the 13th session of the Council of Trent says,—“If any one shall have denied that in the most holy sacrament of the Eucharist there are contained *truly, really and substantially*, the body and blood, together with the soul and divinity of our Lord Jesus Christ, but shall have said that he is in it only as in a sign or figure, or by his *influence, let him be accursed.*” Which, now, is the more modern doctrine? Moore says, that the body of Christ has always been considered by the church to be under the symbols not corporeally nor carnally, but spiritually. We, protesters against the innovations of popery, say the very same thing, that the “body of Christ is given, taken and eaten, after a heavenly and spiritual manner.” But the unholy Catholic Church of Rome, bound down by the iron yoke of her Tridentine Council, accuses the individual who does not believe that the body and blood, soul and divinity of our Lord are not truly, really and substantially in the sacrament. Is not hers the *modern* doctrine, contradicting the faith of the ancient church, and does it not afford a proof of the folly and untenableness of the tenet of Transubstantiation, when an intelligent mind like Moore’s is obliged to couple it with heresy? When *such a volunteer* in defence of Romanism is able to support it only by such a statement, which enfeebles, nay, contradicts, the cause he had undertaken to support—betrays his associates—yields at once the out-works of his church, and is obliged unwittingly to confess *the truth*, which withers the vitality of his system.

Well has Dean Swift observed, “That the belief of this doctrine makes every thing else *unbelievable*; that it alters the very character

of miracle, which is to *testify to the senses*, and thus prepare the mind for the reception of faith in those divine truths which are revealed, and which the exercise of mere reason never could enable man to acquire. But this doctrine silences the evidence of the senses altogether, and commands us to believe against their testimony, and thus would force upon the mind a doctrine contrary to sense—repugnant to reason—and inconsistent with the revealed will of God.”

2. We must omit all reference to the withholding the cup from the laity, as also the doctrine of the sacrifice of the *Mass*,* on both of which we have abundant testimonies to show that they were unknown to the early church, and hasten to consider the doctrine of PURGATORY.

Here we shall again summon St. Patrick as a witness, and we shall show that he distinctly opposes the doctrine. To exhibit the way in which Roman Catholics have been deceived, we may notice the delusory mode in which Moore treats this subject. In the 238th page of his work, he writes, that “Among the canons of a very early Irish Synod there is one, entitled ‘Of the Oblations for the Dead?’” Now, from this title thus given, his readers naturally would infer the practice of prayer and alms-giving for the relief of departed souls. Will any one believe that this was the title of one of the canons of *St. Patrick*? Why did not Mr. Moore mention the name of this remarkable saint? Why did he not unfold some reference as to the book in which we might find it? Oh, no, this would not be the genius of Romanism—this would let in the light of fact and history upon her deeds of darkness. But what will the candid, the intelligent part of the community think of the case, when they are told that the words of the canon thus referred to, and whose *title only*, has been mentioned by him, instead of acknowledging the doctrine of oblation for the dead, *most unequivocally opposes it?*

So much for accuracy, fair dealing, and the dependence we may place on the modern historians of Ireland. The following is the literal translation of the canon, taken from the “*Concilia of Spelman and Wilkins*,”

“Of the Oblation for the Dead.”—“Hear the apostle saying, ‘There is a sin unto death: I do not say we should pray for it;’ and our Lord, ‘Give not that which is holy unto dogs;’ *for he who, in his lifetime, does not deserve to receive the sacrifice, how can it assist him after death?*”

But we have further and most undeniable evidence, that St. Patrick knew nothing of Purgatory; for there is among his works one upon the following subject, “*De tribus Habitaculis*,” or “Of the Three Habitations,” and in the beginning of this treatise, he thus writes:—

“There be three habitations under the power of Almighty God, the first (or highest,) the lowermost, and the middle; the highest of which is called the kingdom of God, or the kingdom of the heavens; the lowermost is termed hell; the middle is named the present world.” And again, “In this world there is a mixture of good and bad; but in the kingdom of God none are bad, but all good; but in hell none are good, but all bad; and either place is supplied by the middle one.” There is no mention of Purgatory here, nor indeed in the entire book,

* I feel the less reluctance in passing over these, as I intend (D. V.) to write separate articles on Transubstantiation and the sacrifice of the Mass, for the Banner.

although its peculiar topic is the future condition of the soul; there is not the slightest allusion to it, nay, so silent is he on the subject, that while it distinctly proves that he does not inculcate the doctrine, it likewise affords a strong implication *that he had never heard of it*. Now we leave it to any man to judge whether this agrees with the present opinion of Romanism. Claudius, also, who wrote his Commentaries on Matthew long after, about the year 715, referring to the words of Jerome, one of the greatest and most ancient fathers of the Roman church, shows the utter vanity of prayers for the dead, and their inefficacy to release the soul from Purgatory. "While we are in this present world we may assist each other by prayers or by counsels; but when we shall come before the tribunal of Christ, neither Job, nor Daniel, nor Noah, can entreat for any one; *but every one shall bear his own burden*." And in a much later period, Fisher, a Roman Catholic, and Bishop of Rochester, (England,) confesses that there is not a text in scripture to oblige a man to believe in Purgatory, while there are many to compel him to a contrary faith. Let us select one or two. Look at the expressions of Abraham in the parable of Lazarus and the rich man, Luke xvi. 24, &c.; or turn to John v. 24: "He that heareth my words, and believeth on Him that sent me, *hath* everlasting life, and shall not come into condemnation;" or to Rev. xiv. 13: "*Blessed* are the dead which die in the Lord," &c., &c.; or mark the entire tenor of scripture, and you will find every where a full and free proclamation of unpurchased, unrestricted mercy. Salvation without works, or suffering hereafter. Justification by faith alone in Jesus Christ, and especially that great and comprehensive truth, which completely quenches every spark of Purgatory, "The blood of Jesus Christ his Son, cleanseth us from all sin."

3. The third important doctrine to which we shall refer is the invocation of *saints*, and once more shall we cite the celebrated saint of Erin. We have a particular regard for his opinions, and a kind of patriarchal reverence for his memory, and a hearty approval of his labours. This may perhaps arise from the fact that, in boyhood's days, we have wandered about the mountains on which the saint, when once a shepherd boy, fed his flocks; and if so, kind reader, forgive it, and give him no credit for any principle or labour but what the faithful page of history testifies.

In the twenty-third canon of his Synod, he writes, "*No creature is to be adored, but only the Creator*." And Sedulius, writing upon Romans, 1st chapter, thus expresses himself touching the worship of God, and delivers the general rule, "That to adore any other besides the Father, and the Son, and the Holy Ghost, is the crime of impiety; and that all that the soul oweth unto God, if it bestow it upon any beside God, it committeth adultery." There is nothing which better exhibits the truth of this case respecting the primitive saints of Ireland, than a careful examination of the *accredited* works of St. Patrick, which show, in a striking manner, that he was a man of prayer. "An hundred times a day (a definite for an indefinite number) did he address himself to God. And that before the dawn, in the snow-frost and rain, I ceased not, because my spirit burned within me." (Opusc. p. 6, Confession.) Yet throughout all these works, replete with prayers and intercession, there is not one passage in which there is the least mention made of the "blessed Virgin Mary," or of any saint

whatever. We consider this silence to be much more than mere negative evidence; for were he like a good modern Romanist, he could not, and would not, have so slighted, by silence, the Virgin and the saints. (Ah, Patrick, had you lived in after days, and come under the *surveillance* of the holy office, I tremble for your fate.) But as it was a practice not then in existence, we cannot, of course, demand greater proof than entire silence, we cannot expect him to condemn it in so many words, when it was an abomination of which he had never heard. Without resorting to the aid of further argument to prove the practice of the ancient Irish church to have been widely different from modern Romanism, we would say to all, search the scriptures, and contrast its authoritative truths with the extravagant and idolatrous honour paid now to the Virgin and other saints. Read such a text as Luke xi. 27: "And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bore thee, and the paps which thou hast sucked." 28: "But he said, Yea, rather blessed are they that hear the word of God, and keep it." Now, does not the Lord Jesus in that portion of Scripture, check her with prophetic caution? And to close this point, are we not told in 1 Tim. ii. 5: "There is one God and one Mediator." Through him, then, as our Intercessor, let us come boldly to the throne of grace.

4. Our next doctrinal proof shall be *the marriage of the clergy*; and for proof of this, we shall refer to the 6th canon of St. Patrick: "Whatsoever clerk, from the door-keeper to the priest, shall be seen without his tunic, &c., and if his wife shall walk out without having her head veiled, let them be shorn by the laity, and separated from the church." And is it not rather a curious and convincing fact that, even so late as the tenth, eleventh and twelfth centuries, in the very See of Armagh, "the primacy passed from the chief of the sept, as a kind of inheritance, for fifteen generations." (Bernard's Life of Malachy, c. vii., and Harris Ware, pp. 49 and 54.) Thus, Amalyaid, who was primate in the year 1021, was father to two bishops of that See; Celsus, Bishop of Armagh, who died, A. D., 1129, was a married man. (Vide a MSS., T. C., D., c. i., 26,) where it is said that his marriage was "*more gentis suæ*;" the eight primates who preceded him were also married. (Bernard, ut supra.) This custom of succeeding by inheritance, gave rise in Ireland to the species of property known by the name of Corbes, Herenachs, and Termoners, (Vide Usher's tract on these, Val. Col. i., p. 192;) and at last this abuse became so offensive to the Pope, Innocent III., that he wrote letters to John Sacernittanus, his legate in Ireland, A. D., 1104, "That he should abolish that bad usage in Ireland, by which *sons and grandsons* succeeded to the benefices of their *fathers and grandfathers*." (Vit. et gest. Pontif. Craconii, Rom., 1601, p. 515.) We cannot omit the interesting fact, that St. Patrick was, according to his own confession, and the accounts of his contemporaries, the son of Calphurnius, a deacon, and his grandfather, Politus, was a priest. The assertion is somewhere made, but not on any authority, that neither of them was ordained till after their respective marriages; however, as this is possible, and cannot be disproved, we shall waive the use of this powerful authority on the subject. Not that we can see how it can possibly *disprove* our position, even though it were fully *proved*; for if it were the law to ordain men having wives and children, we cannot see the con-

sistency, impartiality or fair-dealing of prohibiting the "single clerics" from enjoying the privileges of their more favoured brethren, and (to use the words of an English statesman on another subject,) which God and nature had put in their power. But we shall not enlarge upon this head so as to inquire into the practice of the rest of the Christian world. The celibacy of the clergy was confessedly introduced, in late years, (by Pope Gregory VII., *alias* Hildebrande, in the eleventh century,) and certainly could not be within the contemplation of the Apostle Paul, when he wrote his epistles to Timothy and Titus. "A bishop must then be blameless, the husband of one wife," &c. (See 1st Tim. iii. 2, and also same chap. from 8th to 12th verse, for deacons; and Tit. i. 6, 7, for elders, and where the eldership and bishoprick are proved to be the same office.)

(To be continued.)

The Family Circle.

A FATHER'S COUNSELS.—The following letter was written about forty years ago, by William Wirt, an eminent Virginia lawyer, to his daughter Laura. She was only eight years old; but her father, like a wise man, was anxious that his child should form good habits and have proper views of the importance of a well instructed mind. There are many readers of our Children's Friend who will do well to regard this letter as sent to them, and if they profit by it, as we have reason to believe the little Laura Wirt did, we shall not regret printing it for their special benefit.

MY DEAR LAURA,—I would have answered your letter sooner, but that my courts and my clients hardly leave me time to write to your dear mother, to whom, of all other earthly creatures, you and I owe our first duties. But I have not loved you the less for not writing to you: on the contrary, I have been thinking of you with the greatest affection, and praying for you, on my bended knees, night and morning, humbly begging of God that he would bless you with health and happiness, and make you an ornament to your sex, and a blessing to your parents. But we must not be like the man that prayed to Hercules to help his wagon out of the mud, and was too lazy to try to help himself:—no, we must be thoughtful; try our very best to learn our books, and to be good; and then, if we call upon our Father in heaven, he will help us. I am very glad your Latin grammar is becoming easier to you. It will be more and more so, the more you give your whole mind to it. God has been very kind in blessing you with a sound understanding; and it would be sinful in you to neglect such a great blessing, and suffer your mind to go to ruin, instead of improving it by study, and making it beautiful, as well as useful, to yourself and others. It would be almost as bad as it would be for Uncle Cabell to be so lazy himself, and to suffer his labourers to be so lazy, as to let his rich low grounds grow up all in weeds, instead of corn, and so have no bread to give his family, and let them all starve and die. Now your mind is as rich as Uncle Cabell's low grounds; and all that your mother and father ask of you, is, that you will not be so idle as to let it run to weeds; but that you will be industrious and studious, and so your mind will bring a fine crop of fruits and flowers.

Suppose there was a nest full of beautiful young birds, so young that they could not fly and help themselves, and they were opening their little mouths, and crying for something to eat and drink, and their parents would not bring them any thing, but were to let them cry on from morning till night, till they starved and died, would they not be very wicked parents? Now, your mind is this nest full of beautiful little singing-birds; much more beautiful and melo-

dious than any canary-birds in the world; and there sits fancy, and reason, and memory, and judgment,—all with their little heads thrust forward out of the nest, and crying as hard as they can for something to eat and drink. Will you not love your father and mother for trying to feed them with books and learning, the only kind of meat and drink they love, and without which those sweet little songsters must, in a few years, hang their heads and die? Nay, will you not do your very best to help your father and mother to feed them, that they may grow up, get a full suit of fine glossy feathers, and cheer the house with their songs? And, moreover, would it not be very wrong to feed *some* of them only, and let the rest starve? You are very fond, when you get a new story-book, of running through it as fast as you can, just for the sake of knowing what happened in this one, and that one; in doing this, you are only feeding one of the four birds I have mentioned,—that is, *fancy*. which, to be sure, is the loudest singer among them, and will please you most while you are young. But, while you are thus feeding and stuffing fancy,—reason, memory and judgment are starving; and yet, by-and-by, you will think their notes much softer and sweeter than those of fancy, although not so loud, and wild, and varied. Therefore, you ought to feed those other birds, too: they eat a great deal slower than fancy: they require the grains to be pounded in a mortar before they can get any food from them: that is, when you read a pretty story, you must not gallop over it as fast as you can, just to learn what happened; but you must stop every now and then, and consider why one of the persons you are reading of is so much beloved, and another so much hated. This sort of consideration pounds the grains in a mortar, and feeds reason and judgment. Then you must determine that you will not forget that story, but that you will try to remember every part of it, that you may shape your own conduct by it,—doing those good actions which the story has told you will make people love you, and avoiding those evil ones which you find will make them hate you. This is feeding memory and judgment both at once. Memory, too, is remarkably fond of a *tit-bit* of Latin grammar; and, though the food is hard to come at, yet the sweet little bird must not starve. The rest of them could do nothing without her; for, if she was to die, they would never sing again,—at least not sweetly.

Your affectionate father, WM. WIRT.

A WORD TO GIRLS AND BOYS.—*Never be rude, mischievous, nor boisterous,* in the absence of your parents or teachers. Remember the eye of God is upon you. Read the 139th Psalm.

Never take liberties, manifest undue self-importance, when visitors or strangers are present. Some very bad children, on such occasions, not only disgrace themselves, but also dishonour their parents.

“My son, hear the instruction of thy father, and forsake not the law of thy mother; for they shall be an ornament of grace unto thy head, and chains about thy neck.” Prov. i. 8, 9. “Honour thy father and thy mother, which is the first commandment with promise.”

Resolve never to do any thing, when you are alone, that you would not do if your parents were present.

Never invite any one to visit you, without first consulting your parents or guardians. Children and youth should never assume the high responsibility of selecting either their books or associates; it is fearful! None but parents or guardians have a right to make the selection. “Cursed be he that setteth light, by his father, or his mother; and all the people shall say, Amen.”

Never be offended when corrected for your faults. Some little boys and girls are displeased, when their faults are pointed out, and receive it unkindly. This is wrong. They should be very humble and thankful for some kind friend to correct their vicious habits, and teach them better manners. “The

way of a fool is right in his own eyes; but he that hearkeneth unto counsel is wise." Prov. xiii. 15.

Again: *Never be unemployed, never be triflingly employed.*" Sentiments worthy to be written in letters of gold! Are children or youth privileged to idle or trifle? Has God hinted such a thing, ever? Time, if possible, is more precious and important in childhood, than at any other season. The moments should be *grasped*, as infinitely more valuable than gold dust. "Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap." Rest assured, little folks, young as you are, that for every idle moment, and for every idle word, you shall give an account thereof, in the day of judgment! "My son," says Solomon, "forget not my law, but let thy heart keep my commandments; for length of days and long life and peace shall they add to thee."

Our constant prayer should be: "Lord, so teach us to number our days, that we may apply our hearts unto wisdom."—*Golden Rule.*

"REMEMBER THE SABBATH DAY TO KEEP IT HOLY."—Children, do you keep this command? Do you keep God's day holy? If you do, I am sure you do not play, as you do on other days. You do not run, and romp, and laugh loud, and make a noise as you do when you return from school during the week. The Sabbath is the *Lord's day*; and you have no more right to make it a day of worldly pleasure, amusement, and enjoyment, than you have to take the money out of the missionary box in the Sabbath school room, and spend it for candy and cakes. It is the *Lord's*, and not your own. Think of that. And if you would keep it holy, you must not do any thing that violates its sanctity; but on the other hand you must spend the day in *holy duties*. You should pray, and read good books, and go to church, and strive to serve God. This is the great end of Sabbath-school instruction: to make you better, to lead you to Christ, and at last to heaven.—*Richmond Chn. Adv.*

WHAT AN INFLUENCE!—There are at least three millions of mothers in the United States. These mothers, aside from older children, have, it is supposed, between two and three hundred thousand infants in their charge. No influence at present can reach these infant minds but that of the mother. These minds may be moulded at the will or discretion of these mothers. If this army of mothers should combine to accomplish any given object, what might they not do? If every mother should imitate the example of Hannah of old, and consecrate her infant to the service of the Lord, what could withstand such a moral influence? And yet, from these infants are to come our rulers, our judges, our ministers, and all influence, either for good or evil, which is to sway the destinies of the nation.

Poetry.

We would call the particular attention of our readers to the following verses, so excellent in sentiment, and expressed with much of the true poetic spirit. Other communications to which the writer refers never reached us.

[For the Banner of the Covenant.]

SPEAK NO ILL.

Nay, speak no ill, a kindly word
Can never leave a sting behind;
And oh! to breathe each tale we've heard,
Is far beneath a noble mind.
Full oft a better seed is sown
By choosing still the kinder plan;
For if but little good be known,
Yet let us speak the best we can.

Give me the heart that fain would hide,
 Would fain another's faults efface;
 How can it please our human pride
 To prove humanity but base?
 No; let us reach a higher mood,
 A nobler estimate for man.
 Be earnest in the search for good,
 And speak of all the best we can,
 Then speak no ill, but lenient be
 To others' failings as your own.
 If you the first a fault to see,
 Be not the first to make it known;
 For life is but a passing day,
 No lips may tell how brief its span;
 Then oh! the little time we stay
 Let's speak of all the best we can.

Lisbon, July 15th.

Miscellaneous.

[For the Banner of the Covenant.]

THE LATE MEETING OF SYNOD.

The late meeting of General Synod in Xenia is, in many respects, a memorable one; memorable for its numbers, its strictly business character, the amount of work done and projected, the prevailing harmony, and the encouraging evidences of prosperity and progress in the work of the Lord, which it affords. It was a meeting to be looked back to with satisfaction, and as well calculated to foster the desire in the minds of the members to meet each other again in a similar capacity.

Members Present. Had all the certified delegates been in their places, Synod would have numbered seventy members. Of these, forty were in attendance, and they represented fairly the different sections of the church. At the last meeting of General Synod, before the pro-re-nata secession, and when the church was still undivided, *thirty-three* members were present. This took place in 1831. The secession occurred in 1833, and now, in 1850, the representation present is considerably larger than it was before the departure of the separating brethren. Shortly before the secession there were forty-one ministers in the undivided church; twenty of these, nine of whom were without pastoral charge, went with the secession, either at the time of it, or shortly after, and formed the new organization which met in Cherry Street, Philadelphia, in 1833. On the ordination of Mr. Lamb, who accepted a call when Synod was in session, the number of ministers in communion with the General Synod of the Reformed Presbyterian Church will be *forty*. Several congregations are preparing calls and asking settlements, and thus it may be expected that, during the current year, 1850, all that the church lost from her ministry by the unhappy pro-re-nata movement, will be more than made up; and her moral force increased in a much greater proportion, by the entire absence from her counsels of those causes of division which produced the departure of so many in 1833.

In the church there are now at least sixty-two organized congregations. The number of probationers reported to Synod at its late meeting was ten, and one has been added since. In a short time, these

will probably be all ordained to the ministry; and, ere long, the church will have a ministerial force of more than *fifty* men to maintain her principles, and take their share in bringing the world to truth, holiness and salvation. Is there not reason to believe, from the remembrances of the past, and the monitions of the present, that this can best be done by standing consistently on the ground of their own avowed principles as a church, and co-operating together by the rule of her established order?

The state of religion. This is by far the most important subject of consideration which the periodical publication of the minutes of Christian denominations presents. In other bodies, the "narrative of religion" is usually a document by itself. And this mode of exhibiting the facts has certainly some advantages. The mode prevalent in the Reformed Presbyterian Church is, to incorporate the facts on this subject in the reports of presbyteries, and to present these, in an embodied form, in the report of the committee on presbyterial reports. Many have felt that too little is generally said by these reports on this most interesting of all matters to the church; and, perhaps, in the fear of saying too much, we have fallen into the opposite extreme. The external organism of the church is all intended to be subsidiary to, and promotive of, her spirituality. It matters little what she is doing upon the surface, if the piety of the household and the heart is not fostered and increased. Gain here is "great gain," and of vastly more moment than increase of numbers, of funds, and of outward popularity. And yet God acts by the organization and ordinances of the visible church, in the conversion of the sinner and edification of the saint. And thus, when the divine blessing is resting upon the efforts of the church for her own extension, the religious improvement of her ministry and members will, at least, keep pace with her progress in numbers and efficiency. In reviewing the late Minutes of Synod, the just inference would seem to be, that there is evidence of much of the gracious presence of the Spirit of God in the church, that much sanctified character is to be found there; that conversions to God are taking place, by the divine blessing on her administrations, both at home and upon heathen ground; and that thus she has encouragement to hope that God is making use of her instrumentality to bless the world with the salvation of his Son. But, while this is true, there is also evidence that the church needs revival of her piety, more of the spirit of prayer, more faith, and more earnestness in her desires and efforts for the conversion of sinners to Jesus Christ. Let us hope that future minutes will tell of an improvement in the spirit of true devotion, of more prayer, of larger additions from the world, and of outpourings of the Holy Spirit from on high, that will make our department of Zion as "a well watered garden, which the Lord has blessed."

Church extension. Since the last meeting of Synod, it appears that five licensed preachers have acceded to the fellowship of the Reformed Presbyterian Church from other denominations. Eight have been licensed from our own seminary. One minister has been received from a sister Synod, and five have been ordained and installed in pastoral charges. Presbyteries report five new organizations as having been made, or as about to be made, and many new stations opened and occupied, while a large increase of members has taken place in the settled congregations. And still the call is for the ordi-

nances, from the Atlantic coast of Nova Scotia and New Brunswick, to Oregon, on the Pacific. While, from heathen India, thanks are rendered to God and the church at home, for what is doing and expected, in that most interesting locality. At no former period have our prospects of church extension been so encouraging. We would record this fact not in the spirit of boasting, but to show our encouragements, and indicate the weight of our responsibilities.

The funds. The aggregate of the receipts reported in the minutes is \$7012,15. Deducting the cost of the publication of the Testimony, and the receipts for the contingent fund of Synod, which seem to have amounted together to \$650,35, the remainder has been expended for missions, foreign and domestic, and the support of the Seminary. And yet, as the documents declare, the reports of presbyteries of money received and expended by them for domestic purposes are very imperfect, and do not by any means indicate what is the true amount of their disbursements. Still, the state of the funds is decidedly encouraging, and shows both how much may be raised by systematic and persevering effort, and how large an amount of good may be accomplished by a small amount of money judiciously expended.

The Seminary. The report of the superintendents to Synod, indicates a highly propitious state of things in this institution, so essential to the welfare and progress of the church. It was with grief that the respected senior Professor and his very competent aid, were found tendering the resignation of their chairs, and the subsequent declination of Synod to accept these resignations, with their earnest and unanimous request to the Professors to continue their labours, evinced how fully their past exertions were appreciated. The report of the committee on the Seminary will be found to be an interesting document. It puts the whole subject on the right ground, and will, we have no doubt, command the approval of the church. The establishment of a new department of the Seminary in Xenia was demanded by the exigencies of the church. It will not interfere with the operation of the eastern department. They will exist in harmony, and double the educational force of our beloved Zion. It is truly matter of thankfulness to God that he has given her so many men fully competent to the theological training of others. In the appointment of Dr. M'Master as Senior Professor in the West, the church is availing herself of the services of one whose praise is in all the churches. We remember when a theological chair, in another department of the church, was in his offer; and where the prospects of usefulness were great, and the emolument far beyond any thing which his own church is able to tender. It was a testimony to his competency to this position of usefulness, but it was not inducement enough to leave his own chosen and long sustained place in the church of the reformation. With the aid of the Junior Professor, enjoying so much of the public respect and confidence, we trust he will long see the pleasure of the Lord prospering in his hand. We expect to see students who could not cross the Allegheny mountains to Philadelphia, repairing to Xenia for their theological education; and many of the active and enterprising sons of the west, encouraged by the offer of instruction at home, devoting themselves to the service of God in the ministry of his Son. The western church has now the opportunity to educate her ministry at home. Let her support her own with the liberality that it merits.

The east will still require its seminary. For years to come, theological students will need employment to aid them forward in their studies. This the eastern cities will continue to furnish. It cannot be expected that students from Nova Scotia, the Canadas, New England, and the Atlantic coast, can betake themselves to the distant west for instruction in theology. They will find it in the eastern department of the Seminary; and let the eastern and western, like the two hands of the body, labour in unison for the common benefit. We know that it is the universal desire and expectation of the church that the respected Professors in Philadelphia will still labour in their own place, and, as Synod has wisely left it, at their own untrammelled discretion.

The Directory and Rules. The last meeting of Synod is remarkable for the documents it has produced and adopted. We have "the Letter to the Foreign Sister Churches," the "Report on the Unity of the Church," the "Memorial of the Ohio Presbytery, published for the information of the Church," and "the Directory and Rules," as adopted. They are all well worth examination. The Directory, it is well known, was penned by the late Rev. Dr. Black, over whose demise the church is yet mourning. No man to be found, was more competent to such a work. The Directory will bear examination. It contains a system of great principles, which the younger men of the church may study to great advantage. It not only gives the Rules, but the reasons for them. It was adopted with unanimity, and, when published, a copy of it should be in every family. Let it not be forgotten that it is a Directory for Secret and Family Worship, as well as for that which is more social and public. "The Rules" will be found to be a good system, combining much of what is most valuable in those of other churches, and defining our own long established practice. They are somewhat stringent, perhaps, but they will be found to guard well the order of judicative proceedings.

Things projected. A resolution passed the Synod to prepare a continued history of the church. This, as it was understood, was a resolution to revise and complete the historical part of the Testimony. And certainly this is much required. The historical part of the Testimony, it is well known, was composed by the late Dr. Alexander McLeod, and it has been long admired, both as a specimen of fine composition, and an admirable compend of ecclesiastical history. The church is in danger of forgetting it, and it is time it was again brought to the public eye. The time, too, would seem to have arrived for a true, candid, and discreet narration of the facts and reasons of the pro-re-nata secession of 1832-3. Much want of information exists on this subject. Permanent histories have been published, greatly misrepresenting the facts of the case, and the church owes it to the truth and to her own consistency, as a witness for truth, that the public mind be duly informed on this subject. The committee who have it in charge are competent to their work, and will do it justice. We perceive, too, that a committee has been appointed to prepare a "Pastoral Address," on certain specified subjects. The utility of this will depend on the nature of the document prepared. We have seldom seen much benefit accruing from such compositions. They are only for occasions of great emergency; and, as a general rule, it were better to leave the matters to which they are expected to refer, to the

stated ministrations of the pulpit, or the direct legislation of the judicatories, meeting, as it may need, the emergency as it arises.

But another project is, the mission to Oregon. It is right and honourable. Our brethren of the church are already there. They ask for the gospel on the slopes of the Pacific. Let them be supplied, and let the church go at once and scatter her handful of mountain corn upon the fallow ground of that new world, as it is now opening its bosom to receive it. It is the half-way house to Saharanpur, that object of our best affections.

Of our Foreign Mission we had intended to speak, but we forbear. It speaks for itself. The able and interesting Report of the Secretary, the Report of the Presbytery of Saharanpur itself, the Report of the Treasurer, and the information diffused through the Minutes respecting it all indicate that God is blessing this department of Synod's operations, and making it a blessing to the heathen and to the church at home. Let it be fostered. The harvest in India may follow the seed time much sooner than is generally expected. The brethren who are doing her work among the heathen are worthy the respect and countenance of the church.

The case of discipline. It is worthy of remark that General Synod has been called to adjudicate but two cases of discipline, coming to them by appeal, during a space of some seventeen years. Both of these cases came from the same quarter, and had reference, mainly, to the same individual. Perhaps, a plainer case than the one presented in the last minutes, when considered on its own merits, never came before an ecclesiastical court. It is not surprising that the issue was so very harmonious, and that it has commanded so extensively the approval of the church in all quarters. Among the important principles which may be considered as settled by the verdict of the supreme judicatory in this case, we presume the following are evident.

1. That when an individual asks and receives a certificate to join another body, and when, in consequence, his name is stricken from the roll of his presbytery, and the fact reported to Synod, he is, to all intents and purposes, out of the communion of the church, and she is no more responsible for him.
2. That no man can be a minister of the church, and yet not connected with any of her presbyteries.
3. That no minister can pass from the jurisdiction of one presbytery to that of another, without a regular dismissal from the presbytery which he leaves to the Presbytery which he joins.
4. That a certificate of character and standing is useful merely to indicate the position of him who receives it at the date of its reception.
5. That no presbytery can legally exercise jurisdiction on individuals or communities beyond their own geographical boundaries without the express permission of General Synod.
6. That it is the province of the supreme judicatory to correct the irregularities of the inferior courts, and exercise a general review and control over all their operations.

In the case under consideration, the supreme judicatory have exercised their authority. Acting as the court of last resort, they have settled the questions which were brought under their review, and the firmness and decision of their course will command public respect and confidence the more their acts are known and examined. The last Synod is memorable for its respect for good order, and practical illustrations of sound presbyterian regimen.

[For the Banner of the Covenant.]

DR. CLARKE ON INSTRUMENTAL MUSIC.

The following observations of Dr. Adam Clarke, concerning abuses in singing the praises of God in worshipping assemblies, are worthy a place in the "Banner of the Covenant," and also of the serious consideration of its readers.

"Though I never had a personal quarrel with the singers in any place, yet I have never known one case, where there was a choir of singers, that they did not make disturbance in the societies. And it would be much better in every case, and in every respect, to employ a precentor, or a person to raise the tunes; and then the congregation would learn to sing, the purpose of singing would be accomplished, every mouth would confess to God, and a horrible evil would be prevented—the bringing together in the house of God, and making them the almost only instruments of celebrating his praises, such a company of gay, airy, giddy and ungodly men and women, as are generally grouped in such choirs; for voice and skill must be had, let decency of behaviour and morality be where they will. Every thing must be sacrificed to a good voice, in order to make the choir complete and respectable. Many scandals have been brought into the church of God by choirs and their accompaniments. Why do not the Methodist preachers lay this to heart?"

"The singing which is recommended, Col. iii. 16, is widely different from what is commonly used in most Christian congregations; a congeries of unmeaning sounds, associated to bundles of nonsensical and often ridiculous repetition, which at once both deprave and disgrace the church of Christ. Melody, which is allowed to be the most proper for devotional music, is now sacrificed to an exuberant harmony, which requires not only many different kinds of voices, but different musical instruments to support it. And by these preposterous means the simplicity of the Christian worship is destroyed, and all edification totally prevented. And this kind of singing is amply proved to be injurious to the personal piety of those employed in it: even of those who enter with a considerable share of humility and Christian meekness, how few continue to sing with grace in their hearts unto the Lord."—Christian Theology, p. 244. In the following page, speaking of the singing of the Jewish church: "But I rather suppose that their singing consisted in solemn, well-measured recitation, than in the jingling and often foolish sounds which we use, when a single monosyllable is sometimes shivered into a multitude of semiquavers! Here it may not be improper to remark, that the spirit and the understanding are seldom united in our congregational singing. Those whose hearts are right with God have generally no skill in music; and those who are well skilled in music have seldom a devotional spirit, but are generally proud, self-willed, contentious and arrogant. Do not these persons entirely overrate themselves? A good singer among the people of God, who has not the life of God in his soul, is *vox et præterea nihil*, as Heliogabalus said of the nightingale's brains, on which he desired to sup, 'he is nothing but a sound.' Some of those persons, I mean those who sing with the understanding without the spirit, suppose themselves of great consequence in the church of Christ; and they find foolish superficial people, whom they persuade to be of their own mind, and soon raise parties and contentions, if they have not every thing their own way; and that way is contrary to the spirit and simplicity of the gospel." Speaking of instruments of music—"Can they

be used in Christian assemblies, according to the spirit of Christianity? Has Jesus Christ, or his Apostles, ever commanded or sanctioned the use of them? Were they ever used any where in the apostolic church? Does the use of them at present, in Christian congregations, ever increase the spirit of devotion? Does it ever appear that bands of musicians, either in their collective or individual capacity, are more spiritual, or as spiritual, as the other parts of the church of Christ?

"Is there not more pride, self-will, stubbornness, insubordination, lightness or frivolity, among such persons, than among the other professors of Christianity found in the same religious society? Is it ever remarked or known that musicians, in the house of God, have ever attained to any depth of piety, or superior soundness of understanding, in the things of God? Is it ever found that those churches and Christian societies, which have and use instruments of music in divine worship, are more holy, or as holy, as those societies which do not use them? And is it always found that the ministers who affect and recommend them to be used in the worship of Almighty God are the most spiritual men, and the most spiritual and useful preachers? Can mere sounds, no matter how melodious, when no word or sentiment is or can be uttered, be considered as giving praise to God? Is it possible that pipes or strings of any kind can give praise to God? Can God be pleased with sounds which are emitted by no sentient being, and have in themselves no meaning? If these questions cannot be answered in the affirmative, then is not the introduction of such instruments into the worship of God anti-christian, calculated to debase and ultimately ruin the spirit and influences of the gospel of Jesus Christ? And should not all who wish well to the spread and establishment of pure and undefiled religion lift up their hand, their influence, and their voice against them? The argument from the use in the Jewish service is futile in the extreme, when applied to Christianity."—p. 246.

"I have no doubt but the gross perversion of the simplicity of Christian worship, by the introduction of various instruments of music into the churches and chapels, if not a species of idolatry, will, at least, rank with will-worship or superstitious rites and ceremonies. When the spirit and unction of God do not prevail in Christian assemblies, priests and people being destitute of both, their place, by general consent, is to be supplied by imposing ceremonies, noise and show. The church of Rome, in every country where it either prevails or exists, has so blended a pretended Christian devotion with heathenish and Jewish rites and ceremonies; two parts of which are borrowed from pagan Rome, the third from the Jewish ritual, ill understood and grossly misrepresented, and the fourth part from the corruptions of the Christian system. Nor is the Protestant church yet fully freed from a variety of matters in public worship which savours little of that simplicity and spirituality which should ever designate the worship of that infinitely pure Spirit, who cannot be pleased with any thing incorporated with his worship that has not been prescribed by himself, and has not a direct tendency to lead the heart from earth and sensual things to heaven, and to that holiness without which none shall see the Lord. The singing, as it is practised in several places, and the heathenish accompaniments of organs and musical instruments of various sorts, are as contrary to the simplicity of the gospel, and the spirituality of that worship which God requires, as darkness is contrary to light."—

Domestic Missions.

PROTESTANTISM IN CALIFORNIA.—Rev. J. A. Benton, writing from California to the *Congregationalist*, says,—“There are three Presbyterian churches belonging to the ‘Presbytery of California’ under the General Assembly, Old School, so called. One of these is at Benicia, Rev. S. Woolbridge, J., pastor; one at San Francisco, Rev. A. Williams, pastor; one at Stockton, Rev. J. Woods, pastor. In connexion with this Presbytery, also, is Rev. Mr. Canders, who preaches in the valley of the Nappa and Sonoma.

“There are three ministers belonging to the ‘Presbytery of San Francisco’ under the General Assembly, New School, so called. The only church organization under this Presbytery, is at San José, of which Rev. J. W. Douglass, is acting pastor. Rev. T. D. Hunt, of San Francisco, belongs to the Presbytery, as also Rev. S. H. Willey of Monterey. At the latter place, there is yet no organization, and Mr. Hunt’s church is of another style of government.

“There are two Congregational churches in existence: one at San Francisco, of which Rev. T. D. Hunt is pastor; one at Sacramento City, of which the writer is acting pastor. Rev. Mr. Blakelee, a Congregational clergyman, has been teaching at San José, through the winter, and is now visiting the towns above. He may soon become an active co-labourer in preaching the gospel.

“The organization at Monterey is more likely to be Congregational than any other, whenever it takes place. Thus it appears that there are in the State at this time, two Congregational ministers and two churches, seven Presbyterian ministers and four churches. There are three Episcopal churches organized—two at San Francisco, and one at Sacramento City. There are four Episcopal ministers at present, all residing in San Francisco. There are three Methodist Episcopal societies—one at San José, one at San Francisco, one at Sacramento. I know of but two clergymen of this order who are exclusively devoted to the work of the ministry. There are several others engaged in the business. There are three Baptist ministers besides those who occasionally preach. There is one Baptist church, that at San Francisco, of which Rev. O. C. Wheeler is pastor. Rev. Mr. Briarly preached at San José, and Rev. Mr. Kallok at Sacramento City. There was a Baptist church organized here in the autumn of 1849, and in consequence of the dispersion of its members, it became extinct during the winter. It will, no doubt, be soon resuscitated. Thus you have a view of what Protestantism is in California.”

Foreign Missions.

LETTER TO REV. MR. CLARKE’S BIBLE CLASS, AMHERST POINT,
NOVA SCOTIA.

The following letter, though designed particularly for the young people to whom it is addressed, is so suitable for the youth of the church generally, that we have availed ourselves of Mr. Campbell’s permission to publish it in the *Banner*, while it is also forwarded to the Bible class in Nova Scotia, as an evidence of Mr. Campbell’s peculiar interest in their highly commendable effort. In another part of this Number will be found an account of the organization of this missionary association. We hope the example of the youth of Xenia, (as published in the January number,) and that of the youth of Nova Scotia, will be imitated by the young in all parts of our church. We have no doubt that, by proper exertions, enough could be contributed by the youth of our congregations to sustain entirely the native teachers and the orphan pupils connected with the mission.

Mission House, Saharanpur, 5th March, 1850.

To the Members of the Rev. Mr. Clarke's Bible Class, Amherst Point, Nova Scotia.

MY DEAR YOUNG FRIENDS,—Although I can command but little time at present, I must devote an hour in writing you a short letter, or a *chit* as we call it in India. By a letter lately received from our very dear friend, the Rev. Mr. Wylie of Philadelphia, who, it appears, had made you a visit shortly before, we were greatly delighted to hear that, in view of the degraded condition of heathen children in this land, and of your own duty to aid in spreading the gospel of Christ throughout the world, you had voluntarily formed yourselves into an association for this purpose, and had undertaken to support and educate, under our care at this station, a heathen youth, to be called after your excellent pastor Alexander Clarke; and what is a still more pleasing feature in this undertaking, we rejoice, also, to learn that you had engaged to pray for your beneficiary, that in due time he might be qualified to preach the gospel to his benighted and idolatrous countrymen.

Now, although we have never had the pleasure of seeing our young friends at Amherst Point, this generous Christian movement, which I trust is the result of Bible instruction imparted by your minister, and blessed by the Spirit of God to your own hearts, causes us to love you all, and to open a correspondence which may be mutually beneficial, and which may promote the cause of the world's evangelization; you know who has said, "Out of the mouths of babes and sucklings thou hast perfected praise." Let no young person think that he can do nothing towards the promotion of the kingdom of heaven. He can do much. In the first place, he ought to become a true member of this kingdom himself; and then, as one who is no longer his own but Christ's, he must glorify God with his body and his spirit, which are his. Now a most important part of this incumbent duty is to spread the gospel of the kingdom among all nations, in obedience to the express command of Christ. This duty rests upon all, the young as well as the old, as we may have opportunity. You can all pray, "Thy kingdom come." You may make small personal sacrifices by devoting something to the missionary cause, instead of spending it on things that can do you no good. You may enjoy the luxury of saving, that you may aid in sending the bread of life to those who are perishing for want of it. O what an exquisite pleasure, what an honour will it be in eternity to have been the instrument of saving even one heathen soul from all the horrors of idolatry, and elevating it to all the enjoyments of endless felicity! Without the gospel, the hundred and fifty millions of India, to whom we have now the freest access, must perish like all the unnumbered millions that have gone before them. Without Christian education the youth of this land must grow up in ignorance, like their fathers before them; they must be led by the same blind superstition; fall down before the same hideous and senseless idols; degrade themselves by the observance of the same horrid and bloody rites, and, at last, sink into the same hell that has ever yawned to receive idolaters, and all liars, as well as the workers of iniquity. O, if I were present, I could tell you of many things which I have personally witnessed, during a residence of fourteen years among Hindoos, which must stir up every feeling of sympathy within your hearts in behalf of these miserable people. I could tell you something of gross

idolatry, much of which could not be named among saints in a civilized land. I could describe the infatuation and degradation of men, women, and children, more vile than the beasts that perish. I could show you something of the horrors and consequences of heathenism, that must make you prize still more than you have ever done the privileges and fruits of Christianity.

I could tell you something of what has been done by missionaries, or rather by *Him* who has employed the missionaries, and to whom must be ascribed all the glory, which would cause you to rejoice, and excite you to still greater efforts for the salvation of the heathen. And I could point you to our opening prospects, and to the great work still to be done, in order to call forth your prayers and Christian energies. If it please God to spare my life, you will soon see a little work which I am preparing for the young, on the subject of Indian Missions, and which, it is my prayer, may be blessed in creating an interest among the youth in all our congregations. You, my young friends, are the hope of the church. You are soon to become the leading men and women in the congregation to which you belong. Some of you are to become ruling elders in the church; others are to become mothers in Israel. And may we not hope that, having made so good a beginning, some of you are destined to become missionaries to the heathen? Why should it be thought a thing incredible, that we might yet have the pleasure of taking some of you by the hand in this distant part of the world, and giving you a cordial welcome to a share with us in labours among these benighted idolaters? I have always felt the deepest interest in the young people of our congregations, and I am convinced that if ever the missionary work is to be carried forward as it ought to be, we must engage the interest, and enlist the services of the youth in the blessed cause. Early training is what we want, and then we may expect intelligent, willing, and efficient labourers. I am happy to tell you that a pretty good beginning has been made at this station. The gospel had not been proclaimed before our arrival in 1836. Strong prejudices existed against the gospel. The fears of the people were excited lest we should force them to become Christians, and break their caste. We encountered much opposition from all quarters. For many years our attempts to educate the people, and make the gospel known to them, were in a great measure frustrated. But knowing under whose authority we had come, and that power over the minds and hearts of the people was in *His* hands, we were not discouraged. Now, prejudices and opposition are greatly removed. Fears are subsiding, education in demand, and many are pressing into our schools eager to obtain it. Multitudes are willing to hear the gospel, and many are beginning to examine its claims. Young men who were educated for more than eight years in our boarding-schools, have, for a long time, been members of our church. They are now engaged as catechists, and in study for the ministry of the gospel, as teachers of schools, printers and bookbinders at our mission press. Dwellings and school houses have been built. A large church in the city has been finished, and another is being built on the mission premises, and almost the whole of this expense of church-building (about \$4000) has been contributed by English Christians in India. The Scriptures, religious books, tracts, the Confession of Faith, Shorter Catechism, &c., &c., have been translated into the languages of the people. The gospel is preached, in their own tongue, daily. A church and presbytery,

in connexion with the Reformed Synod in the United States, have been organized, &c. Pray for us, dear young friends. With affectionate Christian remembrances to Mr. Clarke, your pastor, and best wishes for you all, I remain,

Yours in the bonds of Christian love,

J. R. CAMPBELL.

P. S.—I must not neglect to tell you that a day or two after the receipt of Mr. Wylie's letter, requesting us to select for you a beneficiary, a poor, helpless orphan was found about a thousand miles distant, and offered to us. We have written to have him sent on; but it is probable the expense of doing so may prevent. The coincidence of the demand and the supply struck us as remarkable.

J. R. C.

EXTRACT OF A LETTER FROM REV. J. R. CAMPBELL, DATED

Saharanpur, March 5th, 1850.

Reverend and Dear Brother:

Mr. Woodside appears to be greatly pleased with every thing, and with the wide field of usefulness that is opening before us. He was the right kind of a man for India,—the church could not have furnished a better. Do not suppose, however, that you have done all your duty. You must be looking out for more men for this field. It is hard to say how soon one may be required to fill up the ranks, and you should not have to look for him when he is wanted. Indeed he should have good training here for a couple of years, before his services could be of much avail to the cause, and it ought not to be allowed to suffer for want of *immediate* help. In the army they never put off the raising of recruits until they are on the eve of action. They have too much wisdom for that. And why should not we also look ahead?

I wish all the theological students would read Sheldon Dibbles' Thoughts on Missions, published by the Tract Society, before they decide respecting their field of labour. Do not imagine that we want *all* your best young men. But we do want all you can send and support, and you must remember that in India we have one hundred and fifty millions against your twenty-five or thirty millions,—that there you have the light of the gospel, which could not be extinguished were thousands of ministers to leave as missionaries to heathen lands, while here all is thick darkness,—a settled gloom, with scarcely a ray of heavenly light, and that, having no vision, the people are perishing by millions! Again, there is just one other thought I wish to mention in this connexion. I think the time has now fully come, when all members admitted to the communion of the church should be required to recognise *particularly* and *explicitly* their obligations to aid in the spread of the gospel both at home and abroad. This would be no new term of communion. It would be only the old commandment which we had from the beginning, but which, alas! had been sadly and almost entirely overlooked. Every communicant had always *professedly* given himself to the Lord, but it is manifest, that but few felt how much was included in this act of consecration. How many professors seemed to think that, after all, they might live to themselves,—that they were still *their own*, and were not bound to make an *entire* surrender of themselves, their property, and their influence to promote

the glory of God! I think every communicant in the church should be *expressly pledged* to the promotion of the missionary cause, and that these pledges should be redeemed annually at least, by making something like an adequate sacrifice to speed on the world's evangelization. I leave the thought with you to make the best use of it you can. It is the want of proper feeling on this point that causes the missionary work to languish. A universality of feeling and action in regard to it, would enable the church, through the Divine assistance, which would not be withheld, to do wonders in the world.

We are all in good health at present. In consequence of having to superintend the building of the church, I fear I shall not be able to attend the Hardwar fair, a month hence, but the other brethren, Caldwell and Woodside, I hope will be present, besides some from the other stations.

EXTRACT OF A LETTER FROM REV. J. R. CAMPBELL, DATED

Saharanpur, April 4th, 1850.

My Dear Brother Stuart:

Having written pretty fully to Mr. Wylie last month, I have not any particular missionary intelligence to communicate at present. Every thing moves on in much the same way from month to month, and it is difficult to find any thing interesting to write about. What interests us most at present is the draft of an act, now before the Indian government, respecting the forfeiture of rights or property on account of religious belief. This act will, we trust, be passed into a law in spite of all the opposition that is made to it by the Hindú community, because it is founded in justice, and will secure such Hindús as may become Christians in future from coming under the law, which has heretofore deprived *outcasts* from the Hindú religion of all share in the family patrimony. The effect of the old law, which is a part of Hinduism itself, is to exclude the man who forsakes the Hindú religion—the *outcast*—from all social intercourse; to suspend in him every civil function; to disqualify him for all the offices and all the charities of life. He is to be deserted by all connexions; they are not to speak to him, not to sit in his company, not to deliver to him any inherited or other property, and not to give him any civil attention, so that in the eye of the law he is a *dead* man! This old law is now to give place to one which will secure to the Hindú convert to Christianity the rights that belong to him as a man. It will inflict no pains and penalties on account of religious belief, and hence throw no barrier in the way of any who may wish to follow out their enlightened convictions of duty. This shows a wonderful improvement in Indian legislation of late years, and will tell powerfully in favour of the missionary cause. Indeed the missionaries in India have done much to bring about this measure, and to effect many other improvements for the good of the people, and for the promotion of their final emancipation from worse than African bondage—the slavery of the mind and the soul. In this way, and by a thousand undermining processes, the great work advances, which is finally to upheave and overthrow the deep-laid foundations of Brahminism, and to plant a pure gospel on the very spot where Satan's seat is, and where, for so many ages, he has held undisturbed sway. When discouragements surround us, and seem at times to press us down in spirit, we look away from these individual

trials, and through the telescope of the promises try to realize future prosperity, which will surely succeed faithful, prayerful and persevering labour. Yes! we long to see a day of Almighty power among these people—a year of the right hand of the Most High, so as to convince them that there is a God in Israel, who can subdue the hardest hearts, enlighten the darkest minds, and purify and cleanse from all idols and all filthiness. It is evident that opposition to our labours is becoming much less, and that the people are much more disposed to hear the gospel than formerly, but still we see no *decided* and public renunciation of idolatry—no turnings to the Lord such as in the days of Paul. And among those who have professed the Christian name and are, we hope, sincere Christians, we do not see that zeal and fervent piety which you are frequently permitted to witness. The fact is, the moral sense of the Hindús is so blunted by a long period of degradation in the service of idols, and by the numerous examples of deceitfulness and wickedness placed before them in the shasters, that humanly speaking, it will require generations to raise them to a level with enlightened Christian nations. But it is probable that, as the millenium approaches, the progress of the gospel will be more rapid. The thousands of improvements unknown to our forefathers, and the increased spirit of benevolence which now prevails in the church, will all be brought to bear on the missionary work, and then, with the outpouring of the Spirit, such as has not been witnessed in modern times “a nation will be born in a day.” Speed that happy day, O speed it, blessed Saviour, and let the *world* be filled with thy glory, and *all nations* call thee blessed.

The sketch of Mr. Nevin’s missionary sermon is very interesting. His influence will help the cause wonderfully. Give him my best Christian remembrances when you see him. Remember us affectionately to all who take an interest in us and our work.

As ever, dear Brother Stuart,

Your affectionate brother in the Lord,

J. R. CAMPBELL.

Ecclesiastical Intelligence.

GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH, OLD SCHOOL.

By the last minutes of this body we find that the number of Synods connected with it is 23; of Presbyteries 127, of which six were organized during the year, including one in California, and three in China. The number of ministers is 1926 and of churches 2595; licentiates, 234; and of the candidates for the ministry, 360. The number of communicants is 207,254. The church which has the greatest number is Dr. Sprague’s, in Albany, with 715 communicants.

LATE MEETING OF THE ASSOCIATE SYNOD.

The Associate Synod held its last meeting in New York, commencing its sessions May 21. The number of ministers in attendance was 44; of ruling elders, 12. It was resolved to continue the mission to Trinidad, and to commence another in Oregon. The subject of union with the Associate Reformed Church was disposed of by the following resolution: “Whereas the committee appointed last year to prepare a draft of a testimony, to be presented to the Associate Reformed Synod, as a basis of union, have not, as a committee, reported, and, whereas, the draft prepared by a part of the committee has not been fully examined and reported on by the Presbyteries of this church, therefore

Resolved, That the draft be recommitted to the committee, with a view to its com-

pletion, republication, and reference to Presbyteries, not as an overture, but that they may report upon it such remarks as they may deem proper at the next meeting of Synod."

It was resolved to continue the mission to Trinidad, and Messrs. John Scott and W. H. Andrews were appointed to go thither, with power to form a Presbytery, if they judged proper.

It was resolved to commence a mission in "Oregon, and other parts of the Pacific," to which region a considerable number of persons connected with the Associate Church propose to emigrate, if a missionary should be sent out. The amount necessary for outfit and travelling expenses is estimated at \$300 for each individual, and the salary, for the first year, \$600, if in country places, and \$700, if in towns. Messrs. James P. Miller, of Argyle, and Joseph M'Kee, were appointed to this mission, with power to form a Presbytery, to be called the Presbytery of Oregon.

The subject of reunion with the brethren who were suspended several years ago, was introduced, and a letter was sent, expressive of regret for the separation, and readiness to co-operate in any scriptural measures for their restoration. We find that this letter was received by the separated brethren in the same kind and Christian spirit as it was presented, and in their reply, while they maintain that the decisions of the Synod which led to their secession were null and void, and ought to have been rescinded, they express their willingness to unite, if an act of oblivion should be passed, and the two Synods should come together on an equal footing. May we not hope that the time is not far distant when steps may be taken for a reunion of our own church, in a similar manner unhappily divided. While there are some who still maintain the validity of pretended acts of unhallowed discipline, we have reason to believe that the great mass of both ministers and people repudiate and deeply regret them. To a reunion, on the ground occupied at the time of the division, our department of the church, we feel confident, would offer no objection.

The subject of psalmody was presented, in connexion with communications from Rev. J. W. Morton, the former missionary of our Pro-re-nata brethren to Hayti, and from Rev. H. Connelly, whose new edition of the psalms has already been noticed in the Banner. A committee, consisting of Drs. Beveridge, Hanna, and Rodgers, was appointed, to report on the whole subject at the next meeting of the Synod.

By the statistical tables, we perceive that the number of *ministers* in this church is 107, of whom nine are reported without charge, two of them being professors of theology, and one a returned missionary—there are six licentiates.

ASSOCIATE REFORMED SYNOD.

This body held its late meeting in Argyle, commencing June 6th. We observe that a Foreign Mission is to be undertaken, Syria being selected as the field of operations, and Mr. G. Lansing being selected as missionary. The resolutions adverse to slaveholding, presented at the preceding synod, by Rev. D. C. M'Laren, and postponed till this meeting, were rejected by a vote of 19 in favour, and 33 against. We find, by the statistical tables, that this denomination consists of 40 ministers, 10 congregations, and 5797 members. The contributions for Foreign Missions amount to \$285 05; for Domestic Missions, \$574 35; for Education, \$399 05; for the Seminary, \$324 98.

THE FREE CHURCH OF SCOTLAND.

The following is a statement of the amounts received by the various funds of this church:—

The Sustentation, or Minister's Fund, shows a total of	-	£89,648 17 10
The Building Fund,	- - - - -	52,608 11 11
The Congregational Fund,	- - - - -	77,589 12 9
Missions and Education,	- - - - -	41,604 1 1
Miscellaneous,	- - - - -	45,170 16 0
Showing a total of	- - - - -	£306,622 00 00

This is for the year ended March last. The total is £60,000 less than was raised in 1844, and £30,000 more than was collected in 1848. In the seven years of the existence of the church, the total sums amount to more than two millions sterling: £2,172,000.

Editorial.

DR. ANDREW SYMINGTON.

Our readers may observe, in the commencement of the present number of the Banner, a biographical sketch of this distinguished minister of the Reformed Pres. Church in Scotland. It is taken from the London Christian Times, for a copy of which, we are indebted to a friend in New York. It is pleasing to find that the talents and Christian worth of a number of our fathers and brethren in the Scottish church, are duly recognised by the community in which they live.

LATE MEETING OF THE SYNOD.

We hope the article with this title in our present number, will be read with attention. It is a masterly sketch of the transactions of our highest ecclesiastical court, and presents a very favourable view of the condition of our church. May we not hope that the cheering prospects now exhibited may be fully realized?

HUMAN INABILITY AND ACCOUNTABILITY.

We have received from S. N., a communication containing some further remarks in reference to this subject. As it throws no more light upon it, while its tendency would be to protract a useless discussion, we have thought proper not to publish it.

ANECDOTE OF THE LATE DR. ALEXANDER M'LEOD—THE ROOT AND BRANCHES.

"To which branch of the Presbyterian church do you belong, sir?" said a gentleman to the late Dr. M'Leod. "To no branch, sir," said the Doctor in prompt reply. "What!" responded the inquirer, "are you not a minister of the Presbyterian church?" "I am sir," answered Dr. M'Leod, "but I belong to no *branch*? I belong to the *root*."

THE BIBLE CLASS AT AMHERST POINT, NOVA SCOTIA.

The excellent letter to this Bible class, which we publish in the present number, reminds us of the interesting scene presented when we had the pleasure of attending at one of its meetings during a visit last summer to Nova Scotia. The place of meeting was a log cabin, in a grove not far from the Bay of Fundy. As we approached the place, we found a large number of vehicles of various kinds, and horses, around the building, while within, was a large assemblage of youth with a considerable number of persons of riper years. After the usual examinations in the Shorter Catechism had been completed, some remarks were made in regard to the missionary operations of our church in India, with especial reference to the condition of heathen youth. The Rev. Mr. Clarke followed with a very interesting and appropriate address, which rivetted the attention of his hearers. It was then proposed to form a missionary society in connexion with the Bible class, and the countenances of many beaming with pleasure, showed how willing they were to engage in the good work. Arrangements were made in regard to officers, meetings, &c., and it was determined to undertake the support of a heathen child, to be called Alexander Clarke, after their respected and beloved pastor. As it was felt that the influence of the Spirit of God was necessary, that any good might be accomplished, it was resolved that meetings should be held for special prayer, for the success of missionary efforts generally, and particularly in behalf of the person who might be the immediate object of their benevolent exertions. An acknowledgment already published, shows that the pecuniary obligations of the members of this Association have not been neglected, and we hope that many earnest prayers have ascended from the hearts of the faithful members of the society, for the conversion of their Beneficiary. The coincidence to which Mr. Campbell alludes at the close of his letter is striking, and may be regarded as an answer to prayer, and may we not hope that the supplications which may be still presented, will bring down a rich blessing? Never were we present on an occasion of deeper interest than the meeting referred to. Long may its hallowed influence be felt by all who were permitted to be in attendance.

Banner of the Covenant.

OCTOBER, 1850.

Theological Discussions.

[From the Evangelical Repository.]

THE FRIENDS OF AN INSPIRED PSALMODY DEFENDED.

In a work lately published by Wm. S. Martien, and entitled, "A Practical Exposition of the Epistle to the Ephesians, in a Series of Lectures adapted to be read in families and social meetings, by Rev. Wm. Neill, D.D., author of the Biblical History, &c.," we find the following remarks on the 19th verse of the 5th chapter :

With a view to cherish the sacred influences of the Spirit, and give utterance to the religious pleasures with which he fills the soul, we are directed to use psalms and hymns and spiritual songs. The heathen were in the habit of singing profane and impure songs in some of their idolatrous festivals. This was particularly the case in the worship of Bacchus, and of Diana of the Ephesians. Instead of these indecent and coarse odes, designed to gratify lust and honour idols, the apostle taught the Christians of those times to sing psalms and hymns, composed on evangelical subjects, and in honour of the true God. And this piece of advice, though drawn from the apostle by peculiar circumstances, is nevertheless of general use and application. What are called fashionable songs of our times, cannot, perhaps, be called idolatrous, excepting such as have been composed to celebrate the praises of angels or canonized saints; but really they are not generally favourable to moral and religious improvement. Most of them are senseless; and some, that are often sung, and, by a certain description of people, much admired, are immoral, and of bad tendency. Love songs are for the most part fulsome, and offensive to delicacy and true refinement. Even patriotic songs, which are usually the best, abound in the praises of fortune or the flattery of great men, to a degree which often borders very closely on a kind of modified and elegant idolatry. The singing of Jehovah's praise is a branch of his instituted worship; and we should be careful not to deprive him who made us of any part of the honour which is due to his holy name. For this delightful part of worship we are furnished in Scripture with ample and appropriate matter. The book of Psalms, chiefly written by David, is a rich and inestimable treasure. "Composed upon particular occasions," says the pious Bishop Horne, "yet designed for general use; delivered out as services for Israelites under the law, yet no less adapted to the circumstances of Christians under the gospel; they present religion to us in the most engaging dress; communicating truths which philosophy could never investigate, in a style which poetry can never equal; while history is made the vehicle of prophecy, and creation lends all its charms to paint the glories of redemption. Calculated alike to profit and to please, they inform the understanding, elevate the affections, and entertain the imagination. Indited under the influence of Him to whom all hearts are known, and all events foreknown, they suit mankind in all situations, grateful as the manna which descended from above, and conformed itself to every palate. The fairest productions of human wit, after a few perusals, like gathered flowers, wither in our hands and lose their fragrance; but these unfading plants of paradise become, as we are accustomed to them, still more and more beautiful: their bloom appears to be daily heightened; fresh odours are emitted, and new sweets extracted from them. He who has once tasted their excellencies, will desire to taste them yet again; and he who tastes them oftenest will relish them best."—*Pref. to Com.*

"Hymns and spiritual Songs."—By these I understand short pieces, grounded on portions of Holy Scripture, adapted to particular occasions, and expressive of gratitude to God for his great mercies. How strange it is that some Christians object to the use of such compositions in religious worship! Can it be doubted, in

the face of our text, that the Christians of Ephesus used hymns and spiritual songs? And did they not do so under the sanction and by the advice of Paul the apostle? That hymns or spiritual songs, bottomed on the word of God, whether a versified exposition of a particular passage or a condensed exhibition of gospel truth, taken from various passages, and clothed in decent and serious language, may be sung in divine worship, whether public or private, appears to me perfectly obvious and incontestable. Yet it is a curious fact that many Christian congregations, and some, too, in our own connexion, have conscientious scruples on this subject. The chaste and evangelical compositions of Dr. Watts, as well his rich and beautiful version of the Psalms, as his highly devotional hymns and spiritual songs, are denounced and excluded from the sanctuary, while the miserable doggerel of Rouse is sung, or attempted to be sung, to the no small annoyance of all correct taste for the harmony of numbers, or the charms of music. But happily for the Church, this prejudice is yielding by little and little to the force of evidence, and will ere long give place entirely to more rational and liberal views.

It is with no small degree of reluctance that we call the attention of the Christian community to the foregoing extract from this excellent work. For its author we entertain a feeling of profound respect, and in this feeling we are sure we have the sympathies of the Christian public. He has spent many years of active service in the cause of the Divine Master, and we trust that in that service he has been instrumental in doing much good. Sorry indeed would we be to say or do any thing that would have a tendency to detract in the least from the fair reputation of this venerable servant of God, or awaken in his own breast one unpleasant emotion. We feel, however, impelled by a sense of duty, even at the risk of doing this, to say something in defence of views which the author has seen proper to oppose in his exposition of this passage of the divine word. It becomes us to vindicate what we believe to be the truth, when that truth is opposed, however highly we may esteem the person opposing it. It cannot be denied that the subject is one which, in its own nature, possesses no small degree of importance. It relates to the worship of Almighty God. The ordinances of this worship we both have, by our profession, solemnly promised to "observe, keep pure and entire." In regulating our worship, the authority of God has the first claim to our consideration. The distinguished reformer, John Calvin, says, in his "reply to Cardinal Sadolet's letter," "The primary rudiments by which we are wont to train to piety those whom we wish to gain as disciples of Christ, are these, namely, not to frame any new worship of God for themselves at random, and after their own pleasure, but to know that the only legitimate worship is that which he himself approved from the beginning, for we maintain that the sacred oracle declared that obedience is more excellent than sacrifice. (1 Sam. xv. 22.) In short, we train them, by every means, to be content with the one rule of worship which they have received from His mouth, and bid adieu to all fictitious worship." The question, therefore, involved in this discussion, according to this author, relates to a "primary rudiment of piety." Of all the parts of divine worship, there is none which has stronger claims upon our attention than that of praise, it being an exercise in which we address ourselves directly to the great God, and in which we are associated with the pure and bright spirits above, that "stand and praise God day and night in his temple." The difference, therefore, between our worthy father and those whom he opposes, is no small matter; it involves the most important interests.

In addition to the intrinsic character of the subject, the manner in which the author has seen proper to express himself in opposition to the views of the friends of an inspired psalmody, would seem to call

for some notice. According to him his own views are "rational and liberal," and their correctness "perfectly obvious and incontestable," while those on the other side are a "prejudice" which "is yielding by little and little to the force of evidence." "Conscientious scruples" on this subject are spoken of as "a curious fact." Nor is this all; the very version in which they are accustomed to celebrate the praise of Jehovah, and around which the associations of two hundred years have clustered, is pronounced "the miserable doggerel of Rouse," which "is sung, or attempted to be sung, to the no small annoyance of all correct taste for the harmony of numbers or the charms of music." Such is the manner in which this aged minister of the Old School Presbyterian Church has seen proper to express himself in relation to this subject. It will not surely, therefore, be considered presumption in one among the many whom he has been pleased thus to hold up to ridicule, to attempt to say a few words in defence of a principle and practice which are thus unceremoniously assailed. To him, therefore, and to those who sympathize with him in the views he has seen proper to express, we would make our appeal in the words of the Latin proverb: "Audi alterem partem."

Before entering upon the examination of the exposition which the Dr. has given us of this passage, and which he has made the foundation of the charge which he has brought against the friends of an inspired psalmody, we must be permitted to make a few remarks in relation to the manner in which he has been pleased to speak of what he calls their "conscientious scruples," and to direct the attention of the reader to the class of persons upon whom his reflections must fall. Those "scruples" are with him a "prejudice," a prejudice opposed to what is "perfectly obvious and incontestable." Now we would submit whether it would not have become the Dr. to have spoken more respectfully of the opinions of those to whom he refers. He knows or ought to know that there are in this country not less than four or five hundred ministers of the gospel of the Presbyterian family, (to say nothing of those over the Atlantic,) and he knows or ought to know that there are from fifteen to twenty congregations, even in this city, to whom these remarks must be regarded as applicable, and to whom they must have been designed to apply. It is true that those churches who hold forth in their profession the views opposed by the Dr. are not so large, and consequently do not occupy so conspicuous a position in the world as the General Assembly Presbyterian Church. Yet he will surely not despise them on this account! These churches are sister churches of his own, possessing in many respects a common faith with hers, and labouring with her to advance the cause of a pure Christianity. We trust it is his desire to see the members of the Presbyterian family united in one organization, and "striving together for the faith of the gospel," and we would submit to him whether such remarks as those which he has seen proper to make, are not calculated to widen the breaches already existing? "Families and social meetings" are here called on to read, "in the absence of their pastors," that the opposition of the friends of inspired psalmody to the use of hymns, "whose form," says Dr. Watts, "is mere human composure," is a mere "prejudice," a prejudice opposed to what is "perfectly obvious and incontestable," and that this opposition is a "curious fact," so curious as to call forth the exclamation, "How strange!" Nor does he stop here; the very version endeared to their hearts by so many interesting and affecting associations, he stigmatizes as a "miserable doggerel." Such language we regard as unworthy of Dr. Neill.

Not only do these remarks hold up to contempt hundreds of evangelical ministers and churches in this country and in Europe, but also some of the brightest ornaments of the church in past days. It will not be denied, we presume, that the principle of an inspired psalmody was the principle recognised by the Westminster Assembly. One of the first resolutions of this Assembly was to dismiss from Rouse's version every extraneous composition—such as hymns and doxologies, which were sometimes affixed to the psalms, and occasionally sung at the close of praise. Having excluded all human composition, they adopted the principle of a metrical translation. Should there be any doubt entertained on these points, the reader has only to consult the twelfth chapter of the "History of the Westminster Assembly of Divines, compiled by the Board of Publication from the best authorities," and these doubts will be removed. According to this history, the principle they then adopted and acted upon, was, "that in using the book of psalms in the praise of God, we should not only keep to the sense, but to the *words* of the Scripture text." This is also evident from the Confession itself, which authorizes only "singing of psalms." To this expression, the General Assembly Presbyterian Church added the words "or hymns;" thereby clearly showing that they regarded the old Confession as not authorizing the use of any other. Our author, therefore, in the remarks made by him on this subject, has represented the Westminster Assembly, perhaps the most distinguished for learning and piety of any which has set since the days of the Apostles, and to which he is indebted for his Confession of Faith and Catechisms, as opposing a principle, "perfectly obvious and incontestable," and that, too, after having had the subject for years under consideration.

But we have not only a recognition of this principle by this venerable Assembly, but we have in our possession an express declaration, over their signatures, of some of the men who composed this Assembly, and of others who occupied the highest rank in theological literature, and whose writings constitute an imperishable monument of their talent and learning. Let it be remembered, too, that these were English divines, and some of them favourable to the independent or congregational form of church government, and who therefore cannot be supposed to have been influenced by Scottish preferences. In an edition of the Westminster version of the Psalms, published in 1673, the reader will find the following preface and the following names affixed to it.

"Surely, singing of Psalms is a duty of such comfort and profit, that it needeth not our recommendation; the new nature is instead of all arguments, which cannot be without this scriptural solace. Our devotion is best secured, where the matter and the words are of immediately divine inspiration; and to us, David's Psalms seem plainly intended by those terms of *psalms, and hymns, and spiritual songs*, which the apostle useth. Eph. v. 19, Col. iii. 16. But it is meet that these divine compositions should be represented to us in a fit translation, lest we want David in David; while his holy ecstasies are delivered in a flat and bold expression. The translation which is now put in thy hand, cometh nearest to the original of any that we have seen, and runneth with such a fluent sweetness that we thought it fit to recommend it for thy Christian acceptance; some of us having used it already, with great comfort and satisfaction.

"This recommendation is subscribed by John Owen, D.D., Thomas Manton, D.D., Henry Langley, D.D., William Jenkyns, James Kines, Thomas Watson, Thomas Lye, Matthew Poole, John Millward, John Chester, George Cokayn, Matt. Mead, Robert Franklin, Thomas Doolittle, Thomas Vincent, Nathaniel Vincent, John Rythac, Wm. Thompson, Nicholas Blaikie, Charles Morton, Edmund Calamy, Wm. Carslake, James Janeway, John Hicks, John Baker, Richard Mayo."

Here we have a host of theological giants at whose head stands the prince of English divines, the celebrated Dr. Owen; declaring that "David's psalms seem to them to be plainly intended by the terms, *psalms*, and *hymns*, and *spiritual songs*, which the Apostle uses, Eph. v. 19, Col. iii. 16." The friends of an inspired psalmody can bear to be represented as adhering to a "prejudice" in company with such men.

"Ridgely's Body of Divinity" is regarded as a very superior work, and the author occupies deservedly a high place as a standard writer on theology. He discusses at considerable length the propriety of using the psalms of David, and vindicates it by a number of cogent arguments. He expresses himself on the subject with great candour, and, while he does not decidedly condemn the use of hymns of human composition on very special occasions, the language which he employs indicates no small degree of doubt in relation to the lawfulness of their use, and he acknowledges that "some of much superior learning" to himself "have maintained their unlawfulness." He, however, declares it to be his opinion, that the "psalms, and hymns, and spiritual songs," mentioned by the Apostle, refer to the psalms of David. "It cannot be denied," says he, "that the psalms of David are called indifferently by these three names." In this opinion he is clearly opposed to the exposition of our author, on the ground of which he brings the charge of "prejudice" against the friends of an inspired psalmody.

Dr. Gill, the learned Calvinistic divine of the Baptist school, interprets this passage in the same way, both in his "Body of Divinity," and Commentary. In his introductory remarks to the first psalm, he says, after mentioning the different titles of the psalms, "To these several names of this book, the Apostle manifestly refers in Eph. v. 19, Col. iii. 16." In his exposition of Eph. v. 19, he says, "The hymns are only another name for the book of psalms," and that "by spiritual songs are meant the same psalms of David, Asaph, &c." From this he infers that it is "the intention of the Apostle that David's psalms should be sung in gospel churches."

Doddridge, although differing from him in his opinion, says, in his note to Col. iii. 16, that Calvin "thinks all these words refer to David's poetical pieces." We have here, then, according to Dr. Doddridge, the opinion of Calvin, in opposition to that of our author, and when we consider the vast erudition of this distinguished individual, we will know how to appreciate it.

Macknight limits the "psalms, and hymns, and spiritual songs," mentioned by the Apostle, to those which were "recorded in the scripture," and to such as were "dictated by the Spirit." He also tells us that "Beza thinks *psalms* in this passage denote those poetical compositions in which David uttered his complaints and prayers; also those historical narrations by which he instructed the people; and *hymns* are his other compositions in which he celebrated the praises of God." Surely the opinion of this learned professor and accomplished scholar is worth something.

The continuators of Henry's Commentary explain "the psalms, and hymns, and spiritual songs," mentioned in Col. iii. 16, to be "the psalms of David, and spiritual hymns and odes, collected out of the Scriptures, and suited to special occasions."

Bloomfield, while he extends the injunctions of the Apostle to the use of those psalms that were composed by the direct and extraordinary influences of the Spirit in the days of the Apostle, as well as the psalms

of David, says that "the psalms differ in no material respect from the hymns," which they certainly do, if, as our author intimates, the former refers to the psalms of David, and the other to those which were composed by men.

Brown, in his Bible Dictionary, seems to take it for granted that these three are all the same. He says, "When psalms, and hymns, and spiritual songs are mentioned together, psalms may denote such as were sung on instruments; hymns, such as contain only matter of praise; and spiritual songs such as contain doctrine, history, and prophecy, for men's instruction. Eph. v. 19."

Horne, in his "Introduction to the Critical Study of the Holy Scriptures," interprets, in the same way, this passage; for he quotes it along with others to prove that "the continuance of this branch of divine worship is confirmed by the practice of our Lord and the instructions of Paul." He is here speaking of the use of the psalms of David.

Durham says, "Psalms, in scripture, are such parts of books as were specially intended to be made use of for the praising of God, and for the edifying and comforting of his people in singing of them. Three sorts of them were in use among the Hebrews, (as the titles of our psalms declare, and as they are mentioned by the Apostle, Eph. v. 19.)"

We have thus presented to the reader, as briefly as we have been able to do, the opinions of some of the most learned and respectable commentators on the reference of the Apostle in the use of those terms in this passage, which our worthy father regards as so condemnatory of the conduct of those who confine the matter of their praise to the songs of divine inspiration. It will not be denied that if the exposition given by these authorities be correct, there is no warrant in the word of God for the use of any other than those "psalms, and hymns, and spiritual songs," which have been dictated by the Spirit. As the Dr. has seen proper to give an exposition in opposition to that of these authorities, and from this exposition to take occasion to hold up the advocates of an inspired psalmody as the victims of a "prejudice, which is yielding by little and little to the force of evidence," the reader may see with whom it is they have the honour of being associated.

The quotations given above are in relation to the exposition of the passage. We shall now quote some of the remarks of distinguished divines, either in relation to the impropriety of making use of any other songs than those of divine inspiration in the worship of God, or in relation to the sufficiency and suitableness of those for this purpose.

Calvin, among other things in praise of the book of psalms, says, in his preface to his commentary on this book, "I have been accustomed to call this book, I think not improperly, 'An Anatomy of all the Parts of the Soul,' for there is not an emotion of which any one can be conscious, that is not here represented, as in a mirror. Or rather the Holy Spirit has drawn to the life all the griefs, sorrows, fears, doubts, hopes, cares, perplexities, in short, all the distracting emotions with which the minds of men are wont to be agitated." Now if this be really true of the psalms of David, may we not say with the pious Henry, "Further than these psalms we need not go for hymns and spiritual songs."

Luther, in his preface to the Psalter, thus remarks:

"Where do we find a sweeter voice of joy than in the Psalm of thanksgiving and praise? There you look all the saints in the heart, as in a beautiful garden, as into heaven itself; whose delicate, sweet, and lovely flowers are springing up there, of all manner of beautiful, joyous thoughts towards God and his goodness! And

again, where do you find deeper, more mournful and weeping words of sorrow, than the plaintive Psalms contain? There again you look all the saints in the heart; but as into death, yea, as into hell, where it is all dark and gloomy, from all manner of melancholy apprehensions of God's displeasure! I hold that there never has appeared on earth, and never can appear, a more precious book of examples and legends of saints, than the Psalter is. For here we find not merely what one or two holy men have done, but what the Head himself of all saints has done, and what all the saints do still. How they feel towards God, towards friends and enemies; how they behave and sustain themselves in all dangers and sufferings. Besides, all manner of divine and statutory instructions and commands are contained therein. Hence, too, it comes, that the Psalter forms, as it were, *a little book of all saints*, in which every man, in whatever situation he may be placed, shall find Psalms and sentiments, which shall apply to his own case, and be the same to him as if they were for his own sake, so expressed, that he could not improve them himself, nor even wish them better than they are."

Now we ask, with all respect, if the psalms of David be such as they are here declared by this distinguished German Reformer to be, did it become Dr. Neill to speak as he has done of those who are unwilling to exchange them for hymns of human composition?

Hooker, the author of "The Ecclesiastical Polity," thus comments on the psalms:

"What is there necessary for man to know," says this pious and judicious divine, "which the Psalms are not able to teach? They are to beginners an easy and familiar introduction, a mighty augmentation of all virtue and knowledge in such as are entered before, a strong confirmation to the most perfect among others. Heroical magnanimity, exquisite justice, grave moderation, exact wisdom, repentance unfeigned, unwearied patience, the mysteries of God, the sufferings of Christ, the terrors of wrath, the comforts of grace, the works of Providence over this world, and the promised joys of that world which is to come, all good necessarily to be either known, or done, or had, this one celestial fountain yieldeth. Let there be any grief or disease incident unto the soul of man, any wound or sickness named for which there is not, in this treasure-house, a present comfortable remedy at all times ready to be found."

In the preface to the commentary on the book of Psalms by Patrick, Lowth, Arnold, Whitby, and Lowman, the following remarks occur:—

"It is called, in their language, *Sepher Tehillim, the book of praises or hymns, the praises of the Lord*, because, though there are many complaints and imprecations, and prayers in it, yet the greatest part are praises and thanksgivings unto God; and in those others there are many mixtures of acknowledgments of what God had formerly done for him, or of confidence what he would still do, or of resolutions how thankful he would be when God granted him deliverance. Which gave them such a strange power to cure heaviness, to wipe away sorrow, and to lay asleep troublesome thoughts and passions, to ease us of our cares, to recreate those who are oppressed with any sort of pains (they are the words of Proclus, Archbishop of Constantinople,) as well as to move compunction for sin, and to stimulate unto piety, that no book in the world is to be compared with it for these purposes."

After stating that "the churches of Africa sang *divina cantica prophetarum*, (the divine songs of the prophets,) while the drunken Donatists sang the composures of human wit," these commentators add: "By which means the people came to be so well acquainted with them, that (as the same Theodoret tells us in his preface to this book of psalms,) both in the city and country this was the employment of Christian people. They that minded no other book of the Scriptures, yet had this so by heart, that both in their houses, and in the streets, and in the highways, they are wont to recreate themselves by the singing of these holy songs."

"But I must not enlarge on this subject, nor fill this preface with the high commendations which the ancients give both of psalmody and of this book of psalms, which St. Basil (who alone would furnish me with a sense of all the rest, if it were fit to transcribe his preface to it,) calls the 'common treasure of all good precepts' (containing the perfection of all the rest of the Scriptures,) the voice of the church, in which may be found a complete body of theology." There is much more in this preface, equally pointed and expressive.

Horne, in his "Introduction," a work of high authority, quotes with approbation the following remark of "the editor of the 4to Bible, of 1810, with the notes of several of the venerable reformers." "The language in which Moses, and David, and Solomon, Heman, Asaph, and Jeduthun worshipped God, is applicable to Christian believers. They worship the same God, through the same adorable Redeemer, they give thanks for similar mercies, and mourn under similar trials; they are looking for the same blessed hope of their calling, even everlasting life and salvation, through the prevailing intercession of the Messiah."

This author himself says, (after giving an account of the book of Psalms, and the observance of it in the worship of God by divine authority under the former dispensation,) "the continuance of this branch of divine worship is confirmed by the practice of our Lord, and the instructions of St. Paul (Matt. xxvi. 30; Mark xiv. 26; Eph. v. 19; Col. iii. 16, compared with Rev. v. 9, xiv. 1, 2, 3), and the practice of divine psalmody has subsisted through every succeeding age to our own time, not more to the delight than to the edification of the church of Christ." "He who had not the Spirit by measure, in whom were hidden all the treasures of wisdom and knowledge, and who spake as never man spake, yet chose to conclude his life, to solace himself in his greatest agony, and at last to breathe out his soul in the psalmist's form of words rather than his own. No tongue of man or angel, as Dr. Hammond justly observes, can convey a higher idea of any book, and of their felicity who use it aright."

Mastricht, in his Latin System of Divinity, a work of a most learned and elaborate character, and not less distinguished for its orthodoxy and piety, says as follows, as his first remark under the head of psalmody: "Hic observandum: ut ecclesia, publicè cantanda non permittat, nisi quæ præstant in Scripturis." (Here it is to be observed that the church may not permit to be publicly sung any but such as stand in the Scriptures.)

Rev. Wm. Romaine, of the church of England, and author of the "Life, Walk, and Triumph of Faith," a work breathing a soul imbued with the spirit of the gospel, makes use of the following remarks in addition to much more of the same purport, which, for the sake of brevity, we omit:

"We know from very clear testimony that the Psalms were sung in the Temple until its final destruction. We are certain that Christ made use of the Psalms. His apostles followed his example. The churches of Corinth, and Ephesus, and Colosse, made the singing of psalms part of their public worship. Such of the twelve tribes as were scattered abroad, being persecuted for Christ's sake, did sing psalms when they were in a happy frame; for they were commanded to do it by the apostle James. The church's history affords abundant evidence of the use of psalms in every country converted to the faith, and of their being sung in the church as a part of public worship. This has been the case in every age, without any interrup-

tion. The primitive Christians sung in all their church meetings. Eusebius says, in the second century they sung psalms in praise of Christ and his deity. In the time of Justin Martyr, instrumental music was abolished, and he highly commends singing with the voice, because, says he, psalms, with organs and cymbals, are fitter to please children, than to instruct the church. In the third century, we read much of psalm singing. Arius was complained of as a perverter of this ordinance. St. Augustine makes it a high crime, in certain heretics, that they sung hymns composed by human wit. The sense in which the church of Christ understood this subject, has been, till of late years, always one and uniform. Now we leave the ancient beaten path. But why? Have we found a better? How came we to be wiser than the prophets, than Christ, than his apostles, and the primitive Christians, yea, the whole church of God? They, with one consent, have sung psalms in every age. Here I leave the reader to his own reflections. There is one plain inference to be made from hence; none can easily mistake it. May he see it in his judgment, and follow it in his practice.

"What, say some, is it unlawful to sing human compositions in the church? How can that be? Why, they sing them at such a place, and such a place: great men, and good men, ay, and lively ministers too, sing them: will you set up your judgment against theirs?"

"It is an odious thing to speak of one's self, except it be to magnify the grace of God. What is my private judgment? I set it up against nobody in indifferent things; I wish to yield to every man's infirmity: for I want the same indulgence myself. But, in the present case, the Scripture, which is our only rule of judgment, has not left the matter indifferent. God has given us a large collection of hymns, and has commanded them to be sung in the church, and has promised his blessing to the singing of them. No respect here must be paid to names or authorities, though they be the greatest on earth; because no one can dispense with the command of God, and no one by his wit can compose hymns to be compared with the Psalms of God. *I want a name for that man who should pretend that he could make better hymns than the Holy Ghost.* His collection is large enough; it wants no addition. It is as perfect as its Author, and not capable of any improvement. Why, in such a case would any man in the world take it into his head to sit down and write hymns for the use of the church? It is just the same as if he were to write a new Bible, not only better than the old, but so much better that the old may be thrown aside. What a blasphemous attempt! And yet our hymn-mongers, inadvertently, I hope, have come very near to this blasphemy; for they shut out the Psalms, introduce their own verses into the church, sing them with great delight, and, as they fancy, with great profit; although the whole practice be in direct opposition to the command of God, and, therefore, cannot possibly be accompanied with the blessing of God."

"The words of God are pure words." Ps. xii. 6.

Let us hear what the celebrated Jonathan Edwards says on this subject. In the 5th volume of his Works, page 20, we find the following language employed by him:

"Those holy songs are nothing else but the expressions and breathings of devout and holy affections; such as an humble and fervent love to God, admiration of his glorious perfections and wonderful works, earnest desires, thirstings, and pantings of soul after him; delight and joy in God, a sweet and melting gratitude for his great goodness, a holy exultation and triumph of soul in his favour, sufficiency and faithfulness; his love to, and delight in, the saints, the excellent of the earth, his great delight in the word and ordinances of God, his grief for his own and others' sins, and his fervent zeal for God, and against the enemies of God and his church. And these expressions of holy affection of which the Psalms of David are every where full, are the more to our present purpose, because those psalms are not only the expressions of the religion of so eminent a saint, but were also, by the direction of the Holy Ghost, penned for the use of the church of God in its public worship, not only in that age, but in after ages; as being fitted to express the religion of all saints, in all ages, as well as the religion of the psalmist. And it is moreover to be observed, that David, in the book of Psalms, speaks not as a private person, but as the Psalmist of Israel, as the subordinate head of the church of God, and leader in their worship and praises; and in many of the psalms he speaks in the name of Christ, as personating him in these breathings forth of holy affections; and in many others he speaks in the name of the church."

Such is the testimony which may be adduced in favour of an interpretation directly opposed to that of the Dr., by which he has at-

tempted to represent the advocates of an inspired psalmody as refusing to comply with the solemn command of the Apostle, and such is the testimony which may be adduced in favour of the Scripture psalms, as every way suited to the Christian church, and those to which the church is bound to adhere in the praise of God. We have adduced this testimony, not because we think the Christian should submit his faith to the authority or teachings of any man or set of men, but simply for the purpose of showing that the views of those opposed by Dr. Neill, are not those of a few bigoted, and narrow-minded, and old-fashioned Scotch Presbyterians, but that they are the views of persons of different denominations of Christians, and renowned for their learning and piety.

To this it may be objected, that there is no evidence that all these persons did not make use of human composition, and there is evidence that some of them did use such hymns. In regard to this it may be observed that we are not to infer from the fact that hymns have been used by persons on certain occasions, for their religious recreation, that they regarded themselves in the use of them as performing an act of formal worship to Almighty God. Uninspired songs were doubtless used by the Hebrews on special occasions, but would they have thought of bringing them into the temple of God, or into their synagogues, when engaged in His solemn worship, after receiving from God the command to praise him in the words of David and Asaph the seer? But admitting that such hymns were used by these persons in the formal worship of God, it remains to be proved that in doing so they pretended to assert a divine warrant for what they did. They perhaps entertained views somewhat loose in regard to Christians regulating their worship by the will and word of Christ. We know that there is not that regard paid to this matter by many professing protestants, which one would reasonably expect. But we must also take into consideration the influences to which they may have been subjected by their associations, and the peculiar circumstances in which they may have been placed. We all know that persons do, under the force of circumstances, and in compliance with the customs existing in the society to which they belong, what, were they left to their free choice, they would not do. They think it better to comply, than produce excitement and division in the church of God. Calvin, in his tract on "The necessity of reforming the church," makes these remarks: "We are not so unacquainted with ordinary life as not to know that the church always has been and always will be liable to some defects which the pious are indeed bound to disapprove, but which are to be borne rather than to be made a cause of fierce contention." How far those who have thus expressed themselves were influenced by this consideration, we do not pretend to say, nor is it for us to account for their conduct. It is with their sentiments as expressed and delivered by themselves in the sober and calm moments of thought and study that we have to do. These we have laid before the reader, and it is for him to judge what they teach. What, for instance, does the very extract from Horne, given by Dr. Neill in his exposition teach us? We presume the sentiment expressed by Horne met with his approbation. Now let the reader reperuse the quotation, and then ask himself, in all candour, to what conclusion the remarks of the bishop must necessarily lead him. If these psalms be "designed for general use," if they are

adapted to the circumstances of Christians under the gospel, no less than of the Israelites under the law," if "they suit mankind in all situations," if "the fairest productions of human wit, after a few perusals, like gathered flowers, wither in our hands and lose their fragrance; but these unfading plants of paradise become, as we are accustomed to them, still more and more beautiful," then I ask, why make use of the "productions of human wit," when you have the songs of the Spirit, and why throw contempt upon those who are unwilling to make the exchange? Is it a mere "prejudice" to refuse to serve God with any thing but the *best* we have, especially when he himself has made provision for this service? Will the Dr. answer this question?

(To be continued.)

Romanism.

[For the Banner of the Covenantant.]

ROMANISM A NOVELTY IN IRELAND.

[Continued.]

We shall not now dwell upon the other peculiarities of the Roman schism which have been the novelties of modern ages. Time would not allow us. But we shall briefly confine ourselves to two great points—the opinion of the early church as to the *Standard of Faith*, and the doctrine of *Justification*, the two roots from which all others spring.

It is a fact authenticated beyond contradiction, that the early Irish Christians referred to the Bible and the Bible alone, as their great rule of faith. "It is written," and "Thus saith the Lord," appear to have been the motto of St. Patrick's confessions, and of the general canons of his synod, so that Jocelin, his principal "Biographer"—how faithful as a biographer he is, is another question—tells us (c. 12,) "that he exercised himself much in reading the scriptures from the earliest age," and Secundinus, his nephew, says of him, that "He found the sacred treasure in the holy volume," and describes him as

"Venus cultor, et insignis, agri Evangelici,
Cujus semina videntur Christi Evangelia."

"A true and eminent cultivator of the evangelical field, whose seeds appear to have been the gospels of Christ." And in a work of his entitled "On Abuses of the World," p. 77, St. Patrick, when treating on female modesty, thus writes, "It always delights in, and consents with good morals, and refreshes the soul by continual meditation, and discourses, or conversations on the scriptures." Thus he exhorts females to read the word of God for themselves; and we must again *especially* observe that neither *here* nor *elsewhere* in his works, does he refer to any other fountain of moral conduct. Of St. Columbkil, we are thus informed by his biographer, Adamanus, (Lib. 1, c. 1,) that he was one—"Qui etiam a puero deditus Christiano tyrocinio et sapientiæ studiis." "Who, even from his boyhood, was given to a Christian education and the studies of wisdom." And that, in their early days, the scriptures were common in the language of the people, and not locked up under the letter of a priest's permission, nor in any unknown tongue, is positively asserted by Chrysostom, who wrote at least before the year 407, "Although thou shouldst go to the ocean and those British Isles," &c., "thou shouldst hear all men every where discoursing matters out of the scriptures with another voice indeed, but not with another faith." (De util.

Scrip. Ed. Sav. v. viii. page 3.) And it is still further evidenced by this still more decisive assertion of Bede, (lib. I. c. i.) "This island (Britain) at this present time, with five different languages, to the numbers of the five books of Moses, doth study and set forth the knowledge of the perfect truth—that is, with the language of the English, the Britons, the Scots (or Irish,) the Picts, and the Latins, which by study of scriptures is made common to all the rest." This is the secret why Ireland was called "The Island of Saints," and why it was called the school of the west, the quiet habitation of sanctity and literature. So that it became the place of resort for the nobles of England, who left their country that they might there study the sacred writings, so much so, that even Alfred, the Northumbrian king, voluntarily went thither to pursue his course of learning; and so greatly did the books of the early Christians engross his attention, that he procured the character of being "most learned in the scriptures." This is the reason why the early Irish church was such a shining light, and poured forth, among her own people, the precepts of the gospel, while she sent out her crowds of sacred teachers amid the savage clans and roving hordes of other nations. But be it remembered that during a great portion of this time, when she was accounted the island of saints, a title, not boastfully assumed by her own children, but willingly conferred by the reverence of the foreigners she instructed—while she sent her missionaries into every region, and all Christendom honoured her, the BIBLE was in the hands of her people—young and old, male and female, and she had no connexion with Rome!! Those indeed were the halcyon days of Ireland.

Such was, and such is, the true Catholic church, and the true Catholic doctrine early enjoined as by the Almighty. Deut. vi. 6. "These words which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up," &c., and the Psalmist David declares, Ps. xix. 7, "The testimony of the Lord is faithful, giving wisdom to the little ones," (Rhemish version,) and the Apostle Paul exhorts Timothy "to continue in the things which he had learned, knowing from whom he had received them," namely, from his mother and grandmother. "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus." 2 Tim. iii. 15. It is an humbling mark of modern corruption and Satanic innovation, that the Bible should be a sealed book to any. In the primitive church of Ireland it was every where read, and by all classes and persons, who were encouraged and exhorted to engage in this hallowed study. Then the church was orthodox at home, and Erin was then an "Island of Saints," to spread by its missions its blessings around.

But when the rude foot and spoiling hand of the northern invaders had in a great measure dimmed its light, and worn out, by their frequent incursions, the torch bearers of truth—when Danish invasion had sapped the strength of the country—corrupted the principles of the people—destroyed many of the churches and colleges—when the Romish church had transgressed the limits of spiritual power—had corrupted truth—forsaken its fountain-head, as it flows forth in all its freshness from the records of eternity—had introduced error after error in the symbol of her faith, until she had lost all spiritual resemblance to the *Church of*

Christ; and when, finally, she had enslaved the understandings and consciences of men, by chaining the Bible in the bondage of a foreign tongue; then, "*darkness covered the earth, and gross darkness the people,*" until at length that *Word*, which is the polar star of Catholic truth, was brought forth, from the dungeon in which it long had lain, at the Reformation morn, and dispersed the sable clouds of gloom. Oh! never may the compromising spirit of expediency prevail to shade its glorious effulgence under an attenuating veil! The spiritual eye of faith can well bear the full brilliancy of the glory of God, as revealed there in Christ Jesus our Lord; nor is it necessary to reduce that brightness to the twilight ray or reflected beam, by which the sun, when he cometh forth from his chambers of the east like a giant refreshed with wine, to run his daily course, is softened down to accommodate the human vision—but the eye of the weakest may gaze upon it, and gather strength as it looks on its beauty! Yes, alas! as the world grew old, the blight of superstition obliterated from the recollection of men the acquisitions of past experience, and obstructed the path of knowledge—a priesthood arose which incorporated with itself the malicious tyranny and delusive agency of Satanic power. But at last in that cold dominion of death, and darkness of the grave, some heaven-taught spirits glanced across the gloomy night of error, and roused the nations out of the Lethean slumbers into which they had fallen. The Irish church heard the awakening summons, as the voice of religious liberty and independence was borne by Fame, with her hundred tongues, from Germany, the battle ground of freedom, and Switzerland, the cradle of the reformation, and retracing the long course of waywardness by which it had deviated from the clear track of ancient truth, recalled to memory its former days of loveliness and light, breathed once more the holy atmosphere of its youth, and seeking out the fond imagery of the good that had been lost, walked again in all the expansiveness of that heavenly liberty which experience and revelation can maintain. Oh! when shall that day dawn, when the yet blinded, down-trodden, and soul-enslaved serfs of the man of sin, the millions of popish devotees in that land, shall also rejoice in the liberty wherewith Christ makes his people free!

(To be concluded.)

Miscellaneous.

[For the Banner of the Covenantant.]

REMARKS ON AN ARTICLE BY "A LAYMAN."

To the Editors of the Banner of the Covenant,—

GENTLEMEN:—In looking over the late numbers of the Banner, I find a writer, who signs himself "a Layman," undertaking to show the church a better and more efficient plan of sustaining the ministry of the church to which I have the honour to belong. Going no farther back than the August number now before me, I would remark, that he assumes a position which is incorrect, that is, that he has showed that the present system of raising money for the support of ministers of the gospel, by assessed pew rents, is unscriptural and inexpedient. As there is no positive plan laid down in the word of God for raising the funds for that purpose, it cannot be unscriptural, and as to its being inexpedient, payment of the ministers out of a common fund, in a country so varied in its circumstances and conditions as ours is, will bring about that evil he

so much deprecates, that is, not only forcing some of our ministers to leave the study of the scriptures, the care of their flock, and lay aside the dignity of their office, by following some business, such as teaching or farming, or some mechanical occupation if you please, in order to earn a support for themselves and families; while others, I fear, would give up the calling altogether. I should like to know from Mr. Layman, how the Rev. Dr. W. of Phila., or the late or present Dr. M'L. of New York city, could support such large families as they have had, on the amount he would assign them out of the common fund? Would it even pay house rent, or meet the frequent claims made upon their hospitality? Would it educate their children respectably? Again, he very gravely tells us, that it hath been ordained of the Lord, that they who preach the gospel should live of the gospel. But what kind of a distribution would he make—pay as much to some of our young ministers in Philadelphia, or Brooklyn, or Williamsburgh, who merely pay their board in a friend's house, as to those of them who have large families, and are exposed to many, very many calls and claims on their hospitalities, which are expected to be met without fail. Therefore, the idea of running all into the same mould, is a vague notion in my opinion. For my own part, I can assure you I have had a trial for years in one of our large city congregations, in collecting moneys for various purposes connected with the church, and I could almost always get \$10 in the shape of rent, with more ease and less urgent appeals, than I could \$1 in the way of voluntary subscriptions for any of the churches' wants, so that this common fund system although it might be for the interest of some, yet it would not in my opinion be for the general good and prosperity of the church. He points to various instances where this *better system* has proved more efficient,* and one of them is the way our forefathers were supported after the revolution of 1688. As I am not very well versed in church history, I should like to know if they had churches to preach in arranged in the same way as our modern churches are with pews; one thing is certain, that long since that time, the whole congregation had to occupy one pew, viz.: the hill-side, or the cave, or, in still more modern times, when they had permission to preach in the British Isles, but without a church, were obliged to post the herald of the cross between the shafts of a farmer's car as his pulpit, and the green earth for the pews of his attentive flock; under such circumstances, pew rent would have been out of the question, but now that God in his providence has given rest to his church, and the people of God can enter the sanctuary in peace and comfort, none molesting them, and we have the precept that all things should be done decently and in order, I think the most orderly way is, to systematize the business, and let all and every one know what is expected of them. Another example of the success of this *better system*, is the Methodist Church. Would he wish to drive the talent of our church into oblivion, and introduce such a state of affairs as exists there, where some of her preachers, as they are called, cannot

* Our friend mistakes very much when he quotes the conduct of the Christians in Jerusalem, when they sold their possessions and laid the money at the Apostle's feet, if he intends to say that was for the support of the ministry. It was meant exclusively for the poor, of whatever standing they were in the church, and I would sooner see the same custom introduced at the present day, than oblige some of our ministers to discharge the duties of their office, and support their families on the \$750 per annum, for they could never obey that precept in the gospel, "Owe no man any thing." It would be necessary to introduce celibacy among our clergy at once.

read the sacred text in our English version of the Bible. I have it from good authority, that one of them, not long since, in New Jersey, opened the Bible to select a text, Eph. v. 2, last word of the verse, and read it thus: "A sweet smiling Saviour." Were a Reformed Presbyterian minister to do so, he would soon be left alone. As to our travelling ministers or probationers, I admit, that they receive very little, and wish they could have more, but if we would give them \$500 per annum, would any of them be willing to settle down in a country congregation, at the same rate, without the prospect of ever getting more? Would they not be likely to prefer the luxury of travelling for years, and consequently the calls for settlement would not be accepted, and the majority of our country congregations would be without a settled pastor? If Mr. Layman is a young man, without the experience of supporting a large family in the city, he is not able to judge in such matters, and should ask for information; or, if a man of family, perhaps he is in the country, where support is easily obtained, and consequently unable to form a proper estimate of city expenses.

Hoping that some abler pen may have taken up the subject before me, but feeling it to be my duty to examine it if no other does, I offer these remarks, trusting that our friend may consider the subject over again, and recall the evil he is likely to do, by stirring up a spirit of discontent, in many who do not know but that the suggestions are all right.

I remain your friend,

JAMES ABBOTT.

[For the Banner of the Covenant.]

CHURCH MUSIC.

Pages and even volumes might be written in tracing the origin and progress of music, the various purposes in which it has been employed, and the place it has occupied in refining and civilizing man. Its existence is universal, and its influence over the human mind unbounded. But it is not our object to notice it in any of these points; we would notice it in that high and holy use for which it was designed; in which the angelic hosts delight to employ it as they strike their harps and tune their voices in celebrating the praises of the King of kings; ascribing "salvation and glory, and honour and power, unto the Lord our God." And is the *manner* in which we perform this portion of God's service of no moment? Shall there be heard among God's saints on earth, no echoes responsive to the hallelujahs of the heavenly choir? Has not God given us voices to express our thankfulness for the benefits he so plenteously bestows, as well as hearts to feel thankful? In the temple service we find music occupying a prominent place, showing that God, who has given man the power to produce and appreciate music, requires that it should be employed in his service. See with what holy delight the sweet singer of Israel calls on all God's works to praise him, his saints to bless him, and his own soul with all his powers to be stirred up to magnify his name. And while the feathered songsters warble their Creator's praise, and the insects chirp their gratitude, and all things else join in declaring the goodness of God, shall man, the most highly blessed of all his creatures, remain silent? Not only do we find the duty of praise from the very nature of things binding on the Christian, but wherever piety has produced its proper fruits, the Christian esteems this his high privilege. Historians tell us that, in primitive times, when Christians

glowed with love to God and man, songs of praise ascended from every hamlet, and all places were vocal with psalms and thanksgiving. Since then the singing God's praises is not only our privilege, but also our duty, a question of great practical importance arises as to the *manner* in which it is to be performed. In the first place, we should sing with the spirit and with the understanding, making melody in our hearts. Without this service of the heart, there can be no acceptable offering to God. However perfect the harmony, or sweet the sound, if *this* be wanting, it will be an unacceptable offering to Him who requires his worshippers to worship him in spirit and in truth. The mere gratification of our senses with the harmony of sweet sounds, is not the service of God. Forgetful of this spiritual worship, which is required, a portion of the Christian community have erred, on the one hand, in appointing hirelings—and that, too, regardless of their character—to perform for them this part of God's worship, while they with complacent delight discuss and criticise the merits of the performance, as they would that of the opera or other amusement. How can such worship be acceptable to God? Would it not be well for this class to get the other parts of God's service done by *proxy* too? On the other side, some, thinking that nothing more is necessary than internal fitness, neglect all other things, and even make a virtue of their neglect, as if their views would be clear, and their feelings warm, in direct proportion as their voices are harsh and discordant. Such persons forget the second thing which is important in the manner—that we are to make melody not only with our *hearts*, but also with our *voices*, giving God the *best* of our services. A curse was pronounced against the Jew who gave the lame or blind to the service of God, and the spirit of the gospel continues the same. Would it have been any excuse for a Jew to have offered the lame or blind of *his flock*, because they were more easily caught, and thus saved him *trouble*? Yet does not every one who neglects to take any pains for the cultivation of their voice, in order that they may join in the praises of God with more delight and profit, do the same thing. They refuse to put themselves to some trouble, that they may present the best. Is it right for an individual to sing in a discordant, monotonous, nasal tone, to the annoyance of a whole congregation, and this, just because he will not take a little trouble to learn to sing decently and in order. The church has certainly not yet reached the stopping-place of improvement on this point, and our church-music needs to be rescued from entire neglect of cultivation of the voice on the one hand, and on the other, of making that the great object, seeking the production of good music alone. When this is done, and music occupies the place for which it was designed, it will come to be a powerful instrument of usefulness and enjoyment in the church. Christian reader, should not each of us ask ourselves how far our influence has gone or is going, as individuals, to accomplish or retard, the desirable object?

B.

DEATH OF THE REV. DR. EDGAR.—At a late hour on Monday night, the 3d of June, the Rev. S. A. Edgar, D.D., died at his residence, Abbey street, Armagh, Ireland. He was Pastor of the 2d Presbyterian Church in that place; and his learned and valuable work on the "Variations of Popery," has made him well known to the Protestant world.
—*Chr. Inst.*

BENEVOLENT EFFORTS IN ENGLAND.—The following table presents the result of the efforts of the principal societies in England. In addition to the receipts of the financial year, the date of the organization of each society is given. Such tables are not only interesting, but valuable for reference:

for reference.

<i>Established. Receipts.</i>			<i>Established. Receipts.</i>			
Asylum for Idiots, . . .	1847	£4,700	Irish Church Mission, . . .		£5,798	
Baptist Missionary Society, .	1792	19,736	London City, . . .	1835	20,320	
Baptist Home Mission, . . .		4,221	London Missionary Society, .	1794	62,555	
Baptist Irish Society, . . .	1814		London Society for the Jews, .	1808	28,278	
Baptist Theological Institute for Scotland, . . .	1846	150	London Society for the Pro- tection of Young Females, .	1835	800	
British and For. Bible Soc., .	1804	91,634	Naval and Military Bible Soc.,	1780	2,258	
British and For. Sailors' " .	1818	2,954	Orphan Working School, . . .	1758	4,575	
British and Foreign School, .	1805	11,711	Prayer Book and Homily So- ciety, . . .	1812	2,707	
British Missions {	Home, . . .	1819	6,159	Protestant Association, . .	1836	928
	Irish Evangelical, . . .	1814	2,791	Ragged School Union, . . .	1844	520
	Colonial, . . .	1836	2,765	Religious Tract Society, . .	1799	61,327
British Society for the Jews, .	1842	4,034	Shipwreck, . . .	1839	7,165	
Christian Instruction Society, .	1835		Society for Preaching of Gos- pel in Foreign Parts, . . .	1701	53,000	
Church Missionary Society, .	1800	104,273	Strangers' Friend Society, .	1785	2,700	
Church Scrip. Readers' Soc., .		8,072	Sunday School Union, . . .	1803	7,864	
Church S. S. Institute, . . .	1844	907	Sunday School Society, . . .		70	
Church Young Men's Soc., . .	1844	1,500	Wesleyan Missionary Soc., .	1816	111,685	
Colonial Church, . . .	1836	3,500				
Cong. Board of Education, . .	1843	68	Total, . . .		£645,207	
Cong. Board of Education, . .	1843	68	Equal to . . .		\$3,122,802	
Foreign Aid Society, . . .	1840	1,506			[<i>Philadelphia Sun.</i>	
Home and Colonization School Society, . . .	1835	346				

[For the Banner of the Covenant.]

THE RAINBOW.—A SIGN OF PEACE.

BY WM. ALEXANDER.

WHEN the Almighty, by the ministration of angels, had closed the ponderous door of that vast fabric, Noah's ark—for it is expressly said—"The Lord shut him in;" no signs appeared to the antediluvian scoffers, save signs of dismay, dark waters, and thick clouds of the sky. The noise of God's water-spouts, and deep calling unto deep, struck terror into their guilty souls. But the refuge of lies was to be swept away; the hiding-places of sinners must be overflowed. When this had been accomplished, and earth's face was seen once more, there appeared to Noah, as he descended from his flood-wearied vessel, a rainbow of uncommon splendour, placed by his merciful Creator in the dark, retreating clouds of wrath.

The sacred significancy, then, of the rainbow, must be apparent to every pious and reflecting mind. Even pagans have ever considered it as a divine portent. While to the philosopher it presents but an interesting phenomenon, to others it utters the language of divine benevolence to man. It tells that the mighty deep shall sweep no more over earth's surface; that seed-time and harvest, summer and winter, cold and heat, day and night shall not cease, till He come, at whose presence earth and heavens flee away. The ordinary bow is a symbol of war. When Methuselah died, the deluge came. His name in the Hebrew tongue imports, "He dieth, and a dart goeth forth." Here, however, is a bow of different character. Its rundle is always turned from the face of earth. It aims not, for it is like a bow unstrung, the symbol of friendship. Arising, according to the laws of nature, from the refraction and reflection of the sun's rays in the spherical drops of rain, it is not said to be here for the first time created, but yet, that it is appointed to be a token of God's covenant with man, whereas, before it had no significancy.

The rainbow would be seen of a circular form, were it possible for it to come into view at the same time in our hemisphere. Such circular halos we often see about the moon. The prophet John speaks of a rainbow around the throne of God, in sight like unto an emerald. The most prevailing colour

was a pleasant green, to show the reviving and refreshing nature of the covenant of peace. And when the mighty angel shall stand with one foot on sea, and one on solid land, he, too, shall be clothed with a cloud and a rainbow of peace on his head.

We see, therefore, by this beautiful figure, that, in the midst of a cloud of wrath, He will remember mercy.

“A God all mercy, is a God unjust.”

This phenomenon has been the admiration of the poet in every age.

“My heart leaps up when I behold

A rainbow in the sky;

So was it when my life began,

So is it now, I am a man,

So be it, when I shall grow old,

Or let me die.”

Ecclesiastical Proceedings.

[From the Scottish Presbyterian Magazine.]

MEETING OF THE REFORMED PRESBYTERIAN SYNOD, SCOTLAND.

This court met in Edinburgh, in the Rev. Mr. Goold's Church, on the evening of Monday, May 6, at six o'clock. The Rev. Dr. Andrew Symington, Professor of Theology, who had occupied the Moderator's chair at the previous meeting, preached the opening sermon from Zech. iv. 14:—“These are the two anointed ones, that stand by the Lord of the whole earth.” As the Synod requested that the Sermon might be published, and Dr. Symington agreed to take the matter under his consideration, we trust our readers shall ere long enjoy the pleasure and advantage of perusing it. It was characterized by the excellencies which usually distinguish the preacher's pulpit addresses—profound thought, clear and comprehensive statement, and solemn, earnest, and awakening appeal.

All the ministers of the church were present, with the exception of Dr. Cunningham of London, and two fathers, both of whom were absent from indisposition, which, in the case of one, the Rev. Mr. Rogerson of Darvel, terminated in his decease during the sitting of Synod. While the court were deeply affected by the intelligence of this event, and sorrowed that they would no more see in the face one who so long and so regularly associated with them in the service of the Lord, it was highly encouraging to have added to their roll the names of four excellent and promising young ministers, who had been ordained since the previous meeting—viz., Mr. Binnie, at Stirling; Mr. Young, at Darvel; Mr. T. Easton, at Stranraer; and Mr. Kay, at Airdrie.

On various occasions there were earnest and animated discussions, conducted throughout in the best possible spirit; but an appeal to the vote was not considered necessary on a single question, and the decisions were unanimous. In this the church has much cause of gratitude to the God of truth and peace, and great encouragement to proceed in the work assigned to her, cultivating more and more that brotherly love, and that spirit of unity, without which she would become weak and useless. While the interests of truth should be most jealously watched over, and every deviation from the path of duty carefully guarded against, brethren are bound to exercise mutual forbearance, and to respect each other's opinions and feelings. This regard to “the truth and peace” was exemplified in the most delightful and refreshing harmony. It was, moreover, ground of thankfulness to the Head of the Church, that no case of a scandalous nature, involving the character of either an office-bearer or member of the church, and requiring the exercise of discipline, had to be brought before the court. Long may the church be preserved from the injury and grief which such cases occasion!

The Rev. David Henderson of Chirnside was chosen Moderator. The business was all disposed of in seven *sederunts*. Without entering into a variety of particulars, which were under consideration, we may notice some of the most important proceedings.

SABBATH DESECRATION, &c.—It was reported by the Committee on Sabbath desecration, that they had attended to the subject intrusted to them; and, in particular, that they had issued a circular, addressed to all the sessions under the Synod, containing suggestions which the committee considered important, and proper to be made in regard to the duty of sessions in reference to the profanation of the Lord's Day. The Synod approved of the proceedings of the committee, and re-appointed them. At the same time, it was agreed that a petition against all labour connected with the Post-office on the Lord's Day should be sent to the House of Commons. Dr. Andrew Symington, and Dr. Bates, were appointed to prepare the petition, which they did; and on being read it was adopted, and ordered to be forwarded to Charles Cowan, Esq., member for the city of Edinburgh, for presentation. A petition to the Commons was also adopted, and forwarded through the same gentleman, against Mr. Stuart Wortley's Bill for legalizing marriage with a deceased wife's sister.

FOREIGN CORRESPONDENCE.—The Committee on Foreign Correspondence submitted communications from the Committees of two Synods of the Reformed Presbyterian Church in the United States of America—respectively signed by the Rev. James M. Willson, chairman, and the Rev. Dr. John N. M'Leod, chairman. The Synod expressed their satisfaction in receiving these letters, and remitted them to their committee to be answered as early as convenient.

MR. BERRY'S APPLICATION FOR ADMISSION.—The Presbytery of Edinburgh referred the case of Mr. Berry; according to a rule which had been laid down to the effect, that Presbyteries should refer to Synod all cases of application for admission from ministers and licentiates connected with other churches. Mr. Berry, it appeared, was in connexion with a small body of the Original Associate Synod, which had not entered in the union formed betwixt that Synod and the Original Burghers a few years ago—he was ordained to the holy ministry, and laboured in Dundee, although not as the pastor of the people to whom he ministered there. The congregation in Dundee had already been received into the Reformed Presbyterian Church, and the Presbytery recommended Mr. Berry, who had given them the highest satisfaction, to the favourable consideration of Synod. A Committee was appointed to confer with Mr. B., and, having done so, they reported, recommending that he be received as an ordained minister, that the Presbytery of Edinburgh be instructed to take the requisite steps in carrying this recommendation into effect, and that his name be placed on the Synod's roll of probationers. This report was approved of and adopted, and the Presbytery of Edinburgh instructed accordingly.

MISSIONARY BUSINESS.—Dr. William Symington, Secretary of the Committee on a Mission to the Jews, read their report. It embraced a lengthened and highly interesting account of labours among the Jews in London, in the form of a letter to the Secretary by Dr. Cunningham. The Synod expressed their cordial satisfaction with the report, which they ordered to be printed and circulated, and their unabated confidence in the diligence, energy, and zeal of their missionary.

Dr. Bates, Secretary of the Committee on Foreign Missions, presented their report, bearing on the state and prospects of the missions in New Zealand and Canada, and relating what had been done in regard to evangelistic efforts on the Continent. It was approved by the Synod, and ordered to be printed and circulated. The thanks of the Synod were given to the com-

mittee, and especially to the Secretary, for the care and diligence shown by him in the preparation of the report, and in conducting the affairs of the mission generally.

MINISTERIAL SUPPORT.—Mr. Neilson, Secretary of the Committee on Ministerial Support, read their report. The scheme has already, in various respects, been productive of most beneficial results. It has encouraged and stimulated weak congregations; and furnished a guarantee, to which they are entitled, to young men, and which has begun, we think, to exert a happy influence that if they devote themselves to the Lord in the ministry of the gospel, the church will not allow them to lack what is needful for their support. The report was approved and adopted, and ordered to be printed and circulated throughout the church. The thanks of the Court were given to the Committee, and especially to the Secretary, for his zealous and efficient labours in this matter; and it was agreed that the congregations under the Synod be required to make collections in behalf of this scheme on the first Sabbath of March, 1851.

CORRESPONDENCE WITH ORIGINAL SECEDERS.—The report of the Committee of Correspondence with Original Seceders was given in. It stated that a meeting of the joint committee had taken place on the 17th of April, which was of an agreeable and encouraging kind, and embraced several propositions, which the joint committee recommended to the favourable consideration of the respective synods. A communication was read, at the same time, from the Synod of Original Seceders, intimating the re-appointment of their committee, and containing a request that arrangements be made by both Synods for holding their next meetings at the same time and place, that they might have a friendly conference respecting the propositions. The Synod entered on a consideration of the propositions recommended *seriatim*, not with a view to a formal or judicial adoption of them, but to ascertain whether, in the judgment of the Synod, these propositions contained the truth of Scripture on the points embraced, so as to encourage farther procedure in an endeavour to attain the union of the two bodies. They were generally approved, in reference to this object, whilst several alterations were suggested for the consideration of the joint-committee. The committee were re-appointed; and the Court agreed to respond to the request presented to them in regard to the time and place of the Synod's next meeting.

ELDERSHIP AND DEACONSHIP.—The report of the Committee on the Eldership and Deaconship was read. A memorial from the congregation of Greenock, on the subject of the report, praying the Synod to revive the office in the church; and a memorial from the session of Greenock, containing a similar prayer, and containing a variety of suggestions in regard to the offices both of the elder and the deacon, were also heard. After a lengthened consideration, it was agreed that the Synod was not prepared to give a definite decision on the various points raised in the report, and deemed it inexpedient to have any additional legislation on the subject. It was considered sufficient that the Confession of Faith, and the Testimony of the church had given distinct utterances on the matter, to warrant particular congregations to proceed in reviving the office of the deacon, provided their circumstances rendered it wise or practicable to do so.

PERIOD OF PREACHERS' PROBATIONARY LABOURS.—The Synod took up an overture from the Presbytery of Glasgow on the subject of preachers' probationary labours. It occasioned a long and interesting discussion. The Court, without coming to any decision on the principle involved in the overture, and after appointing a committee to revise its terms, agreed to send it down to sessions, with a request that they should consider it, and send their answers to Dr. William Symington, convener of the committee on the matter, before next meeting of Synod, that a matured report might be prepared

and submitted then. The overture now stands as follows:—"That in future, when a licentiate of this church shall have itinerated among our congregations for [five, seven, or ten] years, after his having had an opportunity of being called to a pastoral charge, his name shall be removed from the roll of preachers, unless there shall appear to Synod to be some special reason for its being continued on it for a specified time. It being understood that his name being dropped is not to affect his license to preach, the right of ministers or presbyteries to avail themselves of his services, or his eligibility to receive a call from any vacancy that may desire to have him as their minister."

OATHS OF CIVIL OFFICE.—A memorial from the congregation of Rothesay, praying the Court to devise means for securing to the members of this church exemption from the oaths usually required from persons who are vested with civil offices in this country, was received and read. A Committee was appointed to take the whole subject into consideration, and report at next meeting of Synod.

THE REV. FREDERICK MONOD.—The Rev. Frederick Monod of Paris, accompanied by John Henderson, Esq., of Park, and the Rev. Mr. France of Paisley, was introduced to the Synod. He appeared as the delegate of certain Evangelical Congregations in France, who had separated from the Protestant Reformed Church, in consequence of the errors taught in them, and the sinful nature of their connexion with the State. Mr. Monod delivered a clear and interesting address in reference to the state and prospects of the churches represented by him. The address was responded to by several members of Synod, and the following motion was unanimously agreed to:—"That it affords much pleasure to this Synod to have the opportunity of seeing and welcoming the Rev. F. Monod, as an esteemed minister of the Reformed Church of France, as one who has been honoured not only to testify for precious Gospel truth, held dear by this Synod, but also to make costly sacrifices for that truth. The Synod express at the same time their sincere sympathies with himself and his brethren in the trying but honourable position they have assumed of dissent from, and testimony against, the Protestant Church of France, with which they were formerly connected, as being corrupted by the erroneous doctrine held in it, and enslaved by the civil government, by which it is established. The Synod tender to M. Monod their fraternal and Christian congratulations, and their thanks for his present visit." It was agreed to refer to the Foreign Missionary Committee the question, as to whether any thing can be done in aiding this body with pecuniary contributions.

DEATH OF REV. MR. ROGERSON OF DARVEL.—In the course of its sittings it was intimated to the Synod that Mr. Rogerson of Darvel had died on Tuesday the 7th. They had previously received his resignation as clerk of Synod, and appointed Mr. Graham to that office. In accepting of the resignation, they recorded their regret for the occasion of it; and, on receiving intelligence of his decease, they felt it their duty to record the unfeigned respect in which they held the memory of Mr. Rogerson, who has been an ordained minister in this Church for forty years, and acted as clerk of Synod for thirty years; and whose soundness in the faith, strong attachment to the principles of the Covenanted Reformation, intrepidity in declaring the truth, and spirit of Catholic charity and zeal, entitled him to their confidence and esteem.

PUBLIC BREAKFAST.—On the morning of Wednesday, the members of Synod, together with a number of other friends, breakfasted together in Gibb's Hotel, Prince's street. Dr. Andrew Symington presided. A variety of interesting addresses were delivered, bearing chiefly on the state and prospects, the difficulties and encouragements of the Reformed Presbyterian Church. The conversation indicated a large amount of brotherly affection and attachment to the peculiar principles for which the successors of the martyrs are called to contend,

and a determination in the strength of divine grace to labour with zeal and perseverance for the advancement of the Kingdom of Jesus Christ. Frank expression was given to what was felt to be trying and discouraging in relation to the cause of truth, but considerations of a cheering and animating nature were at the same time set forth, and we are sure that the brethren rose from this social and friendly re-union, greatly refreshed and invigorated in their minds.

SYNOD OF ORIGINAL SECEDERS.

The United Original Secession Synod met at Edinburgh, on Monday, the 29th April. The Synod petitioned against the Marriage Affinity Bill, and in favour of the suppression of all work in the Post-office on Sabbath. An overture was presented with a view to union with the Free Church of Scotland, on terms honouring to truth. After a long discussion, it was resolved that "whilst deeply sympathizing with the spirit of the overture in so far as it manifests a desire for union with the professed friends of the Covenanted Reformation, especially with the Free Church of Scotland, the Synod do not judge that it would conduce to that object to renew at present negotiations with that church; and as there is a Committee already existing for the purpose of carrying on correspondence with other Churches, with reference to union, leave it to the Committee to renew correspondence with the Free Church, if a favourable opportunity shall occur."

In regard to a Report prepared by a Joint Committee of this and the Reformed Presbyterian Church, with a view to the union of both denominations, it was agreed to re-appoint the committee, with instructions to communicate their desires to the Reformed Presbyterian Synod, that arrangements might be made for the next meeting of the Synods of both bodies being held in the same town, and at the same time, in order that a friendly conference might be held between them on the subject of union.

Dr. M'Crie gave in the Report of the Mission Committee. It stated that there had not been much done during the year, in the missionary fields, from want of proper agents. A Catechist had been employed in Ireland. The expenditure for the past year amounted to £115 6s. 2d; and there was lying in the banks, to the credit of the Mission Committee, £477.

After disposing of a variety of other matters, the Synod adjourned to the first Monday after the last Sabbath of April, 1851.

UNITED PRESBYTERIAN SYNOD.

The Synod of the United Presbyterian Church met at Edinburgh on the 6th of May, 1850. In the United Presbyterian Church, there are 28 presbyteries, including 503 congregations. The returns of membership from 364 congregations were 102,560, making an average of full 280 members in every congregation. 279 libraries are reported, including 96,850 volumes. The Committee on Theological Education reported that a uniform system of superintendence of the students had been adopted throughout the Church. 132 students had attended the Hall last year. Two thirds of the sum necessary for securing the application of the scheme of Ministers' Libraries for the whole Church had been subscribed. The Rev. And. Somerville gave in the report of the Mission Board.

HOME MISSIONS.—Ninety-two congregations have, during the year, received assistance from the fund for supplementing stipends, and twenty-one congregations have had grants voted them, making, in all, one hundred and thirteen congregations assisted by the Home Mission fund. The accessions to the membership of these congregations amount to upwards of 1000. The sum expended on home operations is £3613. The returns from eighty-seven supplemented congregations show that they have raised during the year £7276, being an average yearly contribution for each member of 15s. 4d.

CANADA.—There are, in Canada, thirty-seven ordained ministers and three preachers. Five have been ordained during the year. Toronto is to be the seat of the Theological Hall, and the session commences in August, and continues ten weeks.

JAMAICA.—The mission in Jamaica contains twenty-two congregations, which have a membership of about 4000, and an average attendance on Sabbath of 7000.

TRINIDAD.—In Trinidad there are two congregations. Both congregations are small.

OLD CALABAR.—In Old Calabar there are three stations, and the missionary force includes ten Europeans, five persons of colour from Jamaica, a converted native of Africa, and a captain with ship's crew. A church is to be put up in Creek Town, which will be the first house professedly erected for the worship of God in that part of Central Africa. Nearly two hundred children, of both sexes, and of all ranks, are attending the schools. Several little books have been printed in the Calabar or Efik language. The mission press at Calabar has already thrown off 55,300 pages. The missionaries have been at work scarcely four years, and already impressions have been produced which are distinctly visible. The Sabbath is now generally observed at Creek Town. The chief domestic idols which occupied the inner room in every house have been thrown into the river. Several young men meet regularly on Sabbath for prayer and the reading of the Scriptures.

PERSIA.—Mr. Glen has, during the winter, distributed at Teheran nearly two hundred copies of the Persian Bible. Between seven and eight hundred copies of the entire Word of God have been put in circulation in Persia; an amount of living seed which it is hoped will yet furnish a glorious harvest.

The whole contributions to the mission funds during the year have been £14,058; while the expenditure has been £15,341. The Scholarship Committee reported that twenty-eight theological students entered into the competition of August, 1849. The number of students attending college who competed last November was seventy-five. After disposing of a great variety of other matters, such as the Australian Marriages and National Education, in which they were sadly hampered by their voluntarism, the Synod adjourned to May, 1851.

Foreign Missions.

A VISIT TO HURDWAR.

In a letter from Rev. Mr. Woodside, dated April 30th, 1850, we have an interesting account of a visit to *Hurdwar*, which is regarded by the Hindoos as one of their most sacred places. Such accounts do much to promote the interests of the missionary cause, by showing how much need there is to give them the enlightening, sanctifying, and saving influence of the gospel.

Hurdwar, is the place where the river Ganges issues from the lowest range of the Himalayah mountains, and is one of the chief places of pilgrimage in Hindostan. This arises from the deification of this river, and the spiritually-cleansing virtue ascribed to its waters.

The popular belief in its efficacy is so firmly planted, that the people generally consider that "no matter how wicked a man may be in life, no matter if his sins become so numerous that even the powers of heaven are unable to number them," if a portion of his ashes or bones but touch the Ganges water, although his soul may be already in hell, it shall immediately effect its escape, and wing its way to heaven, to be confirmed in everlasting happiness. The consequence is that millions every year wend their way from all parts of Hindostan to this "sacred river," to cast in the ashes of their de-

parted friends, and bathe themselves in its waters. It would seem very strange, even to children, in America, who understand the nature of the origin of rivers, that men could be so blinded as to fancy a divinity in a mountain stream; but they must recollect that Hindoo notions of this river and its origin, are very different from what true science teaches on the subject. "Gunga," not Ganges, is the name by which the river is known among the natives. According to their Shastres, Gunga existed in heaven long before she came to earth perhaps from eternity, under the name of Mandakini. She was known to possess the power of taking away the guilt of sin, and securing eternal happiness to any who might touch her or even look upon her. Accordingly, it became a great object to get her down from the celestial regions into this sinful world. One of the Kings of "Ayodhya," supposed to be the ancient name of *Oude*, had sixty thousand sons, who, coming under the displeasure of a Brahmin named Kupil, were all destroyed, and their souls cast into hell, from which no power could possibly deliver them but the waters of Gunga. The last of their brothers, named Dilip, who succeeded to the throne of Ayodhya, was childless, and for the double purpose of obtaining a son and getting the waters of Gunga, to deliver up his brothers, he abandoned the affairs of his kingdom, and spent his time in penances and the devout worship of Brahma, the chief of the Hindoo gods. This worship he continued for the *brief* period of *one hundred millions of years*. At last the god condescends to hear him, and recollecting that from the seed of this king should spring one of the incarnations of *Vishnu*, he speaks comfort to the king, and sends Siva or Mahadev (the third person of the Hindoo triad) to promise him a son. The son is in due time born, but is a shapeless monster. A mere lump of flesh without bones, hence his name was called Bhagirath. His two mothers, as the two wives of his father are called, were so much enraged at the unnatural appearance of the child, that they took him in a basket and carried him to the river with the intention of drowning him. Here they were met by a Brahmin who prevented them, and an old cripple, "deformed in his *eight limbs*," (?) whose curse was death, and whose blessing was the highest of Heaven's gifts, being carried to the river, saw the child, and finding that he was naturally deformed, bestowed his blessing. The child immediately assumed a new form, and grew up a promising youth. Being at one time taunted by some Brahmin, for enjoying himself while his grandsire's family were suffering in hell, he determined to devote his whole life to the bringing down of the Ganges water from heaven. His mother made every effort to dissuade him from his purpose, but to no avail, and being instructed as to the course he should pursue, he enters upon a series of austerities and prayers in honour of Indra (the god of the elements.) In this worship he continues for the space of sixty thousand years. At the end of this time, Indra deigns to speak to him, tells him that he has no power over Gunga, and recommends him to go to Kailas mountain,* (the residence of Mahadev,) and ask his assistance. He repairs to Kailas, and there prays for the period of ten thousand years, when Mahadev appears and blesses him, but informs him that he has no control over Gunga, and recommends him to go to Vishnu, (the second person in the Hindoo triad.) He betakes himself to the worship of Vishnu, repeats one million texts in twelve hours, with his face exposed to the sun, stands four months in a frozen river, and performs forty years' severe penance; after which Vishnu speaks to him, and tells him that he has no power over Gunga. The indefatigable Bhagirath, wearied out with severe suffering, replies that if he is not now assisted he must die, and asserts that he will never move from

* This mountain lies north of the main range of the Himalayahs, and is a great place of pilgrimage; the Hindoos erroneously supposed it to be the highest of these mountains. I was informed a short time since by Capt. Streachy, who has lately measured it, that its height is 22,000 feet, much less than one quite close to it.

Vishnu's presence. Vishnu takes pity upon him, and promises his assistance. He proceeds to the kingdom of Brahma, and stealthily takes away all the water in heaven with the exception of Gunga. He then presents himself in the presence of Brahma, who rises up to receive him, and, according to a good eastern custom, proceeds to bring him water to wash his feet, but to his astonishment finds all the vessels completely dried up, as with the rays of the sun. Knowing that he must of necessity procure water to wash the feet of his guest, he thinks of the water of Gunga, which he brings, and, bowing before Vishnu, pours it upon his feet. The portion that fell from the feet of Vishnu, is given to Bhagirath; hence the Ganges is said to proceed from the feet of Vishnu. Bhagirath is put in a chariot, and given a large shell, which he is to sound as he descends to earth, carrying with him the blessed Gunga. He alights on the top of Mount Sumeru, a mountain, according to the Hindoos, in the far north, yet the centre of the Hindoo earth. It is 600,000 miles high, 128,000 miles in circumference at the base, and 356,000 wide at the top; besides it extends 128,000 miles down into the earth. Let your young friends think of this. In this country we have no mean ideas! On this mountain, which is the residence of the principal gods, did Bhagirath alight, carrying with him Gunga; but somehow here she left him, and wandered for twelve years in the centre of the mountain. Bhagirath now invokes the assistance of Airavut, Indra's Elephant, which, with its formidable proboscis, makes four openings in the side of the mountain, out of which Gunga flowed in the direction of Kailas mountain, where she became absorbed into Shiva's (Mahadev's) hair. Again was the patience of Bhagirath put to the test, but by diligent entreaty he again prevails, and Mahadev wrings out a few drops from his hair into a cup, gives it to Bhagirath, and he takes his journey to the plains. He had not proceeded far, however, when he put down the vessel, and went into the adjoining field. In the mean time, a shepherd, who was keeping his flocks close by, passing that way, called aloud to one of his cows named "Gunga" to come to him. "The foot-produced maid," thinking *she* was called, leaped out of the vessel, and flowed after him, when, finding her mistake, she bent her course to the plains. Bhagirath now followed, and entreated her to come back to him. Much more is told of his after endeavours to obtain her, but we have said enough for our purpose. She had now passed Hurdwar, and was fairly started in her course to the ocean. Rather than spoil the story at the conclusion, it may be as well to state, that she promised at last to come to him in the *Kaliyug*, or last age of the world, i. e., the present age; and the prevailing belief here now is, that forty-nine years from this time, Gunga will flow into "Bhagirath's Well," for the purpose of redeeming Lagor's sixty thousand sons; and, after that time, although a river may still continue to flow, it will have lost all its virtue. May it not be possible, my dear sir, that some of the children who now read this, may yet stand at Hurdwar fifty years hence, and behold the completion of this tale, i. e., the departure of the glory of Gunga; not as the Hindoos suppose, by absorption in Bhagirath's Well, but, as I often tell them, by the power of the gospel of Christ, which will in all probability have wrought such a change in Hindostan before fifty years, that the glory of the divinities now worshipped will have indeed departed.—Now some may be disposed to think that the absurdity of the above story is so palpable, that no man could possibly believe it. This, you must not for a moment suppose. As easy would it be to convince a California emigrant, that the precious metal for which he longs, does not exist in that land, or that the "diggings" themselves may be found in Nova Scotia, as you could persuade a Hindoo to yield his faith in these things. The Hindoo mind is strangely constructed. After you may have reasoned so conclusively that even ocular demonstration could not make it plainer, to convince a Hindoo of the absurdity of his system, and even after

he has assented to all you may have advanced, you put the question, "Do you now believe?" you are met by a skeptical "perhaps?" that shows how little he regards the force of truth, or cares for its teachings.

The above notice of the Hindoo notions in regard to the origin of the Ganges, will throw some light upon the cause of the superstitious observances practised at Hurdwar. The term Hurdwar signifies "the door of Vishnu," or "the gate of God," and the river at this particular point just issuing fresh from the mountains, is considered to be peculiarly sacred. But in addition to this circumstance, others conspire in rendering some particular *seasons* (years) more propitious than others. When I gather a little more correct information on this subject, I will probably at another time make it the subject of a note to you. At present, it is enough to observe that every twelfth year, called "the Kum," or "Coom," is looked upon as very propitious, and many more people assemble than at other times. The present year is the sixth since the occurrence of a "*Coom*," and is called the "half Coom," which is also considered much superior to a common year. Owing to this circumstance, the Mela this year was much larger than it has been since the "Coom" six years ago.

[To be continued.]

JOURNAL OF A VOYAGE UP THE GANGES.

[Continued.]

A short distance above Benares is a handsome palace, the residence of the Rajah of Benares, and about twenty-two miles from the city is the town and fortress of Chunar. This fortress is a place used for the confinement of state criminals, and from which a female prisoner of rank lately made good her escape, notwithstanding the strength of the place, and the vigilance of the officers.

I may here introduce a little fact in missionary history, which I had intended to mention in connexion with Benares, as it was there we heard it. It relates to the close of the life and the death of Mr. Hill, a distinguished missionary of the London Missionary Society. For many years he laboured most energetically and successfully at Berampore. Latterly he had been suffering from prostration of body and mind, the effects of premature old age, no doubt induced by his activity in the missionary work. There is nothing in this country which sooner destroys itself, than an eager temperament. A sanguine, ardent, and persevering disposition, although it will accomplish more in the same time, will always here be of shorter duration than that of an opposite character; there are so many obstructions in the path, that the man who is constantly labouring with all his might to clear them away, will not endure so long as he who can pass by or over these, and take the path just as he finds it. So we believe it was with poor Mr. Hill, he accomplished much, but it was at the expense of his life. Although for some time suffering from severe indisposition, he could not think of giving up his work, but was, if possible, more eager for the salvation of the heathen than before. At the commencement of the cold season, he started from Calcutta for the hills, by the river route. We had heard in Calcutta of his movements, and expected to overtake him at some point in the journey, but this we were not permitted to do. His son accompanied him part of the way, when, feeling somewhat better, he would not consent to allow his son to leave his duties, even to wait upon his languishing parent. Thus he was left with none near him but the heathen. As we passed up at the various stations, we heard of his progress, and apparent convalescence. To expedite his journey, he had abandoned a large Budgerow, in which he had started, and where he had good accommodations, for a little *native boat*, where he was crowded up with baggage of various kinds, principally stores of *books*, which he had packed up for distribution on his way. In this way proceeding, he was, at last, a short distance below Benares, found dead by a European surveyor of the river. How long he had been dead was not well known, nor was any

thing known about his last hours. There were none near him but faithless servants, and it is supposed that his death may have been hastened partly by their inattention. Thus a brave soldier of the cross fell, and thus you have an illustration of the contingencies incident to missionary enterprise. His death is deeply lamented, and his melancholy condition at the time of death the subject of much regret—yet this was owing mainly to his own zeal.

Excuse this digression—I insert it as a good example of Christian devotion in the cause of Missions, and as an instance of the vicissitudes to which missionaries, in the pursuit of their all-engrossing avocation, are exposed.

The next place of importance above Chunar is Mirzapore, a civil and military station. Here the London missionaries have an orphan institution, printing press, and other departments of labour, all successfully progressing. We spent a Sabbath here. Brother C. preached in the evening, in the mission church. This city presents more elements of improvement than any place I have yet visited. It contains a great many very wealthy natives, and these distinguished for liberality. It is a place of considerable trade, and is virtually the head of steam navigation on this river. It is near to an extensive coal region—rather a rare thing here. It is 748 miles from Calcutta, by the short route, and eighty-three miles below Allahabad, by water, a much less distance by land. By the direction and advice of the English magistrate, a beautiful square has been built in the centre of this city, which would be no disgrace to Philadelphia or New York. The other parts of the city are arranged with wider streets and better means of comfort than any other city I have yet seen in this country. In such a community, I should not be surprised to hear of the gospel making rapid progress. Four miles above Mirzapore is a noted resort of disreputable people, who assemble here annually to make vows and pujahs. The name of the place is Bindachun. From this place, the banks of the river become very high, and composed of Konker, or rocks of limestone composition, I think peculiar to this country. It is now used extensively in making roads which are superior in finish and durability to the best English roads.

On the 23d of February, we reached Allahabad. This was a point to which we looked forward as to a home, for here are the missionaries of the Presbyterian Board; and well did our reception realize our anticipations. Messrs. Freeman and Hodge had written, offering us their hospitality during our stay. These brethren, as our boats touched the landing, stood waiting to receive us, and we were soon among the warmest friends we had yet seen. Here I would remark upon the happy effect of our arrangements with the Presbyterian Board. Owing to this arrangement, we and the brethren of the sister church feel a community of interest which would not otherwise exist. However agreeable may be the relations of missionaries of different societies, and however well the Christian spirit may be manifested in their mutual intercourse, there is not that homologation of feeling, that family-like intercourse, which exists among those situated as we are, who feel that our interests are one, that we issue from the same source, and are under the supervision of the same agency.

The first thing that arrested our attention on nearing Allahabad was the collection of devotees assembled at the point where the waters of the Jumna flow into the Ganges. This is the scene of an annual mela, which affords the brethren here stationed many opportunities of extensive usefulness. On reaching this spot, the eye was attracted by the motley group of tents, surmounted with rude flags of every description, crowds of people moving about in foolish processions, and others bathing their sinful bodies in the sacred stream; the ear, too, was forced to abide the perpetual din of their unmusical instruments, and the still greater jargon of their unharmonious voices mixed, we suppose, in honour of their deities. Behind this rises a large fort occupied by a strong garrison. In this fort is a monument called Alexander's

pillar, said to have been erected by this great conqueror himself—but it is well known that he never reached this point in his conquest of India. It may, however, have been built by Seleucus, and named in honour of Alexander, as this part of the country, and part of Bengal, was conquered by him. Many of these pillars are erected in the interior of the continent, marking Alexander's progress, particularly on his track through Affghanistan. In this fort also is the entrance to a cave, or, as the Hindoos say, a subterraneous passage to Benares, or heaven. It is kept sacred by some holy men of this faith, and made the means of extortion from pilgrims and devotees at the annual fair. My curiosity would have led me to examine some of its secrets, but we were prevented in a very impertinent manner by a sepoy stationed there for the purpose. Thus the British government protect these foolish superstitions, and assist by their influence to keep the people in ignorance. Here is Hindooism, priestly tyranny, and superstition, protected by all the armed power of a British fortress—of the British government. How easy it would be to undeceive the multitude in reference to the pretended secrets of this cave, if this iniquitous surveillance were not maintained by the reigning power, but left open for general investigation. I was much deceived with the appearance of the city. Instead of being a large, closely-populated place, as I had fancied, it is quite the reverse. It seems more like a number of scattered villages, with one larger than the rest as a kind of centre. The operations of the brethren at this station are too well known by you to require any particular notice in this place. It is enough to say they are most encouraging. We remained here from Friday till Wednesday morning. We cannot soon forget the kindness of the brethren there, each vyeing with the other who would show us most kindness. Mr. C. preached on Sabbath evening in the mission church, and baptized our little girl.

(To be continued.)

Obituary.

PROCEEDINGS OF THE SESSION OF THE THIRD REFORMED PRESB. CHURCH, PHILA.

At a meeting of Session held in the Third Reformed Presbyterian Church, on the 19th of July last, the following statement and resolution having been presented by a member previously appointed, were adopted.

With painful regret we mention, that, since our meeting on the eve of our last communion, a breach has been made, for the first time, upon this session, in the removal of one of its members by death. MR. WILLIAM BRANYAN, who was evidently in the bloom and vigour of youth, enjoying the confidence and respect of all the members of the congregation, and whose valuable services as a ruling elder had already won for him a high reputation, is no more; therefore,

Resolved, 1st, That, in the death of Mr. Branyan, this session sustains the loss of a very worthy member, and the church an active and efficient officer.

Resolved, 2d, That the above be entered on the records of this session, and published in the Banner of the Covenant in connexion with an obituary notice, to be prepared by his intimate friend.

[For the Banner of the Covenant.]

DIED, November 26th, 1849, Mr. William Branyan, aged thirty-two years. In the earlier part of his life, Mr. B. was a member of the Presbyterian congregation of Glentubbert, County Monaghan, Ireland. After his emigration to this country, he was, part of the time, in communion with the Second Associate Church of this city. His behaviour was always much in keeping with his religious profession. It was in the fall of 1847, he connected himself with the Third Reformed Presbyterian Church, in Kensington, (Rev. R. J. Black's.) He was regular in his attendance upon public worship on the Sabbath, and in the weekly prayer meeting his seat was seldom if ever empty. He gave evidence of high attainments in knowledge and Christian experience, and that he possessed not the form of godliness only, but also the power. Soon after, he was elected and regularly ordained to the office of ruling elder, the duties of which he continued to discharge, with honour to himself and acceptance to the people, during the short remaining period of his life.

Two weeks before his death he had to consign to the "house appointed for all living," the partner of his bosom, who left to him the charge of her infant son.* Immediately after, he was seized with disease, which soon indicated that his own change was near. During his illness his mind was calm, and his faith firm and steadfast, for he had an anchor within the veil—"he departed, to be with Christ, which is far better." He was much lamented by all his friends—and we know he had many friends, but few, if any, enemies. He was meek, gentle and kind; thought much, and spoke little. He had studied the scriptures and the doctrinal standards of the church, and understood them well, by which his mind—naturally vigorous—was much improved. He was therefore endowed with an excellent capacity for usefulness in the office to which he had lately been appointed. His general character was that of a consistent Christian, respected by all his brethren in the church, and beloved by all his friends.

Christian Union.

[For the Banner of the Covenant.]

CHRISTIAN CONFERENCE OF PRESBYTERIAN CHURCHES ON CHRISTIAN UNION.

The Conference met pursuant to adjournment in the lecture room of Rev. Dr. McLeod's church, 12th Street, New York, September 4th, 1850, at 11 o'clock, A. M., and in the absence of the President was called to order by the Secretary. Whereupon, Rev. Dr. Davidson was called to the chair. At his request, Rev. T. W. J. Wylie opened the meeting by prayer.

There were present

From the General Assembly of the Presbyterian Church in the United States, Rev. Dr. Davidson.

From the General Synod of the Reformed Presbyterian Church in North America, Rev. Dr. McLeod, Rev. T. W. J. Wylie, and Thos. Cumming, Esq.

From the other bodies formerly appearing in the Conference, there was no representation.

Rev. Dr. McLeod was continued Secretary.

The minutes of the last meeting were read, as approved at the close of said meeting.

Rev. Dr. Davidson reported, that as none of the delegates to the last meeting of Conference had been present at the last meeting of the General Assembly, no report had been made of its proceedings to the Assembly, nor any action taken by them on the subject, except to re-appoint their delegates.

Rev. Dr. McLeod reported, by reading the action of the General Synod of the Reformed Presbyterian Church on the subject, from their printed minutes. That body had approved the action of their delegates, and renewed their appointments.

Remarks were heard from the President and other members of Conference on the general subject.

Rev. T. W. J. Wylie, presented the following resolution, which, after remarks from the chair, and from members generally, was unanimously adopted.

Resolved, That the system of slaveholding is contrary to the spirit of the gospel, and at variance with the inalienable rights of man, and that the different branches of the Christian church should distinctly condemn it, and use all scriptural and prudent measures in their power, to remove it.

After farther consideration the following resolution was adopted.

Resolved, That as it appears that Conference have effected all in their power to accomplish the ends of their appointment, they do now adjourn, and re-commit the whole subject to the churches represented.

The Secretary was directed to publish the proceedings of Conference. Whereupon,

Conference adjourned, *sine die*, the President concluding by prayer.

Signed,

JOHN N. McLEOD, *Secretary.*

New York, Sept. 4th, 1850.

* This interesting little boy died, July 5th, 1850, aged eight months and five days.

Editorial.

THE DIRECTORY AND RULES OF ORDER.

This very useful work has now been published in a neat and convenient form, and is for sale at a low price. It contains the valuable compend drawn up, a number of years since, by the late venerable Dr. Black, which gives such a masterly system of directions for conducting religious services, in the closet, in the family, in the fellowship meeting, and in the public congregation. An excellent collection of rules for judicatories, and forms for calls, certificates, and statistical records and reports, is subjoined. To our ministers and ruling elders the work may be considered as *indispensable*, and, indeed, every member of our church should possess a copy. Application may be made to the publisher of the Banner.

REFORMED PRESBYTERIAN CHURCH, ALLEGHENY, PA.

We find the following in the Pittsburgh Presbyterian Advocate. It gives us great pleasure to observe this well-merited expression of regard, and we rejoice to learn that while our respected brother discharges with so much diligence and usefulness his duties as Chaplain of the Western Penitentiary, he is enjoying evidences of the divine blessing, in the success attending his pastoral labours. We understand that, at the late communion in his church, there was an accession of twenty-eight persons.

"It is with great pleasure that we observe an article in one of our Dailies, referring to recent alterations and improvements in the church edifice of which our worthy Brother, A. W. Black, is pastor. If a talented, sound, and faithful pastor can add any thing to the interests of that church, then can we assure those that love the gospel every opportunity of being profited in waiting upon God, in connexion with that congregation."

THE SUSTENTATION PLAN.

By an article on this subject from the pen of one of the most active and useful members of our church, it will be seen that the system which has been advocated with much ability by our correspondent, "Layman," does not meet with universal approbation. This was not to be expected, and our design in publishing his communications regarding it, was, principally, to lead to a thorough discussion of the best mode of sustaining the ministry. We think that none would wish that the support of any of our ministers should be *reduced*, while all desire that such a plan should be adopted as would secure an adequate subsistence to many of our pastors and preachers who are struggling with the embarrassments occasioned by insufficient salaries. Nor, again, we feel confident, would any seek that the responsibilities of a congregation to do *all in its power* to sustain its own pastor, should be weakened, or that the *poorer* should not give as much as *they* are able, because the *richer* should contribute more, or that the *latter* should assume the obligations of the *former*, so that the one should do almost all, and the others should do *little* or *nothing*. It is also desirable that the duty should be brought home to the conscience of every individual, so that each one may feel his *personal responsibility*. We like much the plan which is pursued by our Scottish brethren, to which reference is made in their proceedings, published in our present number. The general principle of the plan is, that "No minister shall receive less than £100 per annum, with manse, and sacramental and travelling expenses." Congregations having 150 members and upwards, which fall short of this amount, are to be induced to come up to it, while weaker congregations are to be aided, according to circumstances, to enable them to reach it. While there is a general fund, there must be the manifestation of proper

exertion on the part of any congregation seeking for assistance, to entitle it to receive any thing from that fund. This acts as a stimulus to the weaker congregations, and it has been found that the aid-receiving congregations contribute more liberally towards the support of the gospel, in proportion to their numbers, than any others; and while "less than three years ago, there were only *six* congregations giving the minimum stipend or upwards, these now amount to *seventeen*, and several others are on the verge of it; and almost all have been considerably elevated." We refrain at present from entering more particularly into the subject, as we hope in our next number to publish the report of the committee having the superintendence of this branch of the Synod's operations.

"THE COVENANTER."

We find, in the last number of the *Covenanter*, an article in reply to some editorial remarks published in our August number. Without protracting a discussion which would be likely to degenerate into mere wrangling, we yet feel called upon to make a few remarks.

We find that the editor of the *Covenanter*, now that he has been made to comprehend the meaning of the writer, fully agrees with him, in regard to the plan of argument: "We find no fault with this," is his language. But we observe that he throws the blame of his own want of attention upon the writer's style of composition, and "advises him, before undertaking to publish a matter concerning the faith of God's people, to *submit the manuscript to some one that understands English*." This is quite amusing, and requires no reply: it would be a pity to take away such shelter from one who has no other.

We are accused with "misquoting" Turretine, with "*misrepresenting him most grossly*," with want of "*sense*, and want of *conscience*," "for the word *mendum*, translated here 'errors,' signifies 'a blemish,' 'a trifling error.'" This is rather a small foundation on which to build so much denunciation, especially as we find, on referring to the *Lexicon of Facciolati and Forcellini*, the best authority we know of, that the meaning given in that work is, "a fault, error, blunder." We quoted Turretine's language merely to show that he admitted that there were errors in the manuscripts of the Sacred Text, whether greater or smaller, does not at all affect the argument. We may now make a further quotation from another writer, to the same effect, and, strange to say, this writer is the editor of the *Covenanter* himself, who appears so bewildered that he knows not what he says, nor whereof he affirms. At the close of his article, he states, "*no infallible direction* is either furnished or given to transcribers, printers, &c., yet it has been watched over, the errors [the very word we are censured for employing] have been in trifling matters, generally, and these susceptible of correction." This is quite enough. It admits that there have been corruptions and variations in the sacred text, and from the word "generally," used by the editor of the *Covenanter*, we would infer that he believed *some* of these had been in matters of importance, as indeed no scholar would deny.

We are represented as making a "statement that we [the editor of the *Covenanter*] had gone over bodily to the Papists, inasmuch as we [the editor of the *Covenanter*] had quoted some great names," and this is cited as an illustration of our "stupidity," and we are said to "draw largely upon the credulity or malignity of its [the *Banner's*] readers." Some strange hallucination must have come over the understanding of the editor of the *Covenanter*. He had charged the writer of the article in the *Banner*, with having "gone over to the Papists," and we showed that, according to his own mode of reasoning, the same charge might be brought against himself: what we

wrote was "*were we to adopt the logic of the Covenanter*, we might say that he, in doing so, had gone over bodily to the Papists." We would hardly have supposed that any would imagine that we did adopt his logic, as the whole purport of our remarks disproved his reasoning. Our readers are neither credulous or malignant, and we do not suppose any of them thought we charged the editor of the Covenanter with Papistical tendencies, for quoting some great names.

We do not design to enter into any defence of the views of the article in the Banner, which has been thus attacked by the Covenanter. We have merely wished to prevent its misrepresentation. We have no objection that any should believe or maintain the *verbal* inspiration of the scriptures, nor do we consider the other view worthy of reprobation. The arguments of the Covenanter, on the subject, may go for what they are worth, but we think that most reflecting persons will require something more satisfactory. His first argument is, "*It is the word of God*," an assertion which no Christian will deny, but which does not at all touch the point in discussion, while the passages he quotes to prove his *second argument*, that the *Scriptures affirm it*, are not at all inconsistent with the opinion that inspiration consisted in "imbuing the mind with divine ideas." Speaking under the influence of the HOLY GHOST, it was true it was not the apostles themselves who were to be considered as speaking, but the HOLY GHOST, although *literally* the Divine Spirit did not articulate the words. This same *supernatural influence* is indicated by the Apostle, when he speaks of "holy men of God being moved by the HOLY GHOST," and by the Psalmist, when he says, "the SPIRIT OF THE LORD spake by me." The expression "the word of God," as almost every child of Christian parents knows, means, not simply the audible voice of the Almighty, but the *doctrine*, or *truth*, or *revelation* of God; thus we read "so mightily grew the word of God and prevailed," "who have tasted the good word of God," &c., &c. The *third argument*, that *as to the prophecies particularly, they were not understood by the penmen themselves*, does not affect the subject, since there is reason to suppose that the inspired writers may have very imperfectly comprehended the full meaning of much that they announced, while yet they may have delivered their message in their own style. The *fourth argument* is, "*if the words are not God's, then we cannot safely reason from them*," which would show that we could not reason from *any translation*, however accurate, since none will pretend that the words of the *translation* are *inspired*: it is only necessary that they express properly the *meaning* of the original writer, and if they do this, we may reason from them with the greatest propriety: otherwise, none could reason from the Scriptures, unless they understood the original languages, and the great mass of the Christian community would be excluded from using the Scriptures, as they could not reason from them safely, because the *words* are not God's. It has been maintained in the article which has led to all these remarks, that the sacred writers were guided and overruled in their choice of words; and that they accurately expressed the meaning of the HOLY GHOST, so that they could not be considered as employing any improper or defective word.

The arguments of the Covenanter may thus be easily disposed of. His cause can have a better defence, and perhaps he may do well to try again, though we cannot promise him any further notice. As he complains of a want of courtesy, we have endeavoured to treat him gently, though the terms he employs when he speaks of our "stupidity," and "slander," and "gross misrepresentation," and when he mildly tells us, "if we had sense, we would see it, and conscience, we would acknowledge it," with much more of the same kind, show but a poor example.

Banner of the Covenant.

NOVEMBER, 1850.

Theological Discussions.

[Continued from page 315.]

THE FRIENDS OF AN INSPIRED PSALMODY DEFENDED.

We shall now give the reader a few reasons for the purpose of showing him that the Dr.'s exposition of the passage is not more "rational" than the one advocated by the friends of an inspired psalmody.

One would suppose that the author, knowing as he must certainly have known that an interpretation different from the one he has given has been put on the passage, would have presented some reasons for this "more rational" view. But the reader will look in vain throughout this exposition for an argument. All he will find is, "By these (hymns and spiritual songs) I understand short pieces grounded on parts of the Holy Scriptures, adapted to particular occasions, and expressive of gratitude to God for his great mercies," and then we have the exclamation, "How strange is it that some Christians object to the use of such compositions in religious worship!" We shall only remark, that if the Dr. had given us an argument instead of this exclamation, it would have been rather more in place. At least it would have prevented the suspicion that he found it no easy matter to find one that would satisfy a rational and inquiring mind. The importance of the subject, and the manner in which it has agitated, and still continues to agitate the Christian community, rendered it highly proper for him to give at least one reason for this "more rational view," especially as those who oppose it are refusing to comply with an Apostolic injunction.

We wish the reader to notice that the Dr. takes it for granted that the "hymns and spiritual songs," here mentioned by the Apostle, were such as he has in his hymn-book. This he has assumed, and on this assumption he presents those whose views he opposes in a false light before his reader. He asks, "Can it be doubted, in the face of our text, that the Christians of Ephesus used hymns and spiritual songs?" Who doubts this? Did the Dr. ever hear a doubt expressed on this point? The doubt, Dr., is not that they used "hymns and spiritual songs," but the doubt is that they used such hymns and spiritual songs as those for the use of which you contend. This is the "fact," however "curious" it may appear, and the removal of this doubt requires something more than a mere assertion that the point which we call in question is "perfectly obvious and incontestable." That it is not so self-evident, we shall now proceed to show.

Let it be borne in mind that the Dr. admits that the psalms of David, or at least those songs which are contained in the Scriptures, are in-

tended by the Apostle in the use of the term "psalms," which he here employs. He does not, it is true, assert this in so many words, yet it is obvious that this is the way in which he would have his reader to interpret his remarks; for after speaking of the psalms of David in the language of eulogy, he dismisses the discussion of this term, and then quotes simply the words "hymns and spiritual songs," and then proceeds to explain what he understands them to be. If this be not the distinction which he makes between these terms, he has failed altogether to distinguish them, for he represents the hymns and spiritual songs as being "bottomed on the word of God." Whether this, however, be the Dr.'s view of the import of the word psalms, employed by the Apostle, nothing can be more certain than that it is the prevailing view of those who advocate the use of uninspired compositions. The very first question which the friends of an inspired psalmody will be likely to hear, is, Are we not commanded to sing hymns and spiritual songs as well as psalms? Besides, we have the highest authority for regarding it as an admitted fact that the psalms here referred to are the psalms of David. We have the authority of the editors of the Princeton Repertory, a work published under the auspices and sustained by the patronage of the same church as the one to which our worthy father belongs, and edited by men of superior learning and talent. In the vol. for 1829, the editors say, in an article entitled, "The sacred poetry of the early Christians," "We can hardly conceive it possible that the psalms of David could have been so generally adopted in the churches, and so highly esteemed by the best of the fathers, unless they had been introduced and sanctioned by the Apostles and inspired teachers." Again, they say, "It seems more correspondent to scripture usage to consider the term psalms here as meaning the book of psalms, as used in Luke xxiv. 44, and equivalent to *βιβλος ψαλμων*, Luke xx. 42, Acts i. 20, to which the New Testament writers so frequently refer for prophecies, proofs and illustrations of their facts and doctrines." In another part of the same article, the reader will find the following remark, which will, no doubt, commend itself to his good sense: "As the first Christians were drawn from the synagogue, they naturally brought with them those songs of Zion which were associated with all their earliest recollections and best feelings, and appropriated them to the services of the New Dispensation." In addition to this we may adduce the fact that the book of Dr. Watts is professedly made upon an admission that the psalms here mentioned by the Apostle are somehow or other the psalms of David, for we have in this collection one hundred and fifty psalms which our worthy father calls a "version of the psalms." We then, surely, have the very best of reasons for coming to the conclusion that all parties are agreed that the Apostle here refers to the psalms of David.

The true question, then, before us is, Have we any reason for supposing that the hymns and spiritual songs here mentioned are any thing different from the psalms? If not, then there is no "evidence," to the "force" of which the prejudice referred to by Dr. Neill can be supposed to "yield." The Dr. himself has given us no evidence, and here we might leave the matter.

But have the friends of an inspired psalmody nothing to support their position, that the Apostle, by these three terms, refers to the same thing, or at least that he does not, by hymns and spiritual songs, mean those which are not inspired? In order that the reader may judge of this, we shall submit to his candid attention the following considerations:

(1.) The difference contended for by the advocates of human psalmody is not practically observed by themselves. The very church to which the Dr. belongs has taken a metrical translation of the 23d psalm and of the hundredth psalm, and placed them among their hymns. Let the reader compare these psalms with the prose translation, and we are satisfied that he will at once acknowledge that if there can be such a thing as a metrical translation of the psalms, they may with the greatest propriety be so called. Surely if there be one among the one hundred and fifty of Dr. Watts that may be called a psalm, these two deserve the name of "psalms." Let me ask, then, Are these two metrical translations of the psalms of David hymns? So have the General Assembly declared. Why may not the rest be called by the same name?

(2.) If there be a distinction between the psalms and hymns, we are bound by the same mode of interpretation to suppose a distinction between the hymns and spiritual songs. But can the Dr. tell us what this distinction is? Let a hymn or spiritual song be read from their collection, and who can tell to which class they belong. Has not the Dr. himself confounded them in the exposition which he has given of this passage? In this he has violated the very rule of interpretation by which alone he can establish such a distinction between the first and second as the one for which he contends.

(3.) There are strong presumptions against recognising such a distinction as the one contended for by Dr. Neill, and those who sympathize with him. Either these hymns or spiritual songs were written by divine inspiration, or they were not. If they were thus written, then we have in this command a direction to sing an inspired psalmody, and, of course, the Dr. must give up his position, for this is the very thing for which we contend. But what is the conclusion to which this admission brings us, on the supposition that these hymns and spiritual songs are not found in the Scriptures? The necessary conclusion is, that a part of the inspired writings have been lost, a conclusion to which we are sure our friend would be unwilling to come. The pious feelings of his heart would revolt against it. He will no doubt be ready to say, with the editors of the Repertory, that "It is not probable that any were written under the influence of inspiration, or they would have been preserved with other inspired writings." Suppose, however, we take the other position, and say, with these editors, "That men of education, genius and piety, employed their talents in the composition of hymns and spiritual odes, which, being approved by the Apostle, were introduced into the services of the church." Then leaving altogether out of view the important fact that we have not now the Apostles, to whose judgment we can submit our uninspired hymns, and that those which our worthy father has so highly praised, do not profess to have the *imprimatur* of these holy men—four difficulties present themselves to the mind: (a.) Why is it that we have not, in any of the Scriptures, the least allusion to the *making* of hymns and spiritual odes by these men "of education, genius and piety?" On this subject there reigns throughout the Scriptures the stillness of the grave. Is not this strange, especially when we consider the importance of praise as a part of Divine worship, and the agitation which "the introduction of hymns into the services of the church," often produces at the present time? (b.) Is it reasonable to suppose that there would be found in the very infancy of the New Testament church a sufficient number of such men qualified to supply the

church with these hymns and spiritual odes? Take these Ephesians, for instance. We know what they were before converted to Christianity. They were sunk in all the ignorance and pollution of idolatry, having been from their childhood worshippers of the great goddess Diana. Without at all presuming to call in question the existence among them of men of education, genius and piety, we think it is by no means an unreasonable supposition, that it would not have been safe to commit to men just converted from their idolatrous worship, and consequently but partially enlightened and established in the truth, the making "of hymns and spiritual songs," in which to celebrate the praises of Jehovah. To our mind it would seem to be a dangerous experiment. (c.) The making of hymns by uninspired men, would, in all probability, produce difficulties between the Hebrew and Gentile Christians. In the language of the editors of the Repertory, "The Hebrew Christians had probably been accustomed from childhood to consider inspired psalms alone admissible in the worship of the sanctuary, and cherished a holy and even superstitious dread of every thing like innovation or departure from the good old customs of their fathers." Is it probable that under these circumstances the apostle would direct to the use of uninspired hymns, when they had "those songs of Zion which were associated with all their earliest recollections and best feelings?" And if the direction in regard to hymns and spiritual songs were only designed for the Gentile Christians, would not their introduction be calculated to keep up a bad state of feeling between these two classes of Christians, who were so disposed to cherish unfriendly feelings towards each other? (d.) The strongest presumption, however, that presents itself to our mind against this interpretation is, that it places uninspired compositions upon a par with those which are inspired. Here we have, according to our author, the apostle associating, in the most intimate connexion, that which is confessedly the word of God, with the word of man; and not only so, but directing it to be used for the same end. Now we would address ourselves to that reverence which we know our pious father cherishes for the word of God, and ask him whether an interpretation involving such a presumption as this, is reasonable? Were we to hear him giving an affirmative answer to this question, we must say we would receive it with no little surprise.

(4.) Another evidence in favour of supposing the apostle by these three terms to mean the same thing, is the fact that they are so employed by English, Greek and Hebrew writers who are not inspired, and also by the inspired writers. A multitude of instances might be given, but we shall confine ourselves to a few. In the preface to a late work, entitled "The Psalms of David, translated by J. A. Alexander, Professor in the Theological Seminary at Princeton," the reader will find the following remarks: "A still more marked resemblance is, that they (the Psalms,) are all not only poetical but lyrical, i. e. songs, poems, intended to be sung, and with a musical accompaniment. Thirdly. They are all religious lyrics, even those which seem at first sight the most secular in theme and spirit, but which are all found on inquiry to be strongly expressive of religious feeling. In the fourth place, they are all ecclesiastical lyrics, psalms or hymns, intended to be permanently used in the worship of God, not excepting those which bear the clearest impress of original connexion with the social, domestic or

personal relations and experience of the writers." Now we have this learned and highly esteemed Professor, in the same church as the one to which our worthy father belongs, declaring not only that the Psalms of David are *all intended to be permanently used in the public worship of God*, (a remark worthy the attention of his brethren,) but also that they are all songs and hymns. Will this language be justified? Then why suppose that the apostle means any thing else by these terms, but the same Psalms of David, and why represent those who confine the matter of their praise to these psalms, as opposing the use of hymns and spiritual songs? Josephus refers to the Psalms of David under the name of songs and hymns. The Apostolic Canons contain this injunction: "Ετερος τους του Δαβιδ ψαλλετω υμνους και ο λαος τα ακροστιχια υποψαλλετω. Let another sing the hymns of David, and let the people repeat the concluding lines." Here we have not only a proof of the very great antiquity of the use of David's Psalms in the Christian church, but also a proof that they were known by the name of hymns—the very same name in the original which the apostle employs in the text. Dr. Gill tells us that they are spoken of in the Talmud by the name of "songs and praises, or hymns." Let us now open the sacred Scriptures, and here we shall find proof to the same effect. We find the Psalms called "Sepher Tehillim," (the Hymn Book,) in the very title of the Hebrew copy of the Psalms. The 145th Psalm is called Tehilla l' David, which Gesenius translates, "a hymn of David." The same term is frequently introduced into the body of the Psalm. Let the reader compare Psalm 22d and verse 23d of the Hebrew, with the Greek of Hebrews ii. 12, and he will find the declaration of the Psalmist, "In the midst of the congregation I will praise thee," [ahalleka] rendered by the apostle, [ὑμνησω,] "I will sing a hymn to thee." The word Halleluja, which so frequently occurs in the Psalms, is just a call to sing a hymn to the Lord. Other illustrations of this might be given, but let these suffice. Now when we find the sacred writers, and among these the apostle himself, using this very term "hymn" in application to the songs of inspiration, is it not fair to infer that he used it with the same application in the passage before us? But this is not all. It is generally supposed that the apostle made use of the Septuagint version of the Scriptures. With this version the Ephesians and Colossians, being Greeks, were no doubt familiar. Let us open then this version of the Psalms, and we will find some of them bearing the title of a psalm, others of a hymn, and others of a song exactly corresponding to the three Hebrew titles, Mizmar, Tehilla and Shir. These words in the Septuagint are the very same as those which are employed by the apostle when he directs the Ephesians and Colossians to "sing psalms, hymns and spiritual songs." Will the reader then look at this, and ask himself whether it is so "perfectly obvious and incontestable," after all, that the apostle intended such "psalms and hymns and spiritual songs," as those contended for by Dr. Neill? We may just remark, that the editors of the Repertory say, vol. 7, page 76, "External evidence places the titles of the Psalms precisely on the same foundation with the Psalms themselves." Professor Alexander, of Princeton, says, "They are found in the Hebrew text as far as we can trace its history, not as *addenda*, but as integral parts of the composition."

(5.) Another consideration which makes it highly probable that the

book of Psalms is intended by the apostle, is the fact that the same language is employed by the evangelist in Matthew xxvi. 30, where he tells us that the Saviour and his disciples at the celebration of the passover sang a hymn; [*ὑμνήσαντες, they having hymned.*] That a portion of the Psalms of David was used, is almost universally admitted. Indeed there is hardly any thing upon which commentators seem to be more generally agreed than this. The evidence in its behalf is as strong as it well could be without being positively asserted by the historian. The writings of the Jews abound with testimony to prove that it was their custom during that solemnity to sing the six Psalms of David, beginning with the 113th, and ending with the 118th. There is no evidence that a hymn was made for the occasion, and we know that it was his custom to comply with the observances of the Jews, of which this was one part, and certainly a most appropriate part. Now if it be admitted that the hymn sung by our Saviour and his disciples on this most affecting occasion was an inspired hymn, we argue, from this admission, that the hymns referred to by the apostle in this passage belonged to the same inspired collection. If this inspired collection was used by our Lord and his disciples, the presumption is, in absence of all proof to the contrary, that they would still continue to be used by the disciples. That this admission is made by those who use uninspired compositions, we have only to refer to Mr. Barnes. He says on this passage, "The passover was observed by the Jews by singing, or chanting, the 113th, 114th, 115th, 116th, 117th and 118th Psalms. There can be no doubt that our Saviour and the apostles also, used the same Psalms in their observance of the passover." Why then doubt that the apostle referred to the same collection when he told the Ephesians to "sing hymns?" Surely if any argument can be drawn from the *usus loquendi* of the sacred writers, it is on the side of those who maintain that the reference in this passage is to the Psalms of divine inspiration.

(6.) In the preceding remarks we have looked simply at the names employed by the apostle in designating that which he would have these Ephesians to sing. We now request the reader to give us his attention while we present to his consideration some additional evidence, drawn from the language employed by the apostle in connexion with the use of these three terms. (*a.*) These songs are called "*spiritual songs*," [*ὠδαις πνευματικαῖς.*] The heathen made use of odes. In order to distinguish those which the apostle would have them to use, he calls them "*spiritual*." Now we apprehend that there is, in the use of this term, a proof that the songs referred to by the apostle were those contained in the Scriptures. If the reader will take the pains, as we have done, to examine those places in the New Testament Scriptures where this word occurs, he will find that in every instance where the reference is not to created spirits, there is a distinct reference to the Spirit of God as the author of that to which the term is applied; unless, indeed, 1 Pet. ii. 5, and Rev. xi. 8, should be regarded as exceptions, which we think is questionable. Thus "*spiritual gifts*" are such as are communicated directly by the Spirit. We shall here quote the words of Mr. Barnes on the word "*spiritual*," as it occurs in 1 Cor. x. 3, 4, "And did all eat of the same spiritual meat, and did all drink of the same spiritual drink, for they drank of that spiritual rock that followed them." "The word spiritual here," says Mr. Barnes, "is evidently

used to denote that which was given by the Spirit, or by God; that which was the result of his miraculous gift, and which was not produced by the ordinary way, and which was not the gross food on which men are usually supported. It had an excellency and value from the fact that it was the immediate gift of God, and thus called angels' food, Ps. lxxviii. 25. It is called by Josephus 'divine and extraordinary food.' [Ant. 3, 1.] In the language of the Scriptures, that which is distinguished for excellence, which is the immediate gift of God, which is unlike that which is gross, and of earthly origin, is called *spiritual*, to denote its purity, value, and excellence; compare Rom. vii. 14, 1 Cor. iii. 1; xv. 44, 46; Eph. i. 3. The idea of Paul here is, that all the Israelites were nourished and supported in this remarkable manner by food given directly by God." Again he says, "The word spiritual must be used in the sense of supernatural, or that which is immediately given by God." In addition to the passages to which Mr. Barnes refers, let the reader consult Rom. i. 11; xv. 27; 1 Cor. ii. 13, 14, 15; ix. 11; xii. 1; xiv. 1, 37; Gal. vi. 1; Col. i. 9. Now let this meaning be attached to the word in the passage before us, and we are brought to the conclusion that the songs here referred to by the apostle, are those which were "given by the Spirit, or by God," which were "not produced in the ordinary way," but which were "bestowed in a miraculous and supernatural manner," and where will we find such songs but those which are contained in the Scriptures? In singing the Psalms of David, we know that we are singing such songs, for he himself tells us, that "the Spirit of the Lord spake by him, and his word was on his tongue." That this is the import of the word *spiritual*, as here used, is rendered highly probable from the circumstance that the apostle has expressly mentioned the Holy Spirit in the same sentence.

(b.) Another reason for this interpretation is, that the apostle directs to the use of these "psalms, hymns and spiritual songs," as the means of being "filled with the Spirit." Now is not the word of God, the very word of God, the means which he makes use of in filling the hearts of his people? When the Saviour prayed that the Father would sanctify his disciples through his truth, he adds, "Thy word is truth." There we must go, if we would be filled with the Spirit. Out of these living wells we must draw water, with which to refresh our souls.

(c.) By referring to the parallel passage in Col. iii. 16, we find that the apostle directs to the singing of psalms, hymns and spiritual songs, as the means of letting "the word of Christ dwell in them richly, in all wisdom." Guyse has a sermon on this text, entitled "The Scriptures the word of Christ." This he shows from three considerations. "He is its author;" "He is its great subject;" and "He works and carries on his interest by it." "The Spirit of Christ," we are told, "was in the prophets, when they testified beforehand of the sufferings of Christ and the glory that should follow," and it is said, "He went and preached to the spirits in prison;" so that the Psalms of David may, with the greatest propriety, be called "the word of Christ." "There is not," says Bishop Horsely, "a page of this book of Psalms, in which the pious reader will not find his Saviour, if he reads with a view of finding him." "We are in these Psalms," (says Dr. Russell, in his admirable Letters,) "brought, as it were, into his closet, are made the witnesses of his secret devotions, and are enabled to see even the inward workings of his heart." Guyse, in the sermon before referred to,

infers that the "word of Christ," as here mentioned by the apostle, includes not only the New, but also the Old Testament Scriptures. He remarks, "It is in this most extensive view, that our apostle seems to take it, by his speaking, in the remainder of the verse, of teaching and admonishing one another in psalms and hymns and spiritual songs, which look with a very strong aspect toward the Old Testament writings, some of which are set forth under these titles." Add to this the consideration that but a part of the New Testament Scriptures was written at this time, so that we may readily suppose that the reference of the apostle is to the "psalms and hymns and spiritual songs" of the Old Testament Scriptures. At all events they must be such as belonged to the Scriptures, and this is all for which we are now contending. Now the reader will observe that it is this "word," (not simply the principles of this word, but the word itself,) which the apostle would have these Ephesians to let dwell in them, by singing psalms and hymns and spiritual songs. Is not this more likely to be done by singing the sacred songs of this word, than by singing those which have been composed by erring man, whatever may be his piety and learning? Is it not more likely that we shall in this way attain to that "wisdom" of which the apostle speaks in the same passage? We know how it was with David; "I have more understanding," he could say, "than all my teachers, for *thy testimonies* are my meditation."

We have thus laid before the reader the reasons which have led us, in common with the other friends of an inspired psalmody, to believe that there is, in this passage, no warrant for the making and singing of human hymns; and if such a warrant cannot be found here, we think our worthy father, and those who sympathize with him in his views, will search the Scriptures in vain for it. We hope these reasons will receive a fair and impartial consideration,—that our position on this subject will not be pronounced a "prejudice," before we have the benefit of a hearing. We open our bibles, and there we find a divine psalter,—one which the great God himself has prepared for us, and one, too, which he commanded his people to use in the celebration of his praises. We do not read, in all the volume of inspiration, of any thing being made use of which was not indited by his Spirit. We find, too, in this same blessed book, that he who has provided us with this book of Psalms, has given us the most explicit directions to adhere to his own institutions, and by the awful manifestations of his wrath on various occasions, taught us that it is highly provoking to the eyes of his glory to depart from them. We there learn that it is not enough for us to abstain from what he has forbidden, but that we should have nothing to do with any thing as a means of worship, which he has *not commanded*. We have solemnly professed, too, that it is a violation of the second commandment, to "worship God in any way *not appointed in his word*," and that this command requires us to "*observe and keep pure and entire all such ordinances as God hath appointed in his word*." We unroll the records of ecclesiastical history, and there we find the most abundant and satisfactory evidence that this divine Psalter has been in use in the church from the days of the apostles to the present time. It is true that we find plain intimation of hymns of human composition having been introduced into the church at a very early period of her existence. But we know that they had no more authority to do it than we have. We know also, from these records,

that the introduction of such hymns was made instrumental "in invading the purity of the church," and poisoning her with the most deadly heresies. We know, too, that there were "many voices raised against" the use of any other but those of divine inspiration; that their use was condemned by the first Council at Braga, and also by the Council of Ephesus,* the very place in which the Christians resided to whom the words that we have been considering were addressed. We consult the experience of those Christians of different denominations, who have been most eminent for their piety, learning and soundness in the faith, and we hear them speaking in the most explicit manner of the sufficiency and suitableness of the songs of divine inspiration to the purposes of Christian worship. We remember that our divine Master, himself, "chose to conclude his life, to solace himself in his greatest agony, and at last to breathe out his soul, in the Psalmist's form of words, rather than in his own." We call to mind, too, the fact that the reformers of blessed memory, "taught and admonished one another" in these psalms, and hymns, and spiritual songs, and that not a few of the martyrs of Jesus have by them been "filled with the Spirit," while sealing their testimony with their blood. We are sure that in singing these songs we have something upon which our souls may rest with that confidence, joy and hope, which the very word of God alone can inspire. Such are our views, and such our feelings. We would now submit it to our worthy father, and the Christian community, whether the friends of an inspired psalmody should be regarded as the victims of "prejudice?"

There is one respect in which it must be admitted that we have the advantage of all others, and that is in the catholicity of our hymns. By the use of this term we mean the opposite of sectarianism. From the necessities of the case, the hymns of all churches must bear, to a greater or less degree, a denominational impress. Hence we have Methodist hymns, Baptist hymns, Presbyterian hymns, and even Universalist hymns, and we may reasonably expect that these various hymns will exhibit the peculiarities of the churches by which they have been respectively adopted. Lest it might be thought that we are biassed by "prejudice" on this subject, we shall quote the words of the editors of the "Biblical Repertory, or Princeton Review," a work of high authority in the church to which Dr. Neill, our author, belongs, and edited by men who have doubtless had the best opportunities of observation, and who no doubt make use of an uninspired psalmody. On page 505 of vol. 18, may be found the following remarks: "The psalmody of the Christian assembly has generally partaken largely of those characteristics of thought and expression, which arise from the circumstances of the people. In a divided state of the church, when the different denominations are zealous for their respective forms of doctrine and worship, the lyric poetry becomes strongly argumentative and polemical; addresses men, rather than God; and is employed to defend and inculcate theology, and to confirm the attachment of the people to their peculiar articles of faith. Hence each sect has its psalmody. Both policy and conscience are deemed to require the hymns to coincide in sentiment throughout with the creed of the sect.

* See Biblical Repertory, vol. 1, pp. 530-1-2, and the Rites and Worship of the early Christian Churches, from the German of Neander, as translated in the Biblical Repertory of volume fourth.

And the doctrines are not only stated in poetical language, or language professedly poetical, and dwelt upon in a strain of devout meditation, but are frequently inculcated in a sort of metrical argument, and appeal to persons not supposed to believe them." Whatever objections, then, may be brought against the "psalms, hymns and spiritual songs" with which God by the inspiration of his Spirit has provided his church, it must be admitted that they are not liable to this objection; they are as catholic as the word of God itself.

Our worthy father intimates that the views maintained by us are not only less "rational," but less "liberal" than those which he advocates. The charge of illiberality is so often and so easily made, that it is but little regarded by serious people. One thing is certain, we ask no one to sing sectarian hymns, hymns "employed to confirm the attachment of the people to our peculiar articles of faith," and to proselyte others to these articles, unless, indeed, such be the character of God's word.

(To be concluded.)

Anti-Slavery.

THE FUGITIVE NEGRO BLACKSMITH.

[From Chambers' Edinburgh Journal.]

We have had the satisfaction of forming the acquaintance of a veritable negro doctor of divinity—a man of agreeable manners, and pastor of a large coloured congregation. The history of this person—the Rev. James W. C. Pennington—which has been published in the form of a small volume, is so curious that we propose drawing attention to its contents.

Dr. Pennington was born a slave in the state of Maryland, and for the first twenty-one years of his life he was brought up chiefly on the estate of his master, who also owned his mother and several brothers and sisters. While still young he was taught the craft of a blacksmith, in which occupation he made himself so useful to his proprietor, that his value, when grown up, was at least a thousand dollars. Brought up in total ignorance of letters or of religion, and performing a dull round of mechanical drudgeries, James was left entirely to the rude promptings of Nature. There was in him, nevertheless, as in all God's creatures, a spirit, which revolted against coarse oppression, and made him sigh for liberty—the unchallenged possession of his own person. The spectacle of his father "cowed" for no offence produced a commotion of feeling that almost induced him to fly;—and matters were brought to a crisis by a fresh insult. "I was one day," says he, "shoeing a horse in the shop yard. I had been stooping for some time under the weight of the horse, which was large, and was very tired; meanwhile my master had taken a position on a little hill just in front of me, and stood leaning back on his cane, with his hat drawn over his eyes. I put down the horse's hoof, and straightened myself to rest for a moment, and without knowing he was there my eye caught his. This threw him into a panic of rage; he would have it that I was watching him. "What are you rolling your white eyes at me for, you lazy rascal?" He came down upon me with his cane, and laid over my shoulders, arms, and legs, about a dozen severe blows, so that my limbs and flesh were sore for several weeks, and then, after several other offensive

epithets, he left me. This affair my mother saw from her cottage, which was near; I being one of the oldest sons of my parents, my family was now mortified to the lowest degree. I had always aimed to be trustworthy; and feeling a high degree of mechanical pride, I had aimed to do my work with despatch and skill; my blacksmith's pride and taste was one thing that had reconciled me to remain a slave. I sought to distinguish myself in the finer branches of the business by invention and finish; I frequently tried my hand at making guns and pistols, putting blades in penknives, making fancy hammers, hatchets, sword-canes, &c. Besides, I used to assist my father in making straw hats and willow baskets, by which means we supplied our family with little articles of food, clothing, and luxury, which slaves in the mildest form of the system never get from the master; but after this, I found that my mechanic's pleasure and pride were gone. I thought of nothing but the family disgrace under which we were smarting, and how to get rid of it."

Without counsel or assistance, James determined to abscond, and, if possible, to reach the free soil of Pennsylvania. One Sunday in November, when all was quiet, he stole away into the woods, but so ill provided for flight that his whole stock of provisions was a morsel of Indian corn bread, about half a pound in weight.

All night he pursued his way, till the dawn broke upon him, weary, faint, chilled, almost disheartened. All day he sat in a corn shock in a squatting position, with no chance to rest, and all night, again, without food, he fled northward. Another day he lay concealed with no sustenance but a few sour apples, and at night again pressed on his wearisome journey.

Frequently he was overcome with hunger and fatigue, and sat down and slept for a few minutes. At the dawn of the day he saw a toll bar, and here he ventured to ask the best way to Philadelphia. This information he received, and set off in the right direction. His taking the open road was fatal. Shortly he was observed by a man who was vigilant in detecting runaway negroes, and by him he was ordered to give an account of himself. After a little parley James took to his heels; but a hue-and-cry being raised, he was speedily captured. Led to the tavern as a prisoner, his fate appeared to be no longer doubtful. To all questionings James persisted in saying he was a free man; but he could produce no papers, and his case was desperate. Here takes place what the writer calls a moral dilemma. In imminent risk of being sent back to slavery and punishment, was he justified in trying to escape by telling a falsehood? We may hope that the recording angel will blot out the unfortunate negro's offence against truth on this occasion. James's fabricated story was ingenious. He had belonged to a slave trader who had been taken ill and died of small pox while on his way to Georgia with a lot of slaves. Several of the gang also died of this infectious disease, and no one claiming, or wishing to have any thing to do with the survivors, they all dispersed. On hearing the account the assembled bystanders moved off to a respectful distance, and some voted for letting him go. He was, however, retained during the day, and received some food, which was the first meal he had eaten since Sunday. Towards night, being watched only by a boy, he contrived to slip away, and again was lost to pursuit among the woods.

In dense darkness the wretched man wandered, stumbling through

bushes and marshes, dragging through thorns, briars, and run-vines, wet and shivering in the cold wind, till he struck a road which he pursued with many misgivings as to its course. Through the following day he hid himself in the straw of a barn.

In the course of the afternoon he heard with terror the noise of horsemen who passed in search of him. They spoke a few words to the farmer, mentioning that the runaway nigger was a blacksmith, and that a reward of two hundred dollars was offered for his recovery. It was now too evident that the country was aroused on the subject of his escape. Night came and he was again on his route; but speed was out of the question. "All I could do was to keep my legs in motion, and this I continued to do with the utmost difficulty. The latter part of the night I suffered extremely from cold. There came a heavy frost: I expected every moment to fall on the road and perish. I came to a corn-field covered with heavy stocks of Indian corn that had been cut; I went into this and got an ear, and then crept into one of the shocks—ate as much of it as I could, and thought I would rest a little and start again; but weary nature could not sustain the operation of grinding hard corn for its own nourishment, and I sunk to sleep. When I awoke the sun was shining around. I started with alarm, but it was too late to think of seeking another shelter; I therefore nestled myself down, and concealed myself as well as possible from the light of day. After recovering a little from my fright, I commenced eating my whole corn. Grain by grain I worked away at it: when my jaws grew tired, as they often did, I would rest, and then begin afresh. Thus, although I began an early breakfast, I was nearly the whole of the forenoon, when I was thrown into a panic by the appearance of a party of gunners, who passed near me with their dogs. After shooting one or two birds, however, and passing within a few rods of my frail covering, they went on and left me again in hope.

Refreshed somewhat by this hard meal, he set out with better speed the next night; and, ere morning, reached, as he thought, the line of Pennsylvania, and under this impression skipped and sang for joy. What ensued may be told in his own words:

"A little after the sun rose, I came in sight of a toll gate. For a moment, all the events which followed my passing a toll gate on Wednesday morning came fresh to my recollection and produced some hesitation; but, at all events, said I, I will try again. On arriving at the gate I found it attended only by an elderly woman, whom I afterwards learned was a widow, and an excellent Christian woman. I asked her if I was in Pennsylvania. On being informed that I was, I asked her if she knew where I could get employment. She said she did not, but advised me to go to W—— W——, a Quaker, who lived about three miles from her, whom I would find to take an interest in me. She gave me directions which way to take. I thanked her, and bade her good morning, and was very careful to follow her directions. In about half an hour I stood at the door of W—— W——. After knocking the door opened upon a comfortably spread table, the sight of which seemed at once to increase my hunger sevenfold. Not daring to enter, I said I had been sent to him in search of employment. "Well," said he, "come in, and take thy breakfast, and get warm!" These words, spoken by a stranger, but with a character of simple sincerity and fatherly kindness, made an overwhelming impression upon my mind.

They made me feel in spite of all my fear and timidity, that I had in the providence of God found a friend and a home. He at once gained my confidence, and I felt that I might confide in him a fact which I had as yet confided to no one. From that day to this, whenever I discover the least disposition in my heart to disregard the wretched position of any poor or distressed persons, with whom I meet, I call to mind these words—‘Come in and take thy breakfast, and get warm.’ They invariably remind me of what I was at that time. My condition was as wretched as that of any human being can possibly be, with the exception of the loss of health or reason. I had but four pieces of clothing about my person, having left all the rest in the hands of my captors. I was a starving fugitive, without home or friends; a reward offered for my person in the public papers; pursued by cruel man-hunters, and no claim upon him to whose door I went. Had he turned me away I must have perished. Nay, he took me in and gave of his food, and shared with me his own garments. Such treatment I had never before received from the hands of any white man.” We have copied the whole of the passage. Its simple eloquence is the best tribute that can be paid to that spirit of benevolence which so universally distinguishes the society of Friends.

By W—— W——, (it might be imprudent to give the whole name of this good man,) the wretched wanderer was, as he tells us, fed, clothed, and employed; not only so, but was instructed in reading, writing, and much useful knowledge. Here, for the first time, also, did he learn one word of the truths of religion. “As my friend poured light into my mind, I saw the darkness; it amazed and grieved me beyond description. Sometimes I sank down under the load, and became discouraged, and dared not hope that I could ever succeed in acquiring knowledge enough to make me happy, or useful to my fellow beings. My dear friend W—— W——, however, had a happy tact to inspire me with confidence; and he perceiving my state of mind, exerted himself, not without success, to encourage me. He cited to me various instances of coloured persons, of whom I had not heard before, and who had distinguished themselves for learning—such as Bannicker, Wheatly, and Francis Williams.”

After six months’ residence with the benevolent Quaker, he went to Long Island, where, with an insatiable thirst for knowledge, and untiring perseverance, he continued his studies at intervals of labour. He is now widely known in this country and Europe, as an accomplished scholar and an eloquent clergyman. His recent tour in Europe has been marked by a high appreciation of his talents and character. He was a respected member of the late Peace Congress at Paris. The University of Heidelberg, much to its honour, conferred on him the degree of Doctor of Divinity—and he has every where been received with the respect due to such an exhibition of strength, perseverance, talent, and worth. We have been compelled to abbreviate the narrative, and thus weaken its force, to bring it within the limits of our little sheet.

Miscellaneous.

CURIOSITIES OF SCIENCE.

The following passage is from an address recently delivered by Professor Mapes, before the Mechanic’s Institute of New York:—

I mention these facts only in the hope of showing you that there is a pleasure in studying the sciences; and when we come to Natural History, we shall find the study of that still more amusing. The animal and vegetable worlds are well worthy of observation. Probably you all know what is meant by *cycloid*. If we make a spot on the periphery of a wheel travelling on a plane, the figure which that spot describes is a cycloid. Now, there is no figure in which a body can be moved with so much velocity and such regularity of speed, not even the straight line. Mathematicians discovered this not many years ago, but nature's God taught it to the eagle before mathematics were invented; when the eagle pounces upon his prey, he describes the figure of a cycloid.

A globe placed in water, or in air, in moving, meets with resistance, and its velocity will be retarded. If you alter the globe to the form of an egg, there will be less resistance. And then there is a form called the solid of least resistance, which mathematicians studied for many years to discover; and when they had discovered it, they found they had the form of a fish's head. Nature had "rigged out" the fish into just such a figure.

The feathers of birds, and each particular part of them, are arranged at such an angle as to be most efficient in assisting flight. The human eye has a mirror on which objects are reflected, and a nerve by which these reflections are conveyed to the brain, and thus we are enabled to take an interest in the objects which pass before the eye. Now, when the eye is too convex, we use one kind of glasses to correct the fault; and if it be not convex enough, or if we wish to look at objects at a different distance, we use glasses of entirely another description.

But as birds cannot get spectacles, Providence has given them a method of supplying the deficiency. They have the power of contracting the eye, of making it more convex, so as to see the specks which float in the atmosphere and catch them for food; and also of flattening the eye, to see a great distance, and observe whether any vulture or other enemy is threatening to destroy them. In addition to this, they have a film, or coating, which can be suddenly thrown down over the eye to protect it; because at the velocity at which they fly, and with the delicate texture of their eye, the least speck of dust would act upon it as a penknife thrust into the human eye. This film is to protect the eye, and the same thing exists to some extent in the eye of the horse. The horse has a large eye, very liable to take dust. This coating in the horse's eye is called the haw, or third eyelid, and, if you will watch closely, you may see it descend and return with electric velocity. It clears away the dust, and protects the eye from injury. If the eye should catch cold, the haw hardens and projects, and ignorant persons cut it off, and thus destroy this safeguard.

You all know, if you take a pound of iron, and make of it a rod a foot long, what weight it will support. But if it be a hollow rod, it will support a weight many times greater than before. Nature seems to have taken advantage of this also, long before mathematicians had discovered it, and all the bones of animals are hollow. The bones of birds are large, because they must be strong to move their large wings with sufficient velocity; but they must also be light, in order to float easily upon the air.

Birds also illustrate another fact in natural philosophy. If you take a bag, make it air-tight, and put it under water, it will support a large weight, say a hundred pounds. But twist it, or diminish the air in it, and it will support no such weight. Now, a bird has such an air-bag. When he wishes to descend, he compresses it at will, and descends rapidly; when he would rise, he increases it, and floats with ease. He also has the power of forcing air into the hollow parts of the body, and thus to assist his flight.

The same thing may be observed in fishes. They also have an air-bag to

enable them to rise or sink in the water till they find their temperature. If they wish to rise, they increase it; if they wish to sink, they compress it, and down they go. Sometimes the fish, in sinking, makes too strong an effort to compress it; then down he goes to the bottom, and there remains for the rest of his life. Flounders and some other fish have no air-bag, and so they are never found floating on the surface, but must always be caught at the bottom.

In this way are the principles of science applied to almost every thing. You wish to know how to pack the greatest amount of bulk in the smallest space. The forms of cylinders leave large spaces between them. Mathematicians laboured hard for a long time to find what figure could be used so as to lose no space; and at last found that it was the six-sided figure, and also three planes ending in a point formed the strongest roof or door. The honey-bee discovered the same things a good while ago. Honeycomb is made up of six-sided figures, and the roof is built with three-plane surfaces coming to a point.

If a flexible vessel be emptied of air, its sides will be almost crushed together by the pressure of the surrounding atmosphere. And if a tube partly filled with fluid, be emptied of air, the fluid will rise to the top. The bee understands this, and when he comes to the top of the tall honeysuckle, and finds that he cannot reach the sweet matter at its bottom, he thrusts in his body, shuts up the flower, and then exhausts the air, and so possesses himself of the dust and honey of the flower. The feet of flies and lizards are constructed on a similar principle, and they thus walk with ease on glass or ceiling. Their feet are so made as to create a vacuum beneath them, and so they have the pressure of the atmosphere, fifteen pounds to the square inch, to enable them to hold on. The cat has the same power to a less extent.

Plants require the sunlight, and some flowers turn themselves towards the sun, as it travels round from east to west. The sunflower does this, and so does a field of clover. The facts, though we have not yet got the reason of them, are still extremely interesting.

You all know that if a hollow ball be filled with gas, lighter than the air, it will rise and float away. The fact is beautifully carried out in nature. The farina, or impregnating dust of the plants, are little balls, extremely thin, and filled with light gas. They are blown off from the male plant, and by falling on the female plant, impregnate it. Nature has so arranged it, that the unctuous matter, which causes the impregnating part of plants to attach to others, never occurs at precisely the same time in male and female plants. Thus if the farina from the male plant hit the male, it does not adhere; but if it hit the female, it does attach; the balls burst, but they are fastened, and take effect. Thus impregnation often takes place many yards distant. In raising Indian corn, you must all have noticed that a single hill of red corn will be scattered to a long distance through the whole.

The Virginia creepers throw out tendrils in the form of a foot, with five toes; each toe has a large number of hairs or spine, which, entering the small opening of brick or lime, swell and hold on; but when decaying, they shrink, and the plant falls off. The vanilla plant of the West Indies exhibits a similar construction, except that it winds itself around other objects.

The gastric juice is worthy of remark. It is a tasteless, colourless, inodorous, limpid fluid, like water, and is adapted, in different animals, to different purposes. In the hyena and other carnivorous animals, it will dissolve dead flesh. These creatures then live upon other animals, and even bones are soluble in gastric juice, while it will not dissolve vegetables at all. On the other hand, some animals live entirely on vegetables, and their gastric juice will not dissolve animal food.

We cannot alter the nature of an animal by changing its food. It will still belong to the family. In this particular, bees are better instructed. When

they lose their queen bee—which is an entirely different animal from the working bee—if you present another to them within twenty-four hours, they will not accept of her nor obey her. They prefer taking an ordinary grub, before it has become a flyer, and feeding it with a particular food, and treating it in a particular way—and when it leaves the grub state it becomes a queen bee, and they always suffer themselves to be governed by her.

The habits of ants are extremely curious. We all have heard of ant houses, sometimes twenty feet in diameter, filled with halls and rooms of great size and strength. These and beaver dams are constructed upon strictly mechanical principles.

In some insect species, the males have wings, while the females have none. This is the case with the glow-worm; and the female has the property of emitting a phosphorescent light, and were it not for this, the gentleman glow would never find his lady love.

NEVER STOP FOR STORMS.—A young licentiate in a distant school district made an appointment for a five o'clock lecture with a church to whom he was accustomed to preach on the Sabbath. Accompanied by a venerable deacon of the church, he had accomplished half the distance to the place of meeting, when a severe thunder storm arose, and obliged them to take shelter in a barn by the road-side. After the rain had abated, the young minister said to his aged companion—"Come, deacon, the storm is over, and we had better go on."

The deacon's reply was—"I think not. The storm will prevent attendance, and you will find the school-house nearly or quite empty."

"But an appointment was made, and must be kept."

"I think it will be useless."

"Well, deacon, you will do as you think best; I must fulfil the engagement."

The deacon returned home. The preacher proceeded on his way, and found a full congregation assembled to hear his lecture. Seeing so many gathered around him, and feeling that he might have lost an opportunity of benefiting some soul that was groping in darkness had he yielded to the plausible conclusion of his friend, the young man then formed the resolution never, under any circumstances, to be deterred by a storm from performing his duty.

Another test of principle yet awaited the same minister. An appointment had been made on a week-day evening, six miles distant from his place of residence. The day came, but snow fell in clouds until late in the afternoon. Walking was, in consequence, very difficult, and he had no means for riding. Still, his purpose failed not. "I must go," he said. Two hours' severe toil brought him to the place of meeting. Only five or six individuals had assembled. But they were immortal beings, each having a soul worth a myriad of worlds. "Repent, for the kingdom of heaven is at hand," formed the subject of discourse. Wearied, and almost regretting that he came, he left the house and returned to his home.

Several months after this a young lady presented herself to the church, asking baptism.

"When were you awakened to a sense of your state?"

"On that stormy night, when you, sir, preached at —, from the text, 'Repent, for the kingdom of heaven is at hand.'"

"Lord, forgive my unbelief," ejaculated the preacher; and again the resolution filled his mind, "*I will never stop for a storm.*"

Let Christians and Christian ministers never be frightened from duty by storms. God, by these apparent obstacles, often tries our faith and our devotion. Remember, too, that the amount of good done is not measured by the number that may be present at religious appointments. "Blessed are they that sow beside all waters."—*Watchman and Reflector.*

[For the Banner of the Covenant.]

ROMANISM A NOVELTY IN IRELAND.

(Concluded.)

We now proceed to our last doctrinal proof, and shall present you with a few extracts from the writings of the early Christians of Ireland, connected with the fundamental and essential doctrine of justification by faith, which those wise and learned men drew forth from the Scriptures, and the opinions of the most approved writers.

The first that demands our attention, both from its importance, and the neglect into which it has fallen at the present day, is the doctrine of our *Predestination unto eternal life*. The first testimony shall be that of St. Gallus, an Irishman, who, in a sermon preached by him at Constance, thus writes, "That God by his immovable counsels ordained some of his creatures to praise him, and live blessedly, from him, and in him, and by him, namely by his eternal predestination, his free calling, and his grace, which was due to none." And Sedulius writing upon the epistle to the Romans thus states his opinion, that "he hath mercy with great goodness, and hardeneth without any iniquity, so as neither he that is delivered, can glory of his own merits; for as much as grace only maketh the distinction betwixt the redeemed and the lost, who, by a cause drawn from their common original, were framed together into one mass of perdition," for "all mankind stood condemned in the apostatical root (of Adam,) with so just and divine a judgment, that, although none should be freed from thence, no man could justly blame the justice of God; and such as were freed must so have been freed, that by those many who when not freed but left in their most just condemnation, it might be showed that the whole lump had deserved that the due judgment of God should have condemned even those that are justified, unless mercy had relieved them from that which was due; that so all the mouths of them which should glory in these merits, might be stopped, and he that glorieth might glory in the Lord." (Sedul. in Rom. C. J.) And St. Patrick likewise, has left this remarkable confession of his faith in these heart-touching words, "I was as a stone which lies in the deep mire: and he who is mighty came, and *he* indeed raised me and placed me on the top of the wall." (Opus. p. 51.)

Now compare with these, some of the expressions CONDEMNED by the *Pull Unigenitus*. "The grace of Jesus Christ, which is the efficacious principle of every kind of good, is necessary to every good work: without this, not only does nothing good exist, but nothing can exist." "Jesus Christ delivered himself to death to free for ever by his blood the first born, that is to say, the elect, from the hand of the exterminating angel." "When God desires to save a soul, let the time or place be what it may, an unfailing effect follows the will of God." "What is the Church but the company of the sons of God, dwelling in his bosom, adopted in Christ, subsisting in his person, redeemed by his blood, living by his Spirit, acting by his grace, and looking for the grace of the world to come?" "The Church or entire Christ has the incarnate Word for its head and all the saints for its members." "Nothing is more comprehensive than the Church, because it is made up of all the elect and the just of all ages." Such were the pure evangelical doctrines held by the primitive Irish church and which were *condemned* by the

Church of Rome because they did not comport with her modern novelties.

2. The next doctrine on which the primitive Irish church insisted, was that of original sin. They taught (as St. Augustine did,) that man using ill his free will, lost both himself and it, that as one by living is able to kill himself, but by killing himself is not able to live, nor hath power to raise up himself when he had killed himself; so when sin had been committed by free will, sin being the conqueror, free will was lost; forasmuch as of whom a man is overcome, of the same is he also brought in bondage; (2 Peter ii. 19;) that unto a man thus brought in bondage and sold, there is no liberty left to do well, unless *He* redeem him, whose saying is this, "If the Son make you free, ye shall be free indeed, (John viii. 36,) that the minds of men from their very youth are set upon evil: there being not a man that sinneth not." (Sedul. in Eph. ii.) "That a man hath nothing from himself but sin." (Ibid. in 1 Cor. iv.) "That God is the author of all good things, that is to say, both of good nature and of good will; which, unless God do work in him, man cannot do, because this good will is prepared by the Lord in man, that, by the gift of God, he may do that which of himself he could not do by his own free will." (Claud. Lib. 1 in Mat.) "That the good will of man goeth before many gifts of God, but not all; and of those which it doth not go before, itself is one. For both of these are read in the Holy Scriptures." "His mercy shall go before me and his mercy shall follow me," "it preventeth him that is unwilling that he may will, and it followeth him that is willing that he will not in vain. And that therefore we are admonished to ask that we may receive, to the end that what we do well may be effected by him, by whom it was effected that we did do well." (Sedul. in Rom. ix.)

Let us quote the doctrine of the Confession of Faith on this subject and see how it agrees with these sentiments of the Irish church. "Our first parents being seduced by the subtlety and temptation of Satan, sinned in eating the forbidden fruit. This their sin God was pleased according to his will and holy counsel to permit, having purposed to order it to his own glory. By this sin they fell from their original righteousness and communion with God, and so became dead in sin and wholly defiled in all the faculties and parts of soul and body. They being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed to all their posterity descending from them by ordinary generation.

"From this original corruption, whereby we are utterly indisposed, disabled and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions." (Con. Faith, chap. vi., sect. 1, 2, 3, 4.) "Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation, so as a natural man being altogether averse from that good, and dead in sin, is not able, by his own strength, to convert himself, or to prepare himself thereunto."

"When God converts a sinner and translates him into the state of grace, he freeth him from his natural bondage under sin, and by his grace alone, enables him freely to will and to do that which is spiritually good, yet, so as that by reason of his remaining corruption, he doth not perfectly, nor only will that which is good, but also that which is

evil." (Con. chap. 9.) Now compare the Confession with the doctrines of the early Irish Church, with the writings of the Christians of those days, and it will appear that it is not only a standard of ancient *worship*, but a standard of ancient *faith*.

3. Let us turn now in the last place to the merit of works.

All the world knows that this is the strong hold of Romanism. There is in the city of Dublin, in the south chapel, a monument erected to the memory of a Roman Catholic gentleman, on which is inscribed the following epitaph:—"Sacred to the memory of the benevolent Edward Molloy, &c.; he employed the wealth of this world, only to secure the riches of the next, and leaving a balance of merit on the book of life, *he made Heaven debtor to mercy*." This is dated 1818, and exhibits, in the strongest light, the effects of Romanism on the religious opinions of even the well educated and superior classes of that sect. Now compare this with the statement of St. Patrick in his confessions: "*I am greatly debtor to God*, who has vouchsafed to me so much grace, that so many people should be born again unto God through me." (Opus. chap. 14.) Once more: "Behold I now commend my soul to my most faithful God, whose ambassador I am in my great unworthiness:"—"in ignobilitate mea," (pp. 21, 28;) "*Non sum dignus Deo neque hominibus subvenire*; I am unworthy to assist either God or man." Add to this, that all the genuine works of St. Patrick are but comments on the following text, which he thus himself most forcibly proposes: "These are not my words, but the words of God and the apostles, and the prophets that have never lied. He who believeth shall be saved; but he that believeth not shall be damned." (Opus. p. 30.)

It would be very easy to enlarge this list, but it is sufficiently clear that in all those fundamental doctrines the written word and testimony of the early Irish Christians are directly and irreconcilably opposed to *modern Romanism*, while in the Confession of Faith may be found the tenets of our Reformers or Restorers of "Catholic faith" in perfect accordance with Scripture and with the voice of antiquity. Presbyterianism is therefore *no novelty*, but the old sterling and valuable coin rubbed clear of its rust and restored to its original brightness. And here allow us in conclusion to present a simple argument from the pen of Dr. Murray, Titular Bishop of Dublin. "He who denies *one* article of faith, proposed as such by the Catholic church, tears up the foundation on which the whole system rests, and pronounces it to have fallen from the privilege of inerribility, and to have ceased to be the pillar and ground of truth." And again: "The man who would prefer his own private judgment to the decision of the entire church, and would reject as untrue that which it declares to have been revealed, would deny its infallibility, and protest against its doctrines; or in other words, *he would by the very fact become a Protestant*." But the early Irish Christians did, as all must admit, deny some articles of faith as now held by the Church of Rome. They did prefer the voice of their own church, supported by Scripture and primitive authority, to the usurpations and modern additions, which popery even in those days was introducing; and in consequence were considered by her to be *aliens* and *schismatics*. Therefore, and the conclusion is most logically drawn from the premises laid down by him, *they* were as *we* are, all Protestant Catholics protesting against the monstrous claim and novelties of Rome.

[For the Banner of the Covenant.]

THE SUSTENTATION FUND.

Want of space in my last letter prevented me from entering into any lengthened explanation of the calculations contained in it, and I observe my meaning has been misunderstood. I should hardly regret this, as it is the occasion of Mr. Abbott's valuable letter, were it not for an observation of our esteemed friend, which is likely to injure my cause among a very influential portion of your readers. Allow me then, if you please, to set myself right with Mr. Abbott and the ladies, by assuring you that I am altogether opposed to celibacy in general, and am particularly orthodox on the subject of the marriage of the clergy, believing, with Paul, that a bishop should be the husband of one wife, keep house, and practise hospitality, and that the church should give him the means of doing so. I am so far from supporting the plan of giving an equal sum to all ministers, without regard to circumstances, that, as Mr. Abbott may see by referring to my former letters, I oppose the present plan because it is not founded on the apostolic plan of distributing according to the need of the recipients. Unfortunately we have no accurate statistics of our church, so that I was unable to find what number of our bishops obey the apostolic injunction, so I had to take an average; and as it is universally conceded that the present salaries of our ministers are in many cases quite too low, I made it considerably higher. If \$750 is still too low, (as many intelligent friends assure me,) Mr. Abbott will see that there is an unappropriated surplus of \$6100, which would afford the means of rectifying the error. As to the probationers, if Mr. Abbott will deduct the travelling expenses from \$500, the remainder will not tempt him very much to enjoy the luxury of travelling. I knew a young gentleman who travelled 1530 miles, from June to January last, in the service of the church; and have been repeatedly assured that the sum which our probationers receive at present, hardly pays their expenses. These matters of detail, however, do not at all affect the principle of this plan, and a committee of experienced men would find little difficulty in arranging them satisfactorily. On these matters, then, Mr. Abbott and I are quite agreed. I regret that there are some other things in my letters which do not meet his approbation.

He does not think the plan of raising the funds for the support of the ministers of the gospel by pew rents unscriptural, because, he says, there is no positive plan laid down in the word of God for raising the funds for that purpose. I am very much surprised at this statement. If Mr. Abbott will read Lev. i. 3, 1 Cor. ix. 14, 2 Cor. ix. 7, and Gal. vi. 6, he will hardly maintain this opinion. He admits pew rent is not commanded in Scripture; I have proved in my former letters that it is contrary to Scripture.

1. As to the manner of raising it. The Scripture rule for the collection of the gospel fund is, that it should be of a man's "own voluntary will," and should "not be grudgingly, nor of necessity." The pew rent is assessed by the board of Trustees.

2. As to the persons from whom it is to be collected. The Scripture says, "Every one of you," "Him that is taught in the word." Pew rent is collected only from heads of families, and the youth of the church are trained up in the neglect of this duty.

3. As to the proportion in which it is to be contributed. The Scriptures say it should be "according to a man's ability," "as the Lord hath prospered him." Pew rent is assessed according to the locality and size of the sitting.

As Mr. Abbott does not disprove these, or any other arguments brought forward on this subject, he should not say that my position is incorrect.

Mr. Abbott does not think the apostles were supported from the common fund of the church at Jerusalem. My reasons for thinking that they were, are these. The apostles had no means of support but their own industry. And when they gave themselves wholly to prayer and the ministry of the word, they must have been supported by the church. Though there were many congregations of Christians in Jerusalem, yet we have no account of any church fund but that placed in the hands of the trustees named in Acts vi. From this fund, distribution was made to all men, as every man had need. The apostles had need. I infer that distribution was made to them from this fund.

Mr. Abbott does not think much of the success of this apostolical plan among the Methodists. I observe in my last Banner, that the sum raised by the English Wesleyans for missionary purposes last year, is \$540,550. It would appear from this, that if ignorance prevails in their pulpits, it is not owing to any deficiency of *pecuniary* resources. Some of your readers may perhaps regard this sum as an indication of "the state of affairs which exists there," and might wish and pray that the Covenanting church could be brought to do as much for the conversion of the world.

The voice of God's providence on this subject, is not less distinct than his written word. The departure of the church from Scriptural principle, has been followed by a lamentable declension in spirit and practice. Mr. Abbott's experience is valuable, as showing the practical operation of the pew rent system on the spirit of Christian liberality in a congregation. Were he singular in his experience, his known character for untiring diligence in the service of the church, as well as the position of the congregation to which he belongs, would call for respectful attention to his statement; but it is greatly to be feared that were the officers of many of our congregations to come forward in the same candid manner, with a statement of the spirit which prevails among them, it would be found not more favourable. What then is the result of Mr. Abbott's observation of the spirit and practice of Christian benevolence among the members of one of our largest and most active city churches, one which has for half a century enjoyed the labours of pastors, such as few churches are blessed with? Has the grace of liberality grown and strengthened among them by constant exercise? Have their young members been so trained up to it, that habit has made benevolence natural and easy to them? Does Mr. Abbott bear witness of them, that, like the Macedonian Covenanters, "to their power, yea, and beyond their power, they are willing of themselves, praying him with much entreaty to *receive* the gift," and does he report of them, as the trustees in the wilderness did, "The people bring much more than enough for the service of the work which the Lord commanded to make?" Alas, such is not the spirit which prevails among them. Let us hear his statement: "I have had a trial for years, in one of our large city congregations, in collecting moneys for

various purposes connected with the church, and I could almost always get \$10 in the shape of rent, with more ease and *less urgent appeals*, than I could get \$1 in the way of voluntary subscription for *any of the churches' wants.*"

Let me request the ministers and members of our church, who are praying for a revival of the Lord's work among us, to read this statement again, and ask themselves, How far may such a state of things be the legitimate consequence of a system of church polity which breaks up the church of God into a number of weak and struggling congregations, and neglects to train up the young in the practice of honouring God with the first fruits of their increase, and when they are grown up, lulls them into the delusion that they have fulfilled their duty to Him who bought them with his blood, when they have satisfied the demand of the Board of Trustees?

A LAYMAN.

[For the Banner of the Covenant.]

A SUGGESTION.

Many of the members of the Reformed church in Ireland and Scotland, are now making their preparations for coming out here in the spring, and those of them who have been brought up to farming would like to follow that way of life here. They have a strong desire to be under the care of the church of their fathers, and to train up their children in it; but they have no means of knowing the locality of our congregations, except from private letters, and these are only accessible to persons who have friends here. Now if you would be kind enough to state, on the cover of the Banner, the county and post town of each of our congregations and societies, and if some member of each of the western congregations would give you a short account of the locality, the information would be very useful; and if printed in the Banner, would be known in every congregation in Ireland and Scotland. Such matters as these should be noticed,—the healthiness of the place—the price of farms of 80 acres, with small improvements—the distance from market—the demand for farm labourers, and the wages paid them—the cheapest way of travelling there, from New York or Philadelphia.

I have seen a very fine account of the country in Northern Illinois, in a letter from Mr. Pearson, who was lately ordained near Udina, Kane co., Illinois; and also very favourable accounts of the country and people about Rock Prairie, Wisconsin, where Mr. Lamb has been lately ordained. From my own experience of the readiness and kindness with which the members of the church have assisted their brethren in whatsoever business they have need of such assistance, I doubt not they will respond to this communication, and if the design of your magazine will allow you to publish such matters, that you will cheerfully do so. To be useful this season, the information should be published before February.

IMMIGRANT.

Domestic Missions.

THE WORK OF DOMESTIC MISSIONS.

A friend has handed to us the last annual report of the General Assembly's Board of Domestic Missions, with a request to publish the following passages, taken from its concluding remarks. We do so with

great pleasure, and hope our readers will give to them a serious *practical* attention.

The work of Domestic Missions in this country contemplates several objects, each of vast importance, and all, as having a direct bearing on the interests and progress of Christ's kingdom, having strong claims on the prayers and liberality of God's people.

Pastoral Sustentation is a department in our Domestic Missions. The object of this is, to aid new and feeble churches in sustaining a stated ministry. This is a part of our work, of no small importance. It is unquestionably the plain duty of the Church, so far as there is ability, to see that her ministers, who are labouring diligently in her service, are not left to suffer for want of a reasonable and moderate support; and it is certainly the part of wisdom to use all proper measures for securing and strengthening what has already been gained. In this country, provision to aid in the sustentation of pastors, is a matter of *pressing necessity*. In very many places where churches have been organized, and where a stated ministry is of essential importance, it cannot be sustained without aid, and such are the changes constantly taking place in all parts of our country, such is the migratory spirit of the people, that to maintain a stated ministry in the churches we have, is a work of constantly increasing magnitude, requiring large and constantly augmenting resources. If our churches would discharge fully their duty in regard to this matter, their contributions for Domestic Missions must be largely increased.

There is also, in the work of Domestic Missions in this country, what may with some propriety be termed a *foreign department*, which demands the serious and prayerful attention of the churches. The number of foreigners now in this country is very great, and this number is constantly and rapidly increasing. We have, as our own citizens, the representatives of almost all civilized nations. The nations are brought to our doors, and Domestic Missions have become almost literally, *missions for the world*. This is an interesting and most important fact. God is sending to us the nations; and what is our plain duty in regard to this foreign population? Doubtless our duty is, so far as we can, to meet them with the gospel, and seek to bring them under a sanctifying and saving influence. This subject has been brought prominently before your Board, and they view it as of unspeakable importance. The great difficulty in the way of operating among our foreign population, is the want of suitable men to preach the gospel to them in their own language. What provision shall be made? what plan adopted to meet the exigency? The subject is commended to the serious attention of the Assembly.

In the state of population in this country, an intelligent, *active itineracy*, to a certain extent, is absolutely necessary. Many large sections in our older States, can hope for even a partial supply of gospel privileges, only in this way; while in our new States and territories, to meet in any measure the wants of the people, most of our missionaries must perform less or more itinerant labour.

And *new and very extensive fields are to be occupied*. This is doubtless the great work committed to your Board; to extend the boundaries of the Church, keep pace with our constantly moving population, take possession of new and important points, and have the gospel preached to the millions in this land, who are perishing for lack of knowledge.

The time has come, when no minister, no church, no friend to Christ and his cause, can hold back from this work, without guilt. Excuses for neglect will not answer. The Lord knoweth, and the day will disclose the utter fallacy of such excuses. *This work is ours*. God has laid it upon us, and will certainly hold us to a strict accountability for our faithfulness to the important trust. The resources of the Church are ample to meet all that is required. If God's ministers and people are but sensible of their high privilege, and will do their plain duty in this matter, there will be no lack of men or means. Let the churches but wake up to their high privilege, and holy responsibility: let the minds and the hearts of ministers and people be but absorbingly fixed on the great end of their Christian calling, the glory of Christ, and the extension of his kingdom, and soon the windows of heaven would be opened: the Spirit of God would be poured out; our sons and our daughters would be gathered into the fold of Christ; a host of godly ministers with a true missionary spirit would be raised up; the hearts of the people would be opened, to pray earnestly, and to

give willingly, and largely, to the treasury of the Lord; and this great country, beautiful for situation, and abounding with all that can minister to our comfort here, would soon become a blessing to our world, the joy of the whole earth.

OREGON AND CALIFORNIA.

We are sure that every member of our church feels a deep interest in the proposed mission to these remote but very important parts of our country. It may be proper to mention that the Board of Missions, in compliance with the directions of Synod, has been giving attention to the subject. A correspondence has been commenced with the brethren in these regions, though as yet no replies have reached us, the distance being too great to allow it as yet. In the mean time we lay before our readers some extracts from a letter received by a friend in this city from one of his relatives in Oregon, and also a letter published in the Sparta Freeman, from Mr. Pattison, a Ruling Elder of our church, who has gone to that country. We have understood that one of the emigrants connected with our church proposes to return to Illinois this winter, and to set out for Oregon in the spring with a new expedition, if such can be formed. We hope that such arrangements may be made by that time as that our missionaries may accompany this expedition. As it is probable it may not depart till Synod shall meet, the opportunity will be afforded to our supreme judicatory to act in the case.

LETTER FROM OREGON.

Linn City, Oregon Territory, May 18, 1850.

DEAR SIR: * * You have probably heard of our arrival, before this time, from other sources. There was a good deal of sickness and death on the route. We suffered with others.

We were late getting through. On our arrival at Dalles or Cascades, November 3, one hundred miles above Fort Vancouver, we made a raft of logs, and floated down our wagons and goods to the Falls, about half way to the Fort, driving the cattle down by land. We then went to obtain a boat, or other means of getting down; but the weather turning cold, the river froze up, and we did not get to the neighbourhood of Vancouver until after Christmas. After earning three or four hundred dollars there at hewing timber, we ascended the Willamette to this place, on the opposite side of the river from Oregon City. Our cattle (twelve oxen and three cows) died before we could get them to the settlement; our little horse was stolen by the Indians just after we left Fort Hall; the two mules are all we have left.

The Rev. Mr. Blain, of the Associate Reformed Church, preaches here every Sabbath. He and his wife are of the first grade. We are glad of the opportunity of hearing him. At his house the other evening I got acquainted with John A. Dunlap; he is representative from Linn county to the territorial legislature, which is now in session. Mr. Blain is likewise a member of the house. The legislature and Circuit Court have both been called by Gov. Lane in reference to the murder of Dr. Whitman. The Sioux Indians have given up five or six of the murderers for punishment. I will send you a number of the *Oregon Spectator* containing the trial.

Our present purpose is to select some place for settlement convenient to market, where we would be glad to see some of our friends and acquaintances, if it is for their good. I have not yet seen much of the country. I was out in Tualitin Plains, an old settlement, in February. The wheat looked very well. It does not freeze here enough to injure potatoes.

There is a great call here for missionaries. There are many Seceders and Associate Reformed up the Valley; Mr. Kendall, who is preaching there, paid us a visit. I know of none of our church but ourselves; our people ought to locate some domestic missionaries here; a great field is open for labourers.

Ships come up to Milwaukie, six miles below, and *can* come to the foot of the Rapids, two miles below this. There are several steam-boats building, to run on this river. The mail has hitherto been carried in sail ships; a steamer is said to be on the way from California for that purpose.

I have seen Mr. Catlin frequently, and was one night with him at Milwaukie. He is very well pleased with the country, and is going to settle on the Cowlitz, a small river running into the Columbia on the north side, about forty miles below the mouth of the Willamette. He speaks well of that section for settlement. I have seen persons from Fort George or Astoria, who like that country. The Umqua or Pacific Valley is also highly spoken of; it is south and west of us, just this side of Rogue river, where people are going this spring to gather gold. Rogue river is distant about two hundred miles.

Let those of your acquaintance and friends who want a better, and especially a healthier country, come on, as there is plenty of room yet.

Remember us all to our friends. We should be glad to get letters from any of them, and from any who have thoughts of coming to this country. Write and give us all the news you can, and accept this from

Truly your friend,

WILLIAM PATTISON.

Dr. R. W. MARSHALL.

Foreign Missions.

[For the Banner of the Covenant.]

JOURNAL OF A VOYAGE UP THE GANGES.

[Continued.]

The Hot Winds.—Oude. After leaving Allahabad, our progress was very slow, as the water was very low in the river, and the westerly winds blew very hard a great part of the time. These winds, at this season, blow with great vehemence, and as the season advances, become what are termed the *hot winds*, whose breath is perfectly scorching; already they begin to indicate this character, but we suffered less from the heat than the quantities of sand which, blowing in at every crevice, completely coated every thing in our boats with its subtle particles. We were now also passing the *Oude* territory and began to be annoyed by the insults of its uncultivated inhabitants. Our boats were often hooted at, and men almost in a state of nudity would swagger along the banks, singing songs which I understood to be of an odious character, in derision of us. This was not done to us as missionaries, for they could not know who we were, but from an idea that we belonged to that all-devouring monster, the *Company*. These scenes termi-

nated with the occurrences I have described in a former letter, and which I shall not here repeat.*

Cawnpore, where we posted letters on the 14th of March, is a large military cantonment. There is usually a large force at this station, for the purpose of keeping the king of Oude and his subjects in check. This is the great emporium of boots, shoes, saddlery, &c., &c., at very low prices. Here are missionaries of the Church of England, upon whom I made a brief call, but had not an opportunity of learning the extent of their operations. They have a flourishing Girls' Orphan institution. Above Cawnpore, the water at this season becomes very shallow, and it was with some reluctance we again trusted to our boats. We would gladly have marched inland from this place to Saharanpur, but the season was too far advanced to render this practicable, and to travel by a quicker method would have involved too much expense. This we were unwilling to do, and adopted the only alternative, of baffling winds and sand on the river.

Futteghur.—Furruckabad. We left Cawnpore on the 16th of March, and reached Futteghur on the evening of the 23d. During this time we suffered a good deal from contrary winds, heat and sand, but experienced no more annoyance from the natives. Upon consultation with the Futteghur brethren, we determined to leave our boats, and proceed by Dāk, inland. Our original intention was to have gone to Ghurmukteser, the highest navigable point on the river, but the unusually low state of the river rendered this impossible. Below Futteghur, the boats often went aground and stuck fast, until the men, by dint of exertion, actually lifted them over. The boats did not draw more than two feet of water. Our baggage went on by the river, and arrived at Saharanpur nearly a month after we were quietly settled at home. From Saturday to Tuesday evening we remained with the brethren here,—Mr. C.'s family in Mr. Scott's, and we at Mr. Seely's, at Furruckabad. The last mentioned place is the old city, and a very interesting one to visit. In it the missionaries have a very fine school, formerly a government one. The attendance is about 150 pupils. At Futteghur, as you are aware, the orphan institutions are situated. These stations are about three miles apart. I am happy to say, that since we passed through, a great revival has taken place there. Between twenty and thirty have made a profession of religion, and, at the last accounts, the work was still going on. We were very kindly treated by these brethren, and every assistance possible given to enable us to proceed without delay.

Travelling. The remainder of our journey was performed as follows:—the ladies and children, in palkies; Mr. C. and myself in a buggy. Each palky is carried by four men, who exchange with other four, at short intervals. The distance which eight men thus carry the palky is about eight miles, where a new relay is standing ready, just as horses in stage-coaches at home. The mode of travelling by a light conveyance, such as a buggy, has been introduced since good roads were made, and it is a real mercy, compared with the palky-bearing. We usually started about 5 o'clock, p. m., and by next morning, about 4, we would have gone some forty miles in this way. This was quick compared with the ten mile a day rate of the Budgerows. The day

we spent in houses of accommodation called *Dák Bungalows*, built by government, for the accommodation of travellers. There are persons in attendance, and sufficiently comfortable quarters can be had for the very moderate charge of one rupee, = 50 cents; provisions extra. For this amount the traveller is allowed to occupy a room for twenty-four hours, when he is liable to be turned out by the next arrival. These Bungalows render travelling in India, on the best roads, pleasant. We could usually sleep part of the night between the stages.

The Harvest. We were also much favoured by the light of a clear harvest moon. A *harvest moon* in the month of March! you will say, yes, indeed, for the people were just in the very bustle of their wheat harvest, and as we started on our journey each evening, we met the wearied Ryots returning from the toils of the harvest-field, with their wages on their backs. This is the method of paying the reapers. Each man carries away in the evening a part of the wheat he has reaped during the day. We stopped over Sabbath at Muree, in the *Dák Bungalows* two nights more, and we reached Saharanpur, having accomplished the journey from Futteghur in seven nights.

Saharanpur. I could not easily describe my feelings on approaching this place, and nothing could exceed the joy which Mr. and Mrs. Campbell evinced, on coming near their old abode. The roads in all directions around Saharanpur are excellent, and beautifully shaded with trees on either side. The district is studded with groves, thronged with birds. The land is the garden of India for fertility, and this gives to it a rich appearance, even in the season of the general impoverishment of nature, the hot winds. The moonlight was so good that as we entered Mr. C. pointed out every place of interest, connecting it with some recollection of the past. On we came, till at last, the moon shining out in full majesty, we entered the mission compound—without exaggeration one of the handsomest spots to be seen in the country. The taste displayed in the erection of the mission houses, and the general arrangements all around, although in a simple style, reflect great credit upon those who founded this station. The general opinion is, that the mission compound is an ornament to the very pretty station of Saharanpur. Mr. C. and I had gone ahead, thinking to arrive first; but what was our astonishment, on reaching his house, to find the ladies in full possession. Mrs. C. had directed her men by a *short cut*, so that she had time to survey the whole establishment before we arrived. We found Mr. Campbell's house "empty," but neither "swept" nor "garnished!" Mr. Caldwell had workmen engaged, putting it in order for their reception. We found, however, that Mr. Caldwell had made arrangements for us in his own house, to which we all repaired, and remained "*certain days.*"

I have omitted many things in this letter intentionally, such as many of the scenes witnessed on the Ganges. The introduction of all would have made what is already, I fear, too prolonged, quite unbearable. Some of them will afford me matter for future reference. In conclusion, our arrival at this place was the occasion for much gratitude to God, who had so wonderfully preserved us. We *felt* that God had been with us, and, encouraged by this, we looked upon the future. May similar blessings be always vouchsafed to us, and may we, impressed by these favours, be more and more anxious to promote the glory of Him

who is our bountiful benefactor. I trust God will yet give us great success here. Something has been done, and more will yet be done in the name of Jesus. Your brother, in Christ, JOHN S. WOODSIDE.

EXTRACT OF A LETTER FROM REV. J. R. CAMPBELL, DATED

Mission House, Saharanpur, June 25, 1850.

REV. AND VERY DEAR BROTHER:—

As Mr. Woodside has written so much, and so well for the Banner lately, I have felt relieved from the necessity of writing for its pages, as in former years. Indeed, I find now so little time left from other duties, that it would not be possible to do much more than get through a pretty extensive correspondence in this country and at home. I am now the Treasurer of the mission, and this occupies a good deal of time. I have just written for this mail, communications to the youth at Massies' Creek, Xenia, and to the members of the Bible Class at Amherst Point, informing them that lads have been selected in the Boarding School, to whom we have given the names, Hugh M'Millan, and Alexander Clarke, and to be henceforth known as their beneficiaries. I have only time left to write you this short and hurried note. We have passed through a very trying season of hot winds with the thermometer often at 116° in the shade, and falling very little during the night. At Agra, so intense was the heat, that more than fifty persons died from this cause in one day. But although I was often exposed to this heat, at all hours of the day, in superintending our church building, I did not suffer much. The rains have now set in, and we feel the change to be grateful, but it is like passing from an atmosphere of dry air from a heated furnace, to a vapour bath. The most unhealthy part of the season is still before us. But we have great cause of thankfulness that all the mission families, and every one living in the premises are in good health. The new church has been roofed in, and the tower is going up. During the rains it will be handsomely finished inside, and at the close it will be plastered outside. The plan is admired by every body. The attendance at the city church continues good, and our labours there are interesting, but still we hear but few *serious* inquiries, from a people who appear satisfied with earthly things, and have but few thoughts about the future. We want an outpouring of the Spirit's influence. Oh, when will it be granted? How easy it would be for the Lord to display his power before the heathen, and to convert many as well as few. May we not hope that if we exercise faith and patience he will do so? Oh for more importunate and prevailing prayer. We trust you do not forget us. Give our united and most affecting regards to all our friends.

Yours, ever, J. R. CAMPBELL.

EXTRACT OF A LETTER FROM REV. J. R. CAMPBELL.

Mission House, 26th July, 1850.

MY VERY DEAR BROTHER STUART,—

Your very interesting letter of April 29th is now before me. It was received on the 1st inst., and afforded us, as all your communications do, much gratification. Every thing regarding the general movements and progress of our church at home, as well as of individual congregations, is perused with eagerness. We rejoice with you in your prosperity,—

we sympathize in your trials and discouragements; and though far away in a heathen land, we shall always feel that we are united in brotherhood with many warm Christian hearts in that delightful land, from which, for Christ's sake, we are happy to remain in voluntary exile. We think that many tokens for good from the Head of the church, have of late been bestowed upon our branch of Zion, and now, that she is increasing as well as strengthening her stakes at home, and imbibing more fully than ever of the missionary spirit, may we not hope that by and by she will lengthen her cords still farther, and stretch out her curtains, so as to afford shade and protection to many of the poor heathen, long cast out of all Christian privileges, and without God and without hope in the world. This thought leads me to mention a circumstance that has occurred since I last wrote, and by which an important opening has been presented to us for extended usefulness, and a loud call made upon us to go up and occupy the breach, where a standard bearer has fallen. A few weeks since the Rev. Mr. Thompson, the father-in-law to Mr. Caldwell, has been called away suddenly from his labours in the city of Delhi,—the ancient capital of the Mogul Empire in the East,—a post that he has occupied nearly thirty years. It is expected that the Baptist Missionary Society, with which he was connected, will not continue to hold this important station, and it seems like a providential call for us to occupy the ground. Brother Caldwell having resided some time at Delhi, a few years ago, seems disposed to enter upon that interesting field of labour, if he had an associate. Now you know it was our original intention to have four men in India, and to occupy two stations. If, therefore, the church could send us another man at once, here is a station, probably second to none in India for importance, where we could enter upon labours that have been long continued, where much good seed has been sown, and where our efforts might be attended with an abundant success. It always pains me exceedingly to think of any missionary post being given up, and especially when labours have been long continued at it, and some good beginnings have been made. In addition to the partial, if not total loss of all the labours that have been expended, and the advantages that have been gained, it is a reproach to the Christian church, and a ground of triumph to the heathen, thus to see the field deserted, and given back to the Prince of Darkness. Oh, how will the enemy triumph on this occasion, if the very citadel of his strength, where the gospel has been proclaimed for twenty-nine years, where a Christian church has been formed, where many have been inquiring after the way of salvation, and many, it is presumed, are halting between two opinions, be given up without a struggle! To what shall we ascribe such a failure as this, should it really take place? Must it be put down to the account of avarice on the part of Christian men, who have not the heart, though God has given them the means to send the gospel to the heathen? Or, more natural to suppose, will it arise because there is no young man to be found, possessed of sufficient moral bravery to occupy this high place of the field, and of such a self-sacrificing spirit in the cause of his heavenly Master, as to dispose him to come up to the help of the Lord against the mighty? We trust, for the honour of religion, that none of these things will be, but that, as the Lord opens up the way into the heart of Satan's kingdom, and, by his providence, beckons to the church to follow on in the execution of his plain and pressing command to take possession of such strongholds of

the enemy, she will promptly follow in his steps, and discharge her high commission faithfully. If our Christian people will furnish the means, (and from what I know of them, I am convinced they would do it cheerfully, if suitable measures were taken to draw out their liberality,) I have not a doubt that God will provide himself with a lamb for the sacrifice, or, in other words, throw the missionary mantle on some Elisha,—on some of the sons of the prophets, and, in due time, may bring him over here to do a great work for Christ in pagan India. I think there are several at present in connexion with the Seminary who would offer willingly. We want a few men who possess talents of a high order, and whose acquirements would fit them for important posts. Think of this suggestion, dear brother, and talk of it to others.

In consequence of the decease of Mr. Thompson, brother Caldwell had to go to Delhi, in order to assist the family in settling his affairs. It is probable he will be absent two months, but he has an opportunity of doing missionary work there, as well as he would have had here. He was accompanied by one of our Catechists, John Gabriel, who died shortly after reaching Delhi. The weather was remarkably hot on the journey, and cholera seems to have terminated his life suddenly. Thus, since the beginning of the year, two of our Catechists have been removed from this station. May the Lord speedily raise up more to take their place, as such men are very important auxiliaries in the missionary work. We have passed through a very trying season so far, and are just entering on the most sickly part of it. Our poor children look as pale as death. We thought the rains had set in early in June, but the hot winds returned with great violence, and the rains did not actually commence until the 18th inst., which was a month later than usual. I am thankful to say, however, that all on the missionary premises are enjoying a pretty good share of health. Our missionary work goes on as usual. We have lately established two native schools. One man, formerly a faquir, has joined us, and wishes to profess Christianity. We shall keep him awhile on trial, before baptism. We hope the time is drawing near, when many will flock to the gospel standard. We labour cheerfully in hope, for we know who hath promised.

Now, my dear brother Stuart, excuse this hasty letter, written in the midst of many interruptions.

Our church was roofed a month ago, and is being finished inside. Already the spire is raised more than 50 feet. It will be a very chaste and handsome building. We hope soon to hear of the bell, &c., having been shipped for Calcutta. Our Agent in Calcutta, now, is Edward Shearin, Esq. With the united Christian regards of all the missionaries,

Ever yours affectionately,

J. R. CAMPBELL.

Ecclesiastical Proceedings.

INSTALLATION OF REV. THOMAS FLAVEL.

The Rev. Thomas Flavel having been regularly dismissed from the Philadelphia Presbytery, and having become connected with the Ohio Presbytery, accepted a call made for his ministerial services by the Cincinnati Congregation. His installation took place in the month of September. We hope the labours of their much esteemed pastor may be much blessed to the interesting and important congregation of which he has now taken the spiritual supervision.

[For the Banner of the Covenant.]

ORDINATIONS IN THE WESTERN REFORMED PRESBYTERY.

On the 16th of Sept. ult., Mr. George M. Lamb was ordained to the office of the holy ministry by the Western Presbytery of the Reformed Presbyterian church, and installed in the pastoral charge of the Rock Prairie congregation, Rock co., Wisconsin. The Rev. Samuel Wylie preached the ordination sermon from 1 Tim. iii. 1; proposed the usual questions, and offered up the ordaining prayer. The Rev. John M'Master delivered the charge to the pastor, and Rev. John W. Morrison the charge to the people. After singing, the exercises were concluded by the pastor pronouncing the benediction.

On the 18th of Sept. ult., Mr. James Pearson was also ordained to the office of the holy ministry, by the Western Presbytery of the Reformed Presbyterian church, and installed in the pastoral charge of the Washington congregation, Kane co., Ill. The Rev. John M'Master preached the ordination sermon from Acts xxvi. 16—18, proposed the usual questions, and offered up the ordaining prayer. The Rev. John W. Morrison delivered the charge to the pastor, and Rev. Alexander M. Stewart the charge to the people. A psalm being sung, the services were closed by the pastor pronouncing the benediction.

Both of the above named congregations are of comparatively recent organization. They have now succeeded in obtaining settled pastors, and the fields around them are white to the harvest; let the prayers of the church ascend in their behalf, that under the ministry of their respective pastors they may be edified, and walking in the fear of the Lord, and in the comfort of the Holy Ghost, be multiplied. By the ordination of Messrs. Lamb and Pearson, the Western Presbytery now numbers nine ministers, all of whom have settled charges, whilst but a few years ago, the Rev. Messrs. John Kell and Samuel Wylie were its only constituent members. With this increase of ministers, all having a settled charge, the number of organized congregations is also greater than when but two members formed the Presbytery. In looking at this, we are called on to exclaim, "What hath God wrought!" Still, however, there is room for many labourers of the right sort; our territory is large, and there are many fields ripe to the harvest, and suffering from want of reapers. M.

Princeton, Oct. 3d, 1850.

The Post Office address of Mr. Lamb, is Rock Prairie, Rock county, Wisconsin.

That of Mr. Pearson, Udina, Kane county, Illinois.

Editorial.

LETTER TO THE REFORMED PRESBYTERIAN SYNOD IN SCOTLAND.

We have been pleased to learn from various sources that the letter addressed to our sister Synod in Scotland, has met with so cordial a reception. We observe that it is published in full in the Scottish Presbyterian—the Editor of that periodical remarking, that "it will be perused with deep interest, from the

excellent spirit which it breathes, the important intelligence it conveys, and the happy style in which it is written."

DAY OF FASTING AND HUMILIATION.

It may be considered proper to remind our readers that the *last Thursday* (the 28th day) of this month, has been appointed by the late General Synod to be observed as a Day of Fasting and Humiliation. The moral condition of our country is, in many respects, so deplorable, that it should lead to sincere and fervent penitential exercises. In addition to the causes enumerated in the act of Synod appointing the day, we should not forget the cruel and most atrocious, and anti-scriptural law passed by the late Congress in regard to the *fugitive slave*. That such a law stands upon the statute book is a deep disgrace to humanity, to religion, to the American name. A law so directly repugnant to the spirit and the letter of the Bible, should have no respect from any one who would obey God rather than man. We trust that there are many whose *consciences* will not permit them to obey it, while their hearts would shudder at complying with its inhuman requisitions. We hope its effect will be to lead to more kindness to the poor, oppressed negro, who has made his escape from his master. It should be made a subject of earnest prayer that it may be speedily repealed.

NEWS FROM INDIA.

After having had no communications from India for several months, we had the pleasure a short time ago of receiving the letters of three mails at one time. Extracts from some of these are published in the present number. It will be observed by the one which bears the latest date that another of the Assistants in the Saharanpur Mission has been called away from his earthly labours, and also that the Rev. Mr. Thompson, who has been well known for many years as a most active and devoted Missionary, has entered into his rest. Who will fill the places thus left unoccupied? Are there not some of our readers who are ready to offer themselves willingly, and say with the spirit of the evangelical prophet—"Here am I, send me?" We call the attention of our readers especially to the suggestion made by Mr. Campbell in regard to the establishment of a station in the ancient city of Delhi, long celebrated as the capital of India. We would rejoice to see our church taking hold of this subject, and furnishing the men and the means necessary for the purpose. *It might be done—shall it be?*

NQVA SCOTIA.

While the present number of the Banner has been passing through the press, we have had the pleasure of meeting with the Rev. A. Clarke, of Amherst, N. S., now on a visit to the United States, with a view to attend the fall meeting of the Northern Presbytery. We have been much pleased to find that his own health has been measurably restored, while both of the younger brethren "continue strong for work." The prospects of this mission are of the most encouraging character—large and attentive audiences, and interesting accessions to the number of the communicants, leading to the belief of the presence and blessing of the SPIRIT of God. In our next number we design to publish some communications which will give very pleasing details.

Banner of the Covenant.

DECEMBER, 1850.

Theological Discussions.

THE FRIENDS OF AN INSPIRED PSALMODY DEFENDED.

[Concluded from page 346.]

A few words in vindication of the treatment which the "version," as it is called, of Dr. Watts has received from the friends of an inspired psalmody, and we shall bring this defence to a close.

The Dr. speaks of this "rich and beautiful version," as being "denounced." It is quite probable that much has been said in relation to it that should not have been said, but we would respectfully submit it to our friend, whether he can find any thing more harsh and offensive among the opponents of this "version," than he has employed in speaking of the one which has been displaced by it, and that, too, in the very same sentence in which he complains of denunciation? Did he think, when saying that "the miserable doggerel of Rouse is sung, or attempted to be sung, to the no small annoyance of all correct taste for the harmony of numbers or the charms of music," that he was himself using the language of denunciation? Let the reader bear in mind, too, that the friends of this version have never "excluded" Dr. Watts' hymn book "from the sanctuary." They have only said that the one which they have, and which they have received from the Westminster General Assembly, and from the General Assembly of the church of Scotland, shall not be excluded by it from the sanctuary. If the simple fact of exclusion is to constitute a ground of charge, we think our friend and those who sympathize with him are liable to it. It is *they* who have excluded a version from the sanctuary, not we. If the claims of these respective versions are to be decided by a reference to the authority with which they come to us, the decision must be given in favour of the one which has been excluded from the sanctuary, to make room for that of Dr. Watts. Suppose we view it simply as "Rouse's version," (which by the way it is not, as it underwent material alterations after it came from his hands,) is it to be despised on this account? He was, according to "The History of the Westminster Assembly," before referred to, "a highly esteemed member of Parliament," and was also a member of the Westminster Assembly. He was also provost of Eton college; and any one who has read his "Academia Cœlestis," cannot but be impressed with the conviction that he was a man of vast erudition, as well as deep and fervent piety. The "version" of Dr. Watts has the authority of the General Assembly of the United States in this country, and has not the version of Rouse the same authority? The History before referred to, tells us that it is

“still authorized” by this body. But in addition to this, this version was adopted by the Westminster Assembly of Divines, and afterwards by the General Assembly of the Church of Scotland, after a careful revision, in which they were for at least three years employed. This is the version which Dr. Neill speaks of as a “miserable doggerel.” By way of an offset to the remark of Dr. Neill, the reader may call to mind the recommendation of it by Dr. Owen, &c., to which we have already directed his attention. Dr. Ridgely also gives it the preference to any which he had seen. The same preference for it is expressed by Rev. William Romaine of the Episcopal Church. Here let me also quote the remark of the pious and amiable M’Cheyne in relation to it. All who know any thing of this devoted servant of God, know that he was not only as free from prejudice as is common to mortals, but possessed a highly cultivated and poetic taste. In an excellent treatise, entitled “Daily Bread,” under the head of “Directions,” he gives the following. “The metrical version of the Psalms should be read or sung through at least once in the year. It is truly an admirable translation from the Hebrew, and is frequently more correct than the prose version. If three verses be sung at each diet of family worship, the whole psalms will be sung through in the year.” We think, too, the great length of time in which it has been in use, and the strong attachment with which it is cherished, are pretty conclusive evidences, that, whatever may be its defects, it is not destitute of poetic taste. It has at least the poetry of thought, if there is any of it in the Psalms of David, for we think it would be hard to discover a thought there, which is not brought out in this version, and that, too, almost in the very words of the prose; and where there are variations between them, there is sometimes a greater conformity to the spirit of the original. We shall here give a scale, (for this we are indebted to the 6th volume of the Religious Monitor,) which exhibits all the variations of any consequence in the first two Psalms, from which the reader may form an idea of its faithfulness as a metrical translation.

	<i>Prose Translation.</i>	<i>Verse Translation.</i>	<i>Signification of the word in the original.</i>
Psalms i. 1.	Blessed is the man.	That man hath perfect blessedness.	O the blessednesses of the man, or most blessed is the man.
do	Walketh not.	Walketh not astray.	Departs, walks away.
do	Seat.	Chair.	Latin, Cathedra, the chair occupied by one teaching or presiding.
4.	Driveth away.	Drives to and fro.	Scattereth, disperseth.
6.	Perish.	Quite overthrown.	Destroyed, lost.
Psalms ii. 1.	Imagine.	Mind.	Meditate.
2.	Rulers.	Princes.	Princes, Counsellors, those next the king.
2.	Take counsel together.	Combined to plot.	Consulted together, conspired.
5.	Sore displeasure.	Rage.	Rage, fury.
6.	Set.	Anointed.	Anointed.
7.	My son.	Mine only son.	My son.
8.	Uttermost parts.	Utmost line.	The borders or utmost lines of the earth.

The Dr. seems to insinuate that this version cannot be sung. He speaks of it as being “attempted to be sung.” We presume the remark was not designed to apply to the two which have been selected by his own church and placed among their hymns; or perhaps they have

changed their character since they have received the *imprimatur* of the "General Assembly of the Presbyterian Church of the United States." If he will favour any of the psalm-singing churches with his presence, he will find that those who use this version have no difficulty in singing it. There is one thing of which we can assure him, he will not see what he acknowledges to be the case with the congregations of his own church, the singing "confined to perhaps less than half our congregations." As a specimen of the way in which Rouse's version is "attempted to be sung," we may take the following account of the meeting of the last General Assembly of the Free Church of Scotland, given by a correspondent of the *Presbyterian*, and one whom we take to be a member of the Presbyterian church in this country.

MESSRS. EDITORS:—While here, I spent one evening in the General Assembly of the Free Church of Scotland, in Canon Mills' Hall. This is a singular building, covering a great surface, and capable of seating three thousand people; with a low roof, through which it is lighted by means of sky lights. The seats gradually rise from the centre to the outside walls. It was literally crammed—every seat being occupied; I was glad to get standing room. As that great concourse of people united in singing the ninety-sixth Psalm, with that enthusiasm and earnestness so peculiar to Scotchmen, every one joining, it formed a noble chorus, the mighty swell of which seemed almost sufficient to raise the roof from off the walls. No organ or other kind of instrumental music was needed there. Every one sung as best he could, and truly it was a glorious concert. * *

We would not have said so much in defence of this version, had it not been for the Dr.'s remarks, and did we not know that false impressions exist among our brethren of other denominations in relation to it. That it has serious defects, as might readily be presumed, considering the great length of time since it was made, we freely admit. We think that either a new version, or an improvement of our present version is greatly needed; and if the Dr., or the church to which he belongs, can present us with one, (and we believe this quite possible,) having the same claims as a metrical translation as our present version, and free from its defects, we shall most cordially receive it, and we think we can make this remark in behalf of all its friends. If our brethren will continue to express their surprise that we use this version, we can only reply to them as Romaine did to those who thought it so strange that he should use the version of Sternhold and Hopkins:

They wonder I would make use of this version, which they think is poor, flat stuff, the poetry is miserable, and the language low and base. To which I answer, they had a scrupulous regard for the very words of Scripture, and to these they adhered closely and strictly; so much as to render the versification not equal to Mr. Pope. I grant it is not always smooth; it is only here and there brilliant. But what is a thousand times more valuable, it is generally the sentiment of the Holy Spirit. That is very rarely lost. And this should silence every objection—it is *the word of God*. Moreover the version comes nearer to the original than any I have ever seen, except the Scotch, of which I have made use, when it appeared to me better expressed than the English. You may find fault with the manner of ekeing out a verse for the sake of the rhyme, but what of that? Here is every thing great and noble, although not in Dr. Watts' way or style. It is not like his fine sound and florid verse; as good old Mr. Hall used to call it, *Watts' jingle*. I do not match those psalms with what is now admired in poetry; although time was when no less a man than the Rev. T. Bradbury, in his sober judgment, thought so meanly of Watts' hymns as commonly to term them *Watts' whymns*. And indeed compared to the Scripture, they are like a little taper to the sun: as for his psalms, these are so far from the mind of the Spirit, that I am sure if David was to read them, he would not know any one of them to be his.

But here the inquiry may be made, why not use the version of Dr.

Watts? The friends of an inspired psalmody are often met with this inquiry. To us it seems strange indeed, that any one acquainted with the psalms of Dr. Watts should make such an inquiry; but as it is made, and doubtless sometimes made in all sincerity, it deserves an answer. We cannot think that our worthy father, when he complains of the treatment which these psalms have received, designed to create a false issue between himself and those whose views he condemns; although, beyond all question, his remarks have this tendency. We would therefore respectfully submit to his consideration the following reasons for the opposition which we manifest to the use of these psalms.

1. We do not regard them as a "version" of the Psalms of David, in any proper sense of that term. What is a version? Webster defines "version" to be "the act of translating; the rendering of thoughts or ideas expressed in any language into words of like signification in another language." A version is according to him a "translation, that which is rendered from another language." The correctness of this definition we presume will not be questioned. Now, Dr. Watts expressly says, in a note to the preface, "Since the sixth edition of this book, (meaning his hymns,) the author has finished what he had so long promised, namely, the Psalms of David, imitated in the language of the New Testament." We would then submit it to the candour of Dr. Neill, whether, Dr. Watts being judge of the character of his own production, we can attach to this production the character of a *version*? Are the Psalms of David, "imitated in the language of the New Testament, a version?" This is the question. If it be not, why call it by this name? Who thinks of imitations when they hear of versions of the Scriptures? Dr. Neill may prefer an imitation, but what we want is the *thing itself*. This we have not in the songs of Dr. Watts. Give us a faithful version containing this, and we promise you not to "exclude it from the sanctuary."

But, moreover, we deny that it even deserves the name of an imitation. We shall here again make our appeal to Dr. Watts himself. He expressly says, in his preface, "It must be acknowledged that there are a thousand lines in it, (the Psalms of David,) which were not made for the church in our days to assume as its own." Of course they have been omitted. Where, then, is the imitation of these thousand lines? He further tells us that he "has entirely omitted several whole psalms, and large pieces of many others;" where is an imitation of these psalms? But has he left them out as unfit to be used in the worship of God? No; had he merely done this, our feelings would have been far less shocked. He has given the whole one hundred and fifty "Psalms of David, in metre," though several whole psalms, and large pieces of many others have been entirely omitted, according to his express declaration. Let us look, for instance, at the 109th psalm. The original, as we have it in our prose and in our metrical translation, contains thirty-six verses; that of Dr. Watts contains six verses, and there is not an idea in the one to be found in the other, unless it be the address in the first line, "God of my praise." The psalm, as it comes from God, is taken up with a fearful description of the awful doom of his implacable enemies, and is applied in the New Testament to Judas. The subject of Dr. Watts' imitation—of Dr. Watts' "*version*," is "Love to enemies from the example of Christ." Can there possibly be a greater perversion of language than to call this a version of the 109th psalm?

and yet Dr. Neill charges the friends of an inspired psalmody with excluding Dr. Watts' "rich and beautiful version of the Psalms from the sanctuary." What would he think if the Apocryphal psalm, in the Septuagint version of the psalms of David, were published to the world, and used in the worship of God as one of the psalms of David, and shall he think it "strange" that we are unwilling to admit into the sanctuary, as a version of the psalms of David, psalms which, in the language of the pious Romaine, "are so far from the mind of the Spirit, that I am sure if David were to read them, he would not know any one of them to be his?" How could we regard with feelings of complacency their introduction into the sanctuary, as a version, believing, as we do, with Professor Alexander of Princeton, that they are "*all* intended to be used in public worship;" and believing, also, with the same author, that "the arrangement of the Psalms was the work of Ezra, the inspired collector and *redacteur* of the canon?" No, we cannot so regard their introduction. We must continue to protest against it, however strange our opposition may appear to the admirers of what they call "Dr. Watts' rich and beautiful version of the psalms." We shall bring our remarks on this point to a conclusion, by calling the attention of the reader to the sentiments expressed by George Junkin, D. D., a learned and highly esteemed divine of the Old School General Assembly Presbyterian church, and who therefore cannot be supposed to be influenced by sectarian "prejudice." In his work "on the prophecies," page 231, he thus remarks: "Dr. Watts has attempted, professedly, to *improve* upon the sentiment, the very matter, and the order, by various omissions and additions, to fit the psalms for Christian worship. This is unfair. If Pope had taken the same license with the Poems of Homer, all the amateurs of Greek poetry in the world would have cried, Shame on the presumptuous intruder. But it is a pious and zealous Christian divine who has taken this liberty with the songs of Zion, and almost the whole church acquiesce in it. What would we think of the French poet, who, proposing to enrich French literature with a versification of the masterpiece of the English muse, should mangle and transpose the torn limbs of the Paradise Lost, until Milton himself might meet his first-born on the highway and not recognise it? And must this literary butchery be tolerated, because, forsooth, the victim is the inspired psalmist? Why should the heaven-taught bard be misrepresented thus? Let us rather have the songs of inspiration as God inspired them, and as nearly as is possible, and consistent with the laws of English versification. God's *order* of thought is doubtless best for his church. If any one thinks he can write better spiritual songs than the sweet singer of Israel, let him do it; but let him not dress the savoury meat which God has prepared, until all its substance and savour are gone, and then present it to us as an imitation of David's psalms!"

2. We cannot give our consent to the introduction of these songs of Dr. Watts into the sanctuary, not only because, in receiving them, we would have only the name without the reality, but because they have been prepared upon a principle which we regard as exceedingly objectionable. It is surely but fair to go to an author's preface to ascertain the principle upon which he has composed his work. Now by reference to the preface of a copy which we have in our possession, we find the Dr. declaring his own design to be "to accommodate the Book of

Psalms to Christian worship." To this principle we can by no means give our consent. We believe, with the pious Bishop Horne, as quoted by Dr. Neill himself, that the psalms are "no less adapted to the circumstances of Christians under the gospel than they were to God's people under the law." Again, Dr. Watts says, after lamenting the "indifference" with which the ordinance of praise is regarded, "I have long been convinced that one great occasion of this evil arises from the matter and words to which we confine all our songs." This involves in it a serious reflection upon the character of the Divine Psalter which we cannot but contemplate with grief and pain. Again, after quoting a portion of the 69th psalm, (a psalm applied by the Apostle to the crucifiers of our Lord,) he adds, "which is so contrary to the *new commandment*, Love your enemies." He also speaks of "the powers of our souls being shocked on a sudden, and our spirits ruffled," by the singing of certain portions of the psalms. He therefore informs us that, "Where the psalmist uses sharp invectives against his personal enemies, I have endeavoured to turn the edge of them against our spiritual adversaries, sin, Satan, and temptation." These quotations are only specimens of much more of the same character which might be adduced to show the principle upon which these songs were prepared by Dr. Watts. We have quoted the Dr.'s own words, and there is no mistaking their meaning or import. We feel it to be altogether unnecessary to make any remarks with the view of showing the impropriety of this principle, and the irreverence which it manifests for those psalms which were given "by inspiration of God." We know of no language employed by the Rationalists of the present day, that can be more objectionable. We can contemplate it with no other feeling than that of grief and sorrow. We bring no charge against Dr. Watts. We have no disposition to detract from the high character which he sustains as a learned and pious divine. Many of his works we have read with profit and comfort. We can say, as Toplady, his ardent admirer, has said of him in his "Outlines of the Life of Dr. Watts," in relation to what he calls "Dr. Watts' scheme of one Divine person, and two Divine powers," that we are "happy in believing that the grace and faithfulness of the Holy Ghost did not permit him to die under the delusions of so horrible and pernicious a heresy." It is not with Dr. Watts' talents, learning or piety, that we have to do in this controversy, but with the principle, as expressly declared by himself, and as is obvious from his psalms, upon which he has prepared this "rich and beautiful version." It is a principle, dishonouring to that blessed book which has emanated from the "Father of lights," and which as it comes from this Fountain of purity is the source of our dearest hopes and highest joys, and therefore we cannot, by the introduction of this "version" into the sanctuary, give it our countenance.

We have thus, we think, in a very plain and unambiguous manner, laid before such of our brethren as may have thought it worth while to give us their attention, some arguments in defence of a position which a venerable father of the Old School Presbyterian church has seen proper to pronounce a "prejudice." It is for the reader to judge whether we have not been able to give a reason for this position. It is a position to which we have but little inducement to adhere, apart from a conviction of duty, as it subjects us to a separation from beloved brethren, whose society and regards we would esteem it a privilege to enjoy. This pri-

vilege, however, "we feel it to be a duty to forego, rather than worship God in a manner not appointed in his word."

The author of this book congratulates his readers that this prejudice is "yielding by little and little to the force of evidence, and will ere long give place to more rational and liberal views." We know not on what grounds the Dr. has made this statement, but we think that facts do not warrant the conclusion to which he has come, or the expectation in which he is disposed to indulge. Those branches of the church that adhere to a Scripture psalmody have never, so far as we are aware, manifested any disposition to change their position on this subject, and we are very sure that they have been increasing more rapidly within the last ten years than at any former period of their history. We think it highly probable that the number of students at their respective seminaries has doubled within that time, and we doubt not that there are now in circulation four copies of Bibles with psalms, and of psalm-books, for every one that was then to be found. We know that several large editions have lately been published. But however few and feeble the friends of an inspired psalmody may be (and our worthy father is too well acquainted with the history of the church to judge of the merits of a cause by the number of its advocates,) if our principles on this subject be correct, He, whose eyes are upon the truth, will not suffer them to perish. To Him would we commit them, in the words of the sweet psalmist of Israel:

"Do thou, O Lord, arise, and plead
The cause that is thine own."

[From the Scottish Presbyterian]

MARRIAGE WITH A DECEASED WIFE'S SISTER CONTRARY TO THE WORD OF GOD.

BY DR. WM. SYMINGTON, OF GLASGOW.

A full discussion of the question regarding marriage with the Sister of a deceased Wife involves points, touching respectively on the law of God, the law of the land, the creed and discipline of certain churches, and the general interests of society. It is to the first of these we are now to confine ourselves—the argument from Scripture.

This is, in some respects, the most important; lying, as it does, at the foundation of all the rest. It is also that which is likely to make the deepest impression on the inhabitants of this country—Scotchmen being always accustomed to appeal to the Word of God as the ultimate standard of right and wrong. But it is not without its difficulties. These arise, in part, from the peculiar delicacy of the subject itself; in part, also, from the verbal criticism to which it is necessary to have recourse; but chiefly from the inferential character of the evidence to be adduced. There are many who will not hear of inference in a matter of this kind. Nothing will satisfy them but express precept. This they arrogantly demand, as if they were entitled to dictate to God in what form he should reveal his will. But it has been held, by many more than the Westminster Divines, to be a sound principle, that *what by good, and necessary consequence, may be deduced from Scripture, is as much the counsel of God as that which is expressed in so many words*. If, indeed, we are not allowed to *infer*, it is comparatively little good that we can expect to derive even from the Bible itself. There must be an end, too, of all reasoning; as every argument supposes an inference—every syllogism an *ergo*.

I. Attention is requested to a few GENERAL PRINCIPLES.

1. *The law of marriage, by which every thing connected with this rela-*

tion is to be regulated, is to be sought for in the Scriptures, especially in the book of Leviticus.

There we have the law of God, and there, also, the only foundation for the laws of man, on this subject. If it is not to be found there, where are we to look for it? If it is not there, it is nowhere. Without the Word of God, the laws of men have no solid basis on which to rest—nothing but the ever-shifting sand of expediency. Discard the Law of God, as contained in his Word, and the whole subject of marriage is thrown loose; is left entirely to the casualty and caprice of mere human legislation. In this case, men do what they choose in regard to this matter, without committing sin. A man may marry any woman whatever—his own sister, his own mother, nay, even his own daughter—without contracting guilt in the sight of God. Such are the monstrous consequences that result from viewing the law of Scripture as not moral, but ceremonial; as not binding upon all, but peculiar to the Jews. It is impossible to show that the laws in question had a peculiar bearing on the Hebrews. Indeed the things prohibited are expressly spoken of as ‘the doings of the land of Egypt,’ ‘abominations,’ ‘abominable customs which were committed by the men of the land’ of Canaan, and whereby ‘the land was defiled;’ showing clearly that they were of a moral nature, and binding on Gentiles and Jews alike (Lev. xix. 3, 27, 29, 30.) The law laid down in the eighteenth chapter of Leviticus may, therefore, be regarded as THE STATUTE LAW OF HEAVEN on the subject of marriage, which accounts for the peculiar solemnity with which it is introduced—‘Speak unto the children of Israel, and say unto them, I am the Lord your God.’

2. *The sexes are to be regarded as convertible.*

Man and woman are placed on the same footing with regard to the law of marriage. What the one may do, the other may do, in like circumstances, and what the one may not do, the other may not do. The permissions and prohibitions of the law apply equally to both. The lawful and the prohibited degrees of marriage to a man in respect of a woman, are the lawful and prohibited degrees of marriage to a woman in respect of a man. This is a sound principle in regard to every thing moral, as well as to that under consideration. It necessarily follows from viewing *men* and *women* as equally moral beings, as alike possessed of immortal souls, and responsible to God. Admit this, and the general principle cannot be rejected, that the sexes are convertible.

3. *In respect to the law of marriage, affinity and consanguinity are held to be equivalent.*

In the case of married persons, the relations of each are alike to both, of the same degree. To the *husband*, his wife’s relations are the same as his own of the same degree; to the *wife*, her husband’s relations are the same as her own, of the same degree. To the husband, as far as marriage is concerned, his wife’s mother, sister, niece, are the same as his own mother, sister, and niece; to the wife, her husband’s father, brother, nephew, are the same as her own father, brother and nephew, as far as marriage is concerned. It is, however, in respect only of the parties themselves united in marriage that this law of affinity holds, and not in respect of their mutual relations. The relations of each are the same to the other, but these respective relations are not the same to one another. The brother of the husband is the brother of the wife, the sister of the wife is the sister of the husband; but the husband’s brother and the wife’s sister are not brother and sister as regards one another. The ground on which this law of affinity rests is that which lies at the basis of the marriage relation, and is recognised in the words of institution—‘Therefore shall a man leave his father and his mother, and shall cleave unto his wife; *and they shall be one flesh*,’ (Gen. ii. 24; Mark x. 7, 8.) The peculiar identity constituted by marriage between the parties entering into this state, is such as to give rise to an identity in regard to the respective relations of both. It is of the utmost impor-

tance, in a moral point of view, that this identity be recognised and respected. This is done in the laws of our country as they at present exist. And the principle, that affinity and consanguinity are equivalent, pervades the whole of the eighteenth chapter of Leviticus, where the law of marriage is laid down. It is remarkable that, of the seventeen instances of prohibited degrees which occur in that chapter, *eleven* are cases of affinity, and only *six* cases of consanguinity. There are nearly twice the number of cases of affinity compared with those of consanguinity. From this we are surely warranted to conclude, that affinity constitutes at least as valid a ground of prohibition as consanguinity. The general principle is thus made out, that affinity and consanguinity are equivalent; and it is, therefore, not without good reason that the Westminster Divines have declared, that 'the man may not marry any of his wife's kindred nearer in blood than he may of his own, nor the woman of her husband's kindred nearer in blood than her own,—(*West. Con.* chap. xxiv. § 4.)

4. *The prohibited degrees all take their rise out of one circumstance, namely, nearness of kin.*

Propinquity is the common root from which they all spring. Foundation is laid for this in what has been already remarked, that married persons are 'one flesh.' If so, *nearness of kin* cannot be affected by the question of affinity or consanguinity. In cases of the one description, as well as in those of the other, therefore, the law of prohibition is nearness of kin. The grand law on this subject is propounded Lev. xviii. 6, 'None of you shall approach to any that is near of kin to him to uncover their nakedness; I am the Lord.' That this passage refers to *marriage*, appears from the words 'to uncover their nakedness.' Its *universality* is expressed in the terms, 'None of you; to any.' The *ground* of universal prohibition is propinquity—'to any that is near of kin to him.' The *stringency* of the law may be gathered from the use of the word 'approach.' And the peculiar *solemnity* with which it is clothed, is brought out in the closing phrase—'I am the Lord.' This verse, then, may be looked upon as containing, what, in the language of modern legislation, may be called the *enacting clause* of the statute—the great principle by which all the succeeding clauses are to be explained. This principle is, that, on the simple score of nearness of kin, marriage is prohibited to persons between whom certain degrees of consanguinity or affinity subsist.

II. With these general principles before us, let us advance to THE PROOF, that marriage with the sister of a deceased wife is contrary to the Word of God.

1. *In the Word of God a man is expressly forbidden to marry his own sister.*

Lev. xviii. 9, 'The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, whether she be born at home or born abroad, even their nakedness thou shalt not uncover;' (see also Deut. xxvii. 22.) The argument from this passage is very simple. The verse distinctly prohibits the marriage of a man with his own sister; whether his *full* sister (the daughter of his father and his mother,) or his *half* sister (the daughter of his father or of his mother, by another marriage.) He is not to uncover the nakedness of such. But according to the third general principle, laid down, that affinity and consanguinity are equivalent, this law forbids, not less clearly, the marriage of a man with the sister of his wife. By that principle—a principle, as we have seen, which is in harmony with Scripture, reason, and common law—the sister of a man's wife is the same to him as his own sister; and, consequently, the prohibition which shuts him out from marrying the latter, shuts him out also from marrying the former. Consanguinity forbids his marrying the one, and affinity forbids his marrying the other—for affinity and consanguinity are equivalent. The general principle once admitted, there is no pos-

sibility of evading the force of the conclusion at which we have arrived—that the marriage of a man with his deceased wife's sister is contrary to this part of the Word of God.

2. *In the Word of God a man is forbidden to marry his brother's wife.*

Lev. xviii. 16, “Thou shalt not uncover the nakedness of thy brother's wife; it is thy brother's nakedness.” (See also Lev. xx. 21.) No law can be more explicit than that which is here laid down. Now, mark its bearing on the point in hand. This bearing may be exhibited in a two-fold form.

It may first be stated thus:—A man may not marry his brother's wife. If so, as, according to the second general principle, the sexes are convertible, a woman may not marry her husband's brother; if the man may not marry the woman, the woman surely is not at liberty to marry the man: the woman, whom a man cannot marry, cannot, of course, marry that man. Well, then, a woman may not marry her husband's brother; but a *husband's brother* and a *wife's sister* are precisely analogous relations—the only difference being that of the sexes. The sexes, however, are convertible; and, consequently, the law which forbids a woman's marrying her husband's brother, equally forbids a man's marrying his wife's sister.

Or, the case may be put thus:—A man, by the very terms of the law before us, may not marry his brother's wife. A *brother's wife*, however, and a *sister's husband*, are precisely analogous relations. It follows, the sexes being convertible, that the law which prohibits a man from marrying his brother's wife, prohibits a woman from marrying her sister's husband. But when a man marries his wife's sister, the woman must, necessarily, marry her sister's husband; consequently, the law which prevents a woman from marrying her sister's husband, shuts the man for ever out from forming a relation by marriage with his wife's sister.

The inference to which we are thus conducted is no way weakened, but rather confirmed, by the regulation which existed under the former dispensation, authorizing a man to marry his brother's wife under certain circumstances. Deut. xxv. 5, 6, ‘If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of a husband's brother unto her. And it shall be, that the first-born which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel.’ This law formed an exception to the general rule from which we have been arguing; but it, in various ways, confirms that general rule. It, first of all, shows that no authority less than that by which it was enacted could dispense, even for a time, with the obligations of the general rule. Then, the exception having been introduced for a particular specified purpose, supposes that, *in all other cases*, the general rule was binding. And still more, the specific object for which the exception was made having ceased to exist, the original law is left in full force, *without any exception whatever*. If these considerations fail to command concurrence in the permanent obligation of the law in question, we beg to call attention to the fact, that the exceptive law, of which we are speaking, did not merely *permit*, but *obliged* a man, in the given circumstances, to marry his brother's wife. If persons, then, will argue, from this exceptive law, for exemption from the original law on which we have been reasoning, their argument will carry them farther than they intend. It will not merely *permit* them to marry a deceased wife's sister, which is what they want, but it will *compel* them to do so; it will *oblige* every man, whose wife dies leaving a marriageable sister, to marry that sister; and this, we presume, will not always be regarded as either quite convenient or agreeable.

3. *In the Word of God degrees of affinity more remote than that of a wife's sister are prohibited.*

We solicit particular attention to this. It is a point to which great importance is attached. Indeed, we see not how it can be got over by our opponents.

Well, then, look at Lev. xviii. 14: 'Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife; she is thine aunt.' Here is marriage forbidden with an *aunt-in-law*. Look also at Lev. xviii. 17: 'Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; for they are near kinswomen: it is wickedness.' Here is marriage forbidden with a *wife's grand-daughter* (the daughter of that wife's son or daughter, by a former marriage,) that is with the man's *grand-step-daughter*. Now, what is the ground on which such marriages, with an aunt-in-law, or with a grand-step-daughter, are prohibited? Of course, agreeably to verse 6th, on the ground of propinquity—*nearness of kin*; and with regard to the latter of the two cases, this is especially noted in connexion with the prohibition itself—'for they are her near kinswomen.' But the parties in question, namely an aunt-in-law and a grand-step-daughter, are, let it be carefully marked, collateral relations of the *second* degree; while a wife's sister is a collateral relation of the *first* degree, one degree nearer than the others. And, if marriage with the former (the more remote) is unlawful on the score of nearness of kin, how is the conclusion to be resisted, that, *a fortiori*, marriage with the latter (the less remote) is unlawful also?

We have thus three separate arguments, any one of which had been sufficient of itself to establish the point in hand; but, taken together, they furnish satisfactory and irrefragable proof of this position—that the marriage of a man with the sister of his deceased wife is contrary to the Word of God.

III. But is there no OBJECTION to all this? Is there not a verse, somewhere in the chapter which has been so often referred to, which is understood to authorize such a connexion as that which we have found to be forbidden? The passage in question is certainly not to be overlooked in such a discussion as the present. Nor have we any wish whatever to keep it out of view. The very reverse, indeed, is the case; as we feel persuaded that, however stumbling it may appear at first sight to such as have not been led to examine carefully into its meaning, this only requires to be done to produce the conviction that it refers to a different subject altogether.

The much-vaunted text to which we refer is Lev. xviii. 18: 'Neither shalt thou take a wife to her sister (*marg.*, one wife to another,) to vex her, to uncover her nakedness, beside the other, in her lifetime.' On this passage we beg to remark:—

1. If taken in the sense attached to it by those who hold the lawfulness of marriage with a deceased wife's sister, it goes to legalize bigamy in every case, except in that of sisters. If a man is only prohibited from taking his *wife's sister* during her lifetime, it follows that he may take *any other woman* while his first wife lives.

2. Only two verses before, a man is forbidden to marry his brother's wife. This, as we have seen, supposes that a woman is not to marry her husband's brother. Is it possible that, with almost the next breath, the Lawgiver can be found neutralizing, nullifying, indeed, that prohibition, by giving his sanction to the formation of an exactly analogous relation, with only a simple change of the sex; this being all the distinction that exists between a *husband's brother* and a *wife's sister*? Is it to be supposed, that in one verse, we have a connexion of a particular kind forbidden, and in the next verse but one, a connexion of precisely the same nature fully authorized?

3. The marginal reading of the passage under consideration supplies the key to its meaning. Instead of the phrase, *a wife to her sister*, read, as in the margin of the common version, *one wife to another*, and the whole aspect of

the passage is changed. Its bearing is no longer on incest, which is the subject of the preceding verses, but on polygamy, of which it gives a pointed prohibition. This is confirmed by the manner in which the original phrase, which is of frequent occurrence, is translated in other parts of the Hebrew Scriptures. Its idiomatic meaning is *one to another*; by which words, or words of corresponding import, it is usually rendered. In some cases it is in the masculine form, in others in the feminine. When masculine, the words, literally rendered, would be, *a man to his brother*; when feminine, *a woman (or wife) to her sister*: but whether masculine or feminine, they mean, idiomatically, *one to another*. The authority of the most learned Hebrew lexicographers can be adduced in support of this. In the passage before us it is, of course, the feminine form that occurs. But the very same phrase, in the very same form, occurs in Exod. xxvi. 3, 5, 6, 17, where we read of the curtains being coupled *together one to another*; of the loops taking hold *one of another*; of the curtains being coupled *together* with the taches; of the tenons being set in order *one against another*. And also in Ezek. i. 9, 23, where the wings of the cherubim are spoken of as joined *one to another*, and placed *one toward another*; and, likewise, in Ezek. iii. 13, where we read of 'the living creatures that *touched one another*.' In short, the phrase in question occurs, in the Old Testament, thirty-five times; in thirty-four out of the thirty-five instances, it is idiomatically rendered by the words *one to another*, or words to the same effect. The thirty-fifth instance is that of the verse now under review, where it is given *literally* in the *text*, and *idiomatically* in the *margin*. It requires but that the textual and marginal readings be made to exchange places; *that* in the text being transferred to the margin, and *that* in the margin introduced into its place in the text, to secure perfect uniformity in the places where it occurs. Can any candid individual hesitate to admit that such transposition ought to take place? And, when it has taken place, what becomes of the countenance which the marriage of a deceased wife's sister is supposed to derive from the Word of God? It has vanished like a midnight dream.

4. Nor must we omit to notice the confirmation which the view we have taken of the meaning of this celebrated passage derives from the phrase 'to vex her,' which occurs in the verse itself. Are we to suppose that the only thing that can vex a married woman, is her husband's marrying her *sister*? Would his marrying *any other woman* not vex her? Such, certainly, contrary to all we know, is the conclusion to which we must come, if the view of this verse which we are combating, is taken. That her husband should marry her *sister* during her lifetime would vex her, of course—whether more or less than his marrying another woman, we care not to inquire—but certain we are, that his marrying *any woman whatever*, would inflict a pang more vexatious than language can express; and, therefore, we regard it as utterly inconceivable that the prohibition before us could ever be designed to be restricted to one small class of females. The view we take of it, by giving it a meaning commensurate of the sex, converts it into an interdict against polygamy in every form; and, at the same time restores to the reason assigned an import which finds its confirmation in the bosom of every virtuous female.

These remarks serve to show that the text in question has no bearing whatever on the point in hand. It belongs not to those cases of prohibition which come under the category of *nearness of kin*; the reason assigned takes it clearly out of this class, and places it in another, the generic feature of which is *vexing*. The conclusion, therefore, to which we had come, by a process of inferential 'reasoning out of the Scriptures,' stands unimpaired; and we regard ourselves as entitled to hold it proved, that THE MARRIAGE OF A MAN WITH HIS DECEASED WIFE'S SISTER IS CLEARLY CONTRARY TO THE WORD OF GOD.

‘Wherefore, come out from among them, and be ye separate, saith the Lord, and TOUCH NOT THE UNCLEAN THING; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.’

Practical Essays.

CONTROL OF THE TEMPER.—Who is he that says, he cannot help being angry, or sullen, or peevish? I tell him he deceives himself. We constantly avoid being so, when our interest or decorum requires it, when we feel near those who we know are not bound to bear our whims, or who will resent them to our injury; but what strangers will not endure, we cast upon our friends. That temper can be corrected, the world proves by thousands of instances. There have been those who set out in life with being violent, peevish, discontented, irritable, and capricious, whom thought, reflection, effort, not to speak of piety, have rendered, as they became mature, meek, peaceful, loving, generous, forbearing, tranquil, and consistent. It is a glorious achievement, and blessed is he who attains it.

But taking the argument to lower ground, which I do unwillingly, you continually see men controlling their emotions when their interest commands it. Observe the man who wants assistance, who looks for patronage, how well, as he perceives coldness, or hesitation, does he crush the vexation that rises in his throat, and stifle the indignation that burns for expression? How will the most proud and lofty descend from their high position, and lay aside their ordinary bearing, to earn a suffrage from the meanest hind! And surely those who lean on us, or on whom we lean through our pilgrimage, to whom our accents and our deeds are words, to whom a word may shoot a pang worse than the stroke of death; surely, I say, if we can do so much for interest, we can do something for goodness and for gratitude. And in all civilized intercourse, how perfectly do we see it ourselves to be the recognised law of decorum, and if we have not universally good feelings, we have generally, at least, good manners. This may be hypocrisy, but it ought to be sincerity, and we trust it is.

If, then, we can make our faces to shine on strangers, why darken them on those who should be dear to us? Is it, that we have so squandered our smiles abroad, that we have only frowns to carry home? Is it, that while out in the world, we have been so prodigal of good temper, that we have but our ill humours with which to cloud our fire-sides? Is it, that it requires often but a mere passing guest to enter, while we are speaking daggers to beings who are nearest to us in life, to change our tone, to give us perfect self-command, that we cannot do for love, what we do for appearance?—*Giles' Discourses on Life.*

GROWING IN GRACE.

“If you are growing more holy, you have more desire to conform to God’s holy law than formerly you had. You fear sin more. You watch your heart more closely. You strive more to ‘bring every thought into subjection to the obedience of Christ.’ You have more solicitude for your impenitent brother or sister than you used to have. You control your temper better than formerly. You mortify pride. You curb rising passion. You think more of God. You speak more about him. You commune more with him. You labour more for him. You are more willing to give back to him some of the things he has given you, for the advancement of his cause in the earth. Your love is with less dissimulation. You have a greater abhorrence of that which is evil. You cleave more earnestly to that which is good. You are more kindly affectioned to others. You are less slothful in busi-

ness, and more fervent in spirit. You have more relish for the strong meat of the gospel. You not only tolerate, but you find delight in contemplating those doctrines which were once almost offensive to you. You love more and more the place of Mary at Jesus' feet. And yet, it is quite possible it seems to you that you never were so great a sinner as now."—*Genesee Evan.*

THE ONLY QUESTION.

"It is in no superstition that we say, the only question to be asked on any doubtful course of action is, 'Will it please God? Is it for the honour of God?' This is what the Scripture calls "walking with God," and describes as the essential character of virtue. But the majority of mankind add to those questions, will it benefit myself? The statesman asks, Shall I lose power by it?—the merchant, Shall I lose profit?—the tradesman, Shall I lose custom? And this question is the master-key to the diversities of opinion on points which, to the unbiassed mind, are as clear as the sun."

Blackwood's Magazine.

Miscellaneous.

FOURTH REPORT OF THE SCOTTISH REFORMED PRESBYTERIAN SYNOD'S COMMITTEE ON MINISTERIAL SUPPORT.—MAY, 1850.

The simple and definite object contemplated by the scheme which your Committee has been appointed to carry into effect is—"That no minister in this Church shall have a smaller income than £100 *per annum*, with manse, and sacramental and travelling expenses." And the mode of realizing it is by operating, in the first place, upon such congregations (having 150 members and upwards) as are falling short of this, with the view of inducing them to come up at least to the *minimum*; and by proffering aid, in the second place, to weak congregations proportioned to their numbers, circumstances, and exertions, in order to elevate them to the same desirable position.

As the principles and regulations laid down for guiding the Committee's procedure have again and again been submitted to Synod, and received its sanction, it is not deemed necessary to recapitulate them on the present occasion, more especially as they will be incidentally developed in treating of the different classes of congregations.

Class first comprises such congregations as have 150 members and upwards, and in point of support are not below the *minimum*. These are twelve in all. When it is considered that at the commencement of the Committee's operations, there were only *six* congregations in this position, it cannot fail to be truly gratifying to all concerned, that the number has been exactly doubled in three years. Such an increase of self-sustaining congregations is well calculated to induce your Committee to thank God and take courage. Still, however, before taking leave of this class, they would tender with all affection and earnestness a word of warning and admonition. They beg especially to reiterate a suggestion previously thrown out—"That it were exceedingly desirable, that as many as possible of those self-sustaining congregations should aim considerably higher than the *mere dead level of the minimum*." "As a class, they contribute much less in proportion to their numbers and circumstances towards the support of the gospel, than the smaller congregations. And there are at the same time great inequalities among them. One for instance having 150 members, and another 400, give their ministers exactly the same sum. It must not be imagined that the Committee regard the *minimum* as an *adequate stipend*, or that they do not consider it to be the bounden duty of such congregations as are well able to do so, to support the gospel much more liberally. They would look upon it as a most unhappy result indeed, should the idea go abroad, that if a congregation

come up to the minimum, they have done all that is either required or expected of them, although the members, it may be, are not contributing upon an average more than the *half*, the *third*, the *fourth*, or even the *fifth*, of their brethren in smaller congregations." Such a line of conduct must have an injurious influence upon congregations themselves, by fostering and confirming mistaken views and unworthy feelings in regard to the important duty of honouring the Lord with their substance, and contributing towards His cause according as he prospers them—it is calculated also to weaken the hands and paralyze the efforts of small congregations, that are nobly exerting themselves to maintain among them the ordinances of grace. And it must be exceedingly discouraging, and even irritating to the minds of their own ministers, to think that no generous effort is made to afford them an adequate support. The moral effect must be very different in such a case, from that produced upon a minister labouring in a small but liberal congregation. Although doomed to do battle with poverty, he is cheered and sustained by the consideration that this arises not from the want of *will*, but from the want of *ability*, upon the part of his people; while the other is haunted by the painful and chafing thought, that his difficulties spring from culpable and selfish disregard of his comfort, than which few things are more directly calculated to wound the feelings and weaken the hands even of a good man.

In the second class, comprising those that have 150 members and upwards. and yet come short of the minimum, there are just two congregations. There is ground to hope, however, that there will very soon be a marked improvement on the head of ministerial support. "There is a peculiar hardship connected with such cases; for, by one of their general rules the Committee are precluded, in all ordinary circumstances, from advancing any thing out of the fund to those congregations. They rank, and properly rank among the self-sustaining class. And hence, if they decline giving at least the *minimum*, their ministers are placed in the painful situation of being worse supported than some that have much smaller charges." While at the same time their example exerts an injurious influence upon the whole church.

The third class comprises those congregations that have fewer than 150, and not fewer than 125 members.

This is the first of the aid-receiving class, and it consists at present of two congregations.

The fourth class comprises those that have fewer than 125, but not fewer than 100 members, including 5 congregations.

The last class of aid-receiving congregations, those having fewer than 100 members, consists of 11 congregations.

As there is considerable disparity in the sums offered to all the classes of aid receiving congregations, it is proper to remind Synod that this arises partly from some of them declining the first proposal, which would have brought them up to the minimum, thus rendering it necessary to make what is called a *reduced offer*, and partly from the greater liberality of some, in proportion to their numbers and circumstances, than others; while the exigencies of brethren in particular cases have not been wholly overlooked. It has been the anxious endeavour of the Committee to perform their duty faithfully and fairly, and they will be happy to explain any case that may seem to wear an anomalous aspect. It would be an easy matter, were sufficient funds placed at their disposal, and were they disposed to rush without discrimination to the accomplishment of their object—to elevate all the Congregations at once to the minimum: but it must be abundantly evident that such a course (even although practicable) would speedily prove most disastrous, as, instead of stimulating to exertion and liberality, it could not fail to generate a disposition of indolent and selfish reliance upon the general fund, than which nothing can be more subversive of all that is noble and generous. That ministers

should, in certain cases, suffer for a time, by what some may be disposed to regard as too stringent economy, is certainly to be regretted; but all experience proves that great wisdom and untiring vigilance are requisite to guard against abuse, where the administration of public funds is concerned. The experience and difficulties of the Apostolic Churches and Sister Churches in our own day, on this head, are fraught with lessons of significant warning.

At the same time it is worthy of special observation that, as a class, the aid-receiving Congregations contribute more liberally towards the support of the gospel, in proportion to their numbers, than any other. They generally give at the rate of £1 annually per member, and some of them greatly more, for the support of ordinances among themselves, besides their contributions to the general funds of the Church, as will be seen by a glance at the schedules appended to the previous reports. It may be regarded, indeed, as a fact fully established that, except in some very rare and peculiar case, when a Congregation contributes less than £1 per member for the support of the gospel, there is something faulty or defective either in their organization—their standard of liberality—or their teaching and training on this head. Now, were all the Congregations coming up to this very moderate and reasonable standard, which the smaller and poorer ones find no difficulty in reaching, a great and salutary improvement would be the immediate and happy result.

Your Committee feel greatly cheered in recording, with devout gratitude to God, the very encouraging and hopeful success of their labours. Somewhat less than three years ago, the entire Congregations, giving the minimum stipend and upwards, were *six*, whereas now they amount to *seventeen*, while several others are on the very verge of it, and almost all have been considerably elevated. With a corresponding measure of success during *three* years more, which may the Church's exalted Head grant, the object originally contemplated by this scheme will be fully and triumphantly realized.

It is well known to this Court and to the whole Church, that the Committee have hitherto been enabled to carry on their operations *exclusively* by the liberality of generous private friends in Glasgow, and a few others of kindred spirit in various congregations. While laid under lasting obligations of gratitude, however, by these excellent individuals, it has nevertheless been deemed quite inexpedient that a scheme in which the whole Church is so deeply interested, and which unquestionably, in point of importance, stands at the head of all her schemes, should continue longer to depend for its support and consequent existence upon the liberality of so small a number of persons; and, hence, it has been thought indispensable to endeavour to have it placed on a broader and more permanent basis. The Committee therefore unanimously resolved to solicit collections from all the Congregations of the Church in aid of the fund, on the first Sabbath of March last, or any other day, immediately before or after, that might be considered more suitable, and intimation was given accordingly through the pages of the *Scottish Presbyterian Magazine*, and also by circulars. Congregations were at the same time requested to transmit their collections forthwith to the Treasurer, that the state of the fund might be distinctly known before the meeting of Synod.

It rests with the Court, therefore, now to ascertain to what extent this request has been complied with, as the next financial year commences at Whit-sunday; and unless the Committee, about to be appointed, have funds at their disposal to meet the demands of the ensuing year, their operations must necessarily be impeded, if not for a time wholly suspended. The sum requisite is just about £300 per annum, and in the deliberate judgment of the Committee, the proper way of raising it is by a collection in all the Congregations on a specified day, and care must be taken to ascertain that every Congregation has had the opportunity afforded of making a collection for this object. No doubt it will be expected, as equity and generosity would

seem naturally to suggest, that the self-sustaining Congregations should contribute the larger proportion; but, at the same time, let the aid-receiving Congregations, and the vacancies, which have a still deeper interest in the matter, not fail to furnish their conscientiously-proportionable contingent. Thus the Apostle's grand principle in a kindred case, will be happily realized:—*For I mean not that other men be eased, and you burdened: but that there may be equality.*

Your Committee take leave to assure Synod of their strong and constantly increasing persuasion of the importance and necessity of vigorously prosecuting this scheme. The decent and competent support of the ministers of the gospel is founded in natural justice and the reason of things. "Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?" In these and similar cases, all admit that the man who devotes his time, strength, and energies, to the service of others, is justly entitled, in return, to suitable maintenance, and who will deny that the *gospel workman is worthy of his meat, or the gospel labourer of his hire?*

But the claim and obligation in this case are, moreover, of a peculiar and commanding character. "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" The blessing of an able and faithful gospel minister is above all computation and all price, and it is consequently most unworthy and ungenerous to grudge in return such a proportion of carnal things as would be deemed wholly inadequate as remuneration by mere worldly men, for far inferior talents and acquirements devoted to secular concerns! It is a strange and melancholy contrast to see the children of this world rewarding services done to them with *gold*; while the children of light, in return for the manna of Heaven, and the water of life, content themselves with casting *small copper* into the treasury of the Lord!

But the duty of competently supporting the ministers of the gospel is sanctioned and enforced farther by express Divine appointment. That the support of the Priests and Levites, under the former economy, rested upon the solid basis of Divine institution, is admitted by all. "Do ye not know that they who minister about holy things, live of the things of the temple? and they that wait at the altar, are partakers with the altar?" A very slight acquaintance with the Old Testament is sufficient to convince any one, not merely that the Priests and Levites enjoyed their portion by express Divine appointment, but that it was a sufficient, and indeed a very ample portion. No fewer than forty-eight cities were appointed for their residence; and for their ordinary support, they had the whole tithes of the land, and free-will offerings besides. But it may be thought, as the old economy has passed away, we have now nothing to do with the law in regard to the support of God's ministers under it. The passage just quoted, however, establishes the point that the principle of that law is still binding upon Christians, for the Apostle immediately adds, "*Even so* hath the Lord ordained, that they who preach the gospel should live of the gospel." *Even so*—that is, on the self-same principle and by the self-same decisive authority, according to which, those that ministered about holy things were to live of the things of the temple, and those that waited at the altar were to be partakers with the altar, is it ordained that they who preach the gospel should live of the gospel. This law stands unrepealed in the statute-book of heaven, its reference and obligation being merely transferred from the service of the tabernacle and the temple to the "ministry of the gospel." Nor is that all; for the Apostle here emphatically declares that it is an express *ordinance* of the Lord Jesus Christ, that they who preach the gospel should live of the gospel. It is not, "even so hath the Lord *permitted,*" or "*indicated,*" or "*recommended,*" but "*even so hath the Lord ordained,*" that they who preach the gospel should live of

the gospel." As a Divine ordinance, therefore, it rests upon the same elevated and stable basis with prayer, the preaching of the gospel, and the sacraments of Baptism and the Lord's Supper. Yes, it should be loudly proclaimed, and distinctly understood, that the support of the gospel ministry is not a gratuity doled out on the principle of an eleemosynary pittance; nor the more just and equitable reward of faithful and valuable services, but that it is an *express ordinance* of the Lord Jesus Christ, and hence equally binding upon the consciences of believers with any, even the most solemn observances of our holy religion. Let pitiful and niggardly professors, who make no conscience of supporting the gospel as God prospers them, know that this is a kindred impiety to unworthy communicating. That same omniscient Saviour, who inspects the guests at his table, sits as of old *over against the treasury* to take cognizance of the gifts cast into it. Might not those, therefore, who complain pathetically of deriving little comfort and improvement from ordinances, do well to reflect that one cause of this may be their *robbing God in tithes and in offerings*, in crossing the very threshold of his sanctuary? "Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap." "Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

These views and considerations are invested with peculiar significance and solemnity by the circumstance that at the commencement of your Committee's operations, fully one-half, it is believed, of the ministers of this Church were unable to live of the gospel, as our Lord hath ordained. Such a state of things, it will be admitted by all, was in the last degree improper and deplorable; and in labouring to wipe away this reproach from the Reformed Presbyterian Church, and place matters on a more satisfactory footing, the Committee feel conscious that they have been engaged in a good work. The minimum aimed at amounts to a bare competency—the smallest sum upon which a minister's family can, with the utmost economy, subsist—and the resources of the Church are amply sufficient, upon the most moderate calculation, to realize, and far more than realize, the object contemplated.

Nor must it be imagined that all that is involved in this scheme is the somewhat more adequate support and consequent improved efficiency of the present ministers of the Church. No, no—there can be no doubt upon the mind of any one who prayerfully considers the gracious promises annexed to *honouring the Lord with our substance*, and the solemn threatenings denounced against those who *withhold more than is meet*, that it would tend greatly to the temporal and spiritual prosperity of the members, were they devising more liberal things on this head. Let them thus prove God, and see whether, according to his own generous promise, he will not *open the windows of heaven and pour them out a blessing, that there shall not be room enough to receive it*.

Besides, the efficient maintenance of this scheme cannot fail to contribute towards securing an adequate supply of qualified young men to carry on the great work of the gospel ministry. The importance of this must be apparent to all. Under God, indeed, it seems to be the grand *desideratum* for promoting the best interests of the Church. Let young men of piety and talent know that, if they devote themselves to the work of the ministry, they will be supported—if they lay themselves out to preach the gospel, they will, as the Lord hath ordained, be enabled to live of the gospel, and you remove one stumbling-block out of their way. The difficulties and discouragements connected with this momentous work are sufficiently great in themselves, and especially in the estimation of those best qualified to undertake it, without having superadded the depressing prospect of a life-long combat with humble poverty. Nothing can be more incongruous than for a Church to set up a high standard of ministerial qualification, and parallel with it a low standard

of ministerial support. How long, O how long, will *the children of this world continue to be wiser in their generation than the children of light?* They know full well that high qualifications and low remuneration are incompatible; and the sooner that the Church pays some attention to the same very obvious truth, the better for all concerned.

Moreover, it is worthy of serious attention that this scheme is intended and calculated to facilitate the settlement of weak, vacant Congregations, and that it has already contributed, in some measure, towards this desirable object. If left wholly to themselves, vacancies of this description could not reasonably expect to obtain settled ministers, whereas, by affording them counsel, sympathy, and assistance, they are encouraged to aim at obtaining stated pastors, and the Church is thus strengthened and extended.

And finally, it is calculated to exert a favourable influence upon the grand missionary enterprise. When the *stakes* of the Church are *strengthened*, it necessarily makes way for the *lengthening of her cords*. The glaring anomaly is removed of sending forth individuals, and giving them competent support to preach the gospel to the Jews and to the heathen, while her pastors at home are quite unable to live of the gospel. Juster and sounder notions of Christian duty are diffused—when, instead of the maintenance of gospel ordinances at home being regarded as less important and less evangelical in its character than their extension to the wastes of heathenism, the very reverse is seen to be the case; and ministers are encouraged to urge forward the cause of missions when they perceive that the interests of religion at home are suitably provided for and appreciated.

Such being some of the immediate and obvious advantages of this scheme, the Committee beg confidently and anew to commend it to the enlightened and serious regards of the Church: and devoutly and prayerfully to the favour and blessing of her exalted and glorious Head.

PRESBYTERIAN THEOLOGICAL SEMINARIES.

THEOLOGICAL SEMINARY AT PRINCETON, NEW JERSEY.—The Professors of the Seminary are, Archibald Alexander, D. D., Professor of Pastoral and Polemic Theology. Charles Hodge, D. D., Professor of Exegetical and Didactic Theology. Joseph Addison Alexander, D. D., Professor of Oriental and Biblical Literature. James W. Alexander, D. D., Professor of Ecclesiastical History and Church Government.

The number of Students connected with the Seminary during the year has been 136. Scholarships, 33.

WESTERN THEOLOGICAL SEMINARY, ALLEGHENY CITY, PA.—The Professors of the Seminary are, David Elliott, D. D., Professor of Didactic and Polemic Theology. Alexander T. McGill, D. D., Professor of Ecclesiastical History and Church Government. The department of Biblical Literature is attended to by the other Professors. Number of Students, 46. Scholarships, —

UNION THEOLOGICAL SEMINARY, PRINCE EDWARD COUNTY, VA.—The Professors of the Seminary are, Samuel B. Wilson, D. D., Professor of Theology. S. L. Graham, D. D., Professor of Ecclesiastical History and Church Polity. F. S. Sampson, D. D., Professor of Oriental Literature, and Biblical Criticism. Number of Students, 13.

THEOLOGICAL SEMINARY OF THE SYNOD OF SOUTH CAROLINA AND GEORGIA.—(Located at Columbia, South Carolina.) The Professors of the Seminary are, A. W. Leland, D. D., Professor of Theology. George Howe, D. D., Professor of Oriental Literature and Biblical Criticism. Charles Colcock Jones, D. D., Professor of Ecclesiastical History and Church Polity.

NEW ALBANY THEOLOGICAL SEMINARY, INDIANA.—The Professors of the Seminary are, E. D. Macmaster, D. D., Professor of Theology. James Wood, D. D., Professor of Oriental Literature and Biblical Criticism. Rev. Daniel Stewart, Professor of Ecclesiastical History. Rev. Philip Lindley, D. D., Professor elect of Biblical Archæology and Church Polity.

RETURN OF THE MISSIONARIES TO NOVA SCOTIA.

Messrs. Clarke and Darragh, about to return to the field of missionary labour in Nova Scotia, would embrace the opportunity of acknowledging, with sincere gratitude, the very great kindness and attention of the brethren of the First Reformed Presbyterian congregation in Philadelphia, and of the First Reformed Presbyterian congregation in New York, since they arrived on their present visit. The visit, to both the older and the younger brother, has been one of the most refreshing and cheering character. To the brethren in Philadelphia and New York, the missionary brethren trust it has not been without satisfaction, and that to the missionary field itself their visit to the United States will be followed with happy results. They would add, that were the field in Nova Scotia better known to the church in the United States, its claims would be more fully recognised.

The missionaries, deeply concerned for the prosperity of the church and for the success of the important missionary enterprise in which they are engaged, do hereby solicit the prayers of the church in this country, that the pleasure of the Lord may prosper in their hands.

New York, Nov. 15, 1850.

ALEXANDER CLARKE,
WM. S. DARRAGH.

PROCEEDINGS OF A MEETING HELD IN THE FIRST REFORMED PRESBYTERIAN CHURCH, PHILADELPHIA, OCTOBER 28TH, 1850.

On Monday evening, October 20th, after the services usual in closing a communion season, which had been held by the congregation on the preceding Sabbath, a meeting was constituted for the purpose of hearing addresses from Messrs. Clarke and Darragh, in regard to the Mission in Nova Scotia and New Brunswick. After prayer by Rev. R. J. Black, the Chairman, Mr. J. W. Faires stated the object of the meeting, and gave a cordial welcome to both the respected missionaries. Addresses were then made by Messrs. Clarke and Darragh, which were listened to with great attention. Mr. George H. Stuart presented the following Resolutions, which were unanimously adopted:—

Resolved,—That, as a Congregation, we recognise in the Rev. ALEXANDER CLARKE a faithful and devoted ambassador of the Lord Jesus Christ—an unflinching friend of “Reformation Principles,”—one who has sacrificed much for the cause of sound evangelical truth and order in the Church of God; and we rejoice now to find that his abundant labours are already yielding a rich harvest, and opening up the way for more extended usefulness to the ministry of our holy religion. To God’s grace be all the glory.

Resolved,—That the Rev. ALEXANDER CLARKE and his young but zealous coadjutors, Messrs. Darragh and Gailey, in their mission work in Nova Scotia, are entitled to the Christian sympathies, earnest prayers and liberal support of the Reformed Presbyterian Church, with which they stand more immediately connected.

Resolved,—That we esteem it a privilege to have an opportunity of manifesting our regard to this cause on this occasion, when enjoying the happiness of a visit from the father and one of the sons of this mission—to the former of whom we feel, as a Congregation, under a debt of gratitude for his valuable and acceptable services, on the late, as on a previous, solemn communion season.

A collection on behalf of the mission was then taken up, and the congregation dismissed with the apostolic benediction, pronounced by Rev. A. Bowers.

We are glad to learn that the visit of the brethren has been most favourably received, and the interest of the Church manifested not only in words but in a handsome pecuniary contribution.

ACKNOWLEDGMENT.

The subscriber begs leave hereby gratefully to acknowledge the honour conferred upon him by the pastor and people of the First Reformed Presbyterian congregation of New York in procuring for him a life-membership in the American Sabbath School Union, by paying thirty dollars to the funds of the institution.

New York, Nov. 16, 1850.

ALEX. CLARKE.

REMEMBER THE SABBATH.—It is stated that two pious young men, on their way to the West, refused to take passage with some of their acquaintances on the steamer Griffith, because she sailed from Buffalo on the Sabbath. They went to the house of God; whilst others, to save expense, went on board the Sabbath-breaking boat. The boat was burnt, and between two and three hundred lives were lost; but those two young men were saved from an awful death, by *remembering the Sabbath day to keep it holy*.

EMPLOY THE PEN.—There is a marvellous power in writing down what we know. It fixes the thoughts; reveals our ignorance; methodizes our knowledge; aids our memory; and ensures command of language. "Men acquire more knowledge," says Bishop Jewell, "by a frequent exercising of their pens, than by the reading of many books."

EXPENSES OF DRINKING IN ENGLAND.—The value of the intoxicating liquors consumed in England, in a single year, amounts to sixty-five millions of pounds, or about three hundred millions of dollars. And not long since a Select Committee reported to the House of Commons, that habits of drinking occasion a loss to the wealth of the nation of one million of money for every six millions produced. Yet what multitudes are starving for a morsel of bread!

[For the Banner of the Covenant.]

Obituary.

REV. DR. M'INDOE, SCOTLAND.

The Scottish papers report the death of the Rev. Peter M'Indoe, D. D., Pastor of the Reformed Presbyterian Church, Kilmarnock, Scotland. His numerous friends and the admirers of his writings in this country will join with their brethren on the other side the Atlantic in their expressions of profound sorrow for his sudden removal, and their great respect for the memory of his personal character and public usefulness. Dr. M'Indoe was undoubtedly one of the first men in the Reformed Presbyterian Synod in Scotland, in which there are not a few "burning and shining lights." He wielded a powerful and elegant pen, and often employed it in defence of truth in general, and of the peculiar principles of the Reformed Presbyterian Church in particular. Learned, courteous, and discriminating, he conducted controversy without personalities, with an eminent regard for truth, and with a success worthy of the good cause which it was his great object to advance. In the various treatises and controversial pamphlets which he wrote, in the public documents which he prepared, in the periodical which he edited, and especially in his chief work, "*The Application of Scripture Principles to Political Government*," we always see the hand of a master. Dr. M'Indoe prepared for the pulpit with great care; and his preaching was sensible, judicious, and instructive. As a pastor, he was faithful, laborious, and beloved. As a member of the church courts, he was relied upon for his judicious counsels and calm judgment; and in all his

relations to the church of God and general society, he was a master workman. In him, the church under the care of the General Synod of the R. P. Church in the United States, has lost one of her best friends on the other side the ocean; and another admonition is given to his brethren in the ministry to prepare for rendering up their account to God. We add an extract of a letter to Dr. McLeod, of New York, from Mr. John McIndoe, his son. It conveys the particulars of his death, and in an affecting style of filial delicacy and affection. He writes: "I announce to you the death of my father, which took place at Troon, near Kilmarnock, on the morning of Monday, the 2d September. He was in the fifty-seventh year of his age, and thirty-second of his ministry. On the Friday before he died he spoke of you among a very few, and desired me to write you of his death when it should take place, as he considered you one of his oldest and most valued friends. For several months before, he had been seriously complaining from a severe bilious attack, from which he never recovered—his liver getting sadly out of order, and the functions of his body becoming much deranged in consequence. His medical men seemed perfectly at a loss to know what was wrong; and I believe it was to them what my father always said it was, a mystery. He was quite conscious till within a few hours of his death, and during his consciousness he was exceedingly resigned to his situation. He expressed himself, in a clear and decided manner, of his full reliance on, and belief in the Atonement as the alone ground of his acceptance with God. His was as peaceful a departure as was ever witnessed, and to the family it affords the greatest consolation. He has gone to a happier home to be 'ever with the Lord.' I hope you will excuse me for the way I have expressed myself, for I feel a delicacy in writing of my father as I would do of another." "Mark the perfect man, and behold the upright: for the latter end of that man is peace."

Ecclesiastical Proceedings.

ASSOCIATE REFORMED SYNOD OF THE SOUTH.

This Synod met on Monday, the 14th of October, in Head Spring Church, Newberry District, S. C. Its roll shows that there are six Presbyteries, with forty-seven Ministers, and thirteen Licentiates, in its bounds. At this meeting thirty-two Ministers, ten Licentiates, and twenty Elders, were in attendance. During the year \$726,98 were raised for the Domestic Missionary Fund; and \$3,258,97 were reported as in hand towards endowing a Professorship in the Erskine College, which is under the care of the Synod.

The leading subjects under discussion, and which seem to have excited very deep interest, were the lawfulness of Secret Societies, and of Marriage with a deceased wife's sister. The latter question had been referred to the Presbyteries at the meeting last year, in the following form: "Shall Sessions be authorized to receive a person who has married his deceased wife's sister into the membership of the Church, if, in their judgment, it be proper under the particular circumstances?" After hearing the reports of Presbyteries, and having an earnest discussion on this question, the Synod negatived it as follows—ayes 14, nays 34; and laid on the table till the next meeting a resolution of forbearance towards those who may "conscientiously dissent from this decision in the management of very peculiar cases."

In reference to Secret Societies, the Synod resolved: "(1st.) That we are opposed to all Secret Affiliated Societies. (2d.) That we earnestly and affectionately warn and advise all the members of the Associate Reformed Church of the South against all connexion with such associations. (3d.) That any member of the Church who shall hereafter connect himself with such a society, in the face of this friendly advice, shall be viewed as acting in an unfriendly and unbecoming manner towards the Synod and the Church. We likewise recommend that those members of the Church who are already in such societies abandon the same. (4th.) That the above resolutions are not to be construed as requiring Sessions to exclude such individuals from the Church."

In view of the distracted state of the political world, especially of our own country, and of the contrariety of opinion in Synod on the Marriage question, and of the necessity of Divine guidance on that as well as on other subjects, the Synod appointed the third Wednesday of January next as a day of humiliation, and fasting, and prayer.

This Synod appears in a healthful and active state. It is doing a good work, and doing it in earnest. The next meeting will be held at Bethel Church, Burke county, Ga., on the second Monday of October, 1851.

FIRST ASSOCIATE REFORMED SYNOD OF THE WEST.

In this Synod there are seven Presbyteries and seventy-seven ordained Ministers. The annual meeting was held on Thursday, October 17, at Mercer, Pa.; and forty-six Ministers, and thirty-two Elders, were in attendance. During the year a number of vacancies have been formed—young men licensed—licentiates called and ordained; and the general signs of prosperity in the cause of Christ are happily manifest.

The election of a new Professor in the Theological Seminary was postponed until next year. It was "particularly recommended to Presbyteries to guard against giving appointments to students of the fourth year, the fulfilment of which might be incompatible with their duty and interests as *students*."

After a somewhat lengthy preamble, Synod resolved—" (1st.) That we deeply deplore the guilt and shame brought upon our beloved country by the enactment by the National Legislature of the Fugitive Slave Bill. (2d.) That we recommend to the people under our care to memorialize Congress at its approaching session for the repeal of the Bill. (3d.) That as the Bill is evidently in conflict with the higher law of Eternal Justice, and as we must obey God rather than man, we earnestly entreat all our people not to accept or hold any office, in the discharge of which they may be called upon to enforce this bill, and to endure its utmost penalties rather than bring upon themselves the guilt, and upon their religion the reproach, of countenancing its odious requirements, by engaging in any way in enforcing its execution."

The Synod adjourned to meet in the First Church, Pittsburgh, on the first Thursday of September, 1851, at 9 o'clock, A. M.

The Jews.

SCOTTISH SOCIETY FOR THE CONVERSION OF ISRAEL.—For some time this Society has been in active operation; and after examining va-

rious parts of the world for a missionary station among the Jews, its committee have resolved upon a most interesting and important field in Northern Africa. The "United Presbyterian Magazine" says:—

"On the 4th of April, the annual meeting of this Society was held in Greyfriars' Church, Glasgow—Rev. Dr. King, President, in the chair. The Rev. J. Logan Aikman, the Secretary, reported that the Committee, after particular inquiry and patient deliberation, had fixed upon the Northern Coast of Africa as the field of the Society's operations. In Morocco, Tunis, Algiers, and other provinces in the north of Africa, about 900,000 Jews reside, among whom there is, at present, no missionary. They retain many of the customs of the ancient Jews, are mostly engaged in handicraft, not so fond of gold as some of their brethren in other countries, ready to converse on religious subjects, and willing to receive the Scriptures. The month of August was fixed for the departure of the Society's Missionary, Mr. Phillips, to Algiers, where the first station is to be opened. Another Missionary, Mr. Vice, a converted Jew, is to be engaged, who will accompany Mr. Phillips. The meeting was addressed by Rev. Hermann Phillips, Professor Thompson, of the Theological Academy, Glasgow, Mr. Sommerville, Mission Secretary of the United Presbyterian Church, Dr. Bates, and Dr. Robson. Dr. Kidston closed with prayer."

On Wednesday evening, the 7th of August, Mr. Phillips was solemnly ordained and set apart by the Presbytery of Edinburgh, of the United Presbyterian Church, to this great work; and it is understood that he has already left Scotland for the scene of his interesting labours.

Popery.

PROGRESS OF ROMANISM.—Dr. Wiseman, who was born in Spain, but has principally spent his life in England, and is regarded as in every respect an Englishman, has just received a Cardinal's hat from the Pope at Rome. He has also received the appointment of Archbishop of Ireland, and is under nomination as Archbishop of Westminster, a Metropolitan See. He has been a faithful servant of Rome for years past, and Rome rewards him well.

The *Roman Catholic Annual Register* for this year gives a list of seventy clergymen who have left the English Church, and embraced the Roman Catholic faith; and such are the encouraging grounds upon which the Pope and his advisers suppose the time has come for them to occupy the British mind with their system, that five new Bishoprics have just been created in the Anglo-Catholic Church. A correspondent of a New York paper, writing from London last month, says:—

"The nomination of Dr. Wiseman as Archbishop of Westminster, a Metropolitan See, will doubtless give rise to angry discussions in England, where the late Gorham controversy has greatly increased the religious zeal of both parties. Rome is making rapid strides in England; you would be astonished to see the number in black gowns and slouched hats to be seen walking about the London thoroughfare. It was but yesterday that I met a monk in the Strand with naked feet and sandals, telling his beads as he went on, seemingly unconscious of the busy and animated throng around him, who, however, I must say, took no notice of him. Rely upon it, you will hear more of this by and by."

Domestic Missions.

EXTRACT OF A LETTER FROM OREGON, DATED

Vancouver, July 1st, 1850.

We reached this place on the 22d of last November, well drenched in rain, for we had not seen a dry day for two weeks before we arrived; and every thing we had was wet, except our books. When we came to the Dalles the season was too far advanced to cross the Cascade moun-

tains, so we had to build a raft to carry our wagon to the Cascade Falls. We reached the falls without much difficulty, and hired two Indians to take our trunks and ourselves in a canoe to Vancouver. One of these Indians is a preacher of the gospel. He was instructed by Mr. Perkins, whilst he resided at the Dalles, I believe. Christianity has done him good, but he needs to learn more of it. He would have taken every thing we had, and wanted more if he could have gotten it.—I spent the winter without doing much work, and in the spring I put in a small crop of potatoes, cabbage, peas, onions, and oats, which all look very well. My crop is on the Willamette, four miles from its mouth, and twenty miles from Oregon city. We moved from there last week to where we now reside. Mr. Switzler, with whom we now reside, came to our former residence to employ me to teach the children of his district.—He offered me from twelve hundred to fifteen hundred dollars, and a free house and garden for one year. When he found I was bent on a trip to the gold region, he invited my wife to stay with them whilst I was gone. His wife also came and made us promise to move there before I left. We did so, and next week twelve of us will start for the De Chutes river, where gold is said to be found; and if we fail there, we will go on to the Spokon country, which is about four hundred miles from here. This is the best country for a poor man I have ever seen. I landed at Vancouver without one cent of money, and had to borrow fifty cents to buy bread for supper; and before I got to work was one hundred and thirty dollars in debt; that I soon paid off, and earned plenty more, although I have not been at work more than half my time. The Indians are wasting away, and will soon become extinct. There are, perhaps, twelve or fifteen tribes within the bounds of the white settlements; and some of these have not more than twenty persons in the tribe. The white man carries death to the Indian wherever he goes. He teaches him vice, but not virtue, and the red man becomes extinct.

Dr. Whiteman must have improved the condition of the Sioux and Nez-Perces tribes very much. I saw one of the latter tribe who could write his name. He lamented the death of the Dr. very much. We found the Sioux very friendly when travelling through their tribe. We found Otter Skin, one of their chiefs, some eight miles from his wigwam. He travelled with us to his house, where we encamped for the night, and were visited by all the Indians in the vicinity. Here we were not a little disappointed. All the Indians we had seen before, and the Snakes particularly, were the greatest beggars we had ever seen: these asked for nothing. The chief stayed until all were gone, and told us not to be uneasy about our stock; we would find them all in the morning. Our company consisted of seven persons the most of the way from Fort Hall, and yet we got along as well as if we had numbered one hundred.

At the De Chutes river we hired a pilot to ride before our wagons, to show us the ford, for which we were to give a shirt for each wagon. When we started into the river, the Indians crowded around our teams, each trying to render some service, and to me they were a great injury. When we reached the shore, every one claimed a shirt. All the shirts we had would not have paid them what they thought they were entitled to. We gave the pilot a shirt for each wagon, and drove on, showing them that we were armed if they should persist. Their chief followed us to our noon camp, and took dinner with us, and all was well. He

came down with one hundred head of horses last week, sold them, and returned yesterday. One of our mess went with him to trade for horses for us in his country, and meet us at the Dalles.—I have filled up so much of my paper, that I will not have room for a description of the country. I will leave that for my next. The timber is mostly cedar and fir: of the last there are three kinds—red, white, and yellow. I have measured fallen trees two hundred and forty feet long; and some are said to be three hundred feet. You can form no idea of the size of it until you banish from your mind the black-jack of Illinois. Game is plenty; of the feathered tribes we have ducks, geese, and swans, in the winter season, all very numerous. They come here to winter. Deer are not as numerous as they were in Illinois. Wolves very plenty. Some panthers and tigers. Bears and elks in the mountains. Fish of various kinds abound in our streams, the best of which are sturgeon and salmon: the last named innumerable. They are the principal food of the Indians. We pay twelve dollars per barrel for them. The Hudson Bay Company put up a great many every year. I am glad to learn that you intend to visit Oregon. I expect to return home on a visit. We will come out together. Now for the prices current. A horse from one hundred to two hundred dollars. A cow and calf, one hundred dollars. A yoke of oxen, two hundred dollars. Fresh pork, twenty-five cents per pound. Beef, fifteen cents per pound. Butter, from seventy-five cents to one dollar. New potatoes, ten dollars per bushel. Peas in the pod, five dollars. Flour in Vancouver, forty dollars per barrel; in Oregon City, twenty-five dollars. It rose in Vancouver in one day twenty dollars on the barrel when they heard the news from De Chutes and Spokon, and yet no one knows whether the diggings will pay.

I have just returned from Oregon City. On my way home I met the Columbia, the first steamboat on our western waters. She is a small craft, but may do for a beginning. Three more are expected. When they all get under head-way, travelling will be easy.

Foreign Missions.

A VISIT TO HURDWAR.

[Continued from p 330.]

Mr. Caldwell and I, assisted by two Catechists, were the only members of our mission present, and indeed the only missionaries, with the exception of Mr. Thompson of Delhi, Mr. Caldwell's father-in-law. I suppose you already know a little of Mr. Thompson;* but I will here introduce you to him a little more fully. As a linguist he stands almost unrivalled, if at all equalled, by any of the whole missionary corps. He is a perfect master of the principal languages of North India, and the ease and fluency with which he addresses the Hindoos in their mother tongue, as well as his thorough knowledge of native character, manners and customs, render him a most valuable missionary. As an author, too, he is well known, and his Hindoo Dictionary is generally considered a masterly production. He is now the oldest missionary in these regions. It is thirty-one years since first he preached to the Pilgrims at Hurdwar, and has been here every year since, except five years spent in Bengal. He was the first missionary who visited Hurdwar, with the exception of Mr. Chamberlain, who was there once or twice. Although

* Our readers will have seen with regret, the intimation in our last number of the death of this excellent man.

now an elderly man, and after so long a career of most laborious application to business, he still possesses the vigour of youth. You will meet him at the Méla, jostling his way through the densest portion of the crowd, at the hour of noon, under a scorching sun; or you will find him close by the Ghát, in the centre of a listening throng, earnestly engaged in his labour of love, and you will at once perceive by the straining attention of the hearers to every word he utters, that they recognise in him a master of their own native tongue. During the recent Méla I was much in his society, and the impressions he then made place him high in my estimation. I have met no man yet in this country so thoroughly conversant with the social condition of the people of Hindustan. If any of your honour-conferring colleges ever think of selecting a member of our brotherhood as the object of its favours, I think they could not make a better choice than the worthy "Father Thompson," as he is familiarly styled among our missionaries. I am sure, if our Baptist brethren in America knew that they possess so worthy a representative in these parts, they would not fail to "do him honour." Excuse this digression. I deem it necessary as a correct introduction to one who is a constant co-labourer with our missionaries at Hardwar. We arrived there on the 2d of this month, and remained till the evening of the 10th. During the first three or four days the people did not seem disposed to come to our tent, and we were obliged to go to them, wherever they could be found; but for the last few days the tent was constantly crowded the whole day; sometimes the number exceeded five hundred. The audience, however, is not always composed of the same individuals, for they keep constantly coming and going. I was chiefly engaged in distributing books, as my knowledge of the language is not yet sufficient to give me courage to venture upon a set address before such an audience; besides, mere Urdú seems of little use at Hurdwar, where, to be appreciated, the addresses must be in *Hindu*. Mr. Caldwell speaks Hindú well, and did not spare himself at the Méla. The catechists, too, were of very great use. There were also abundant opportunities for conversations with individuals and groups, in which I could take a part, and which afford an opportunity for usefulness. We distributed a great many books to those who could read, chiefly in the Hindu and Panjabi languages. The station occupied by our tents is about a mile from the principal place of bathing. We have occupied this spot for many years, and our right of possession is becoming universally acknowledged. It is the best place we could pitch upon for our work, though not, in many respects, the most comfortable. We suffer chiefly from two causes—*heat* and *flies*; the former is owing to the entire want of trees to shade our tent, and the other from the quantity of horses around us, brought here for sale. Notwithstanding these inconveniences, we prefer this spot to any other, even where these might be avoided to some extent.

Hurdwar itself is a mere village, and but for the annual Méla and constant pilgrimages, would dwindle to nothing. There are a great many fine temples and houses built for the accommodation of pilgrims. These are built chiefly of stone, found here in great abundance. The principal stream of the Ganges does not pass the grand bathing Ghat. An island about half a mile in breadth separates it from the other. The stream that passes the Ghat is gradually becoming less, and but for the artificial means employed by the Brahmins to turn into it a sufficient

supply for the purpose of bathing, it would become completely dry at this season. The deepest part of the *Brahm Kúnd** did not cover the bathers far above the knees, whereas, some years ago, it covered them over-head. Thirty years ago, at the "Coom," several hundreds of men, women and children were drowned and crushed to death at this place, in the general rush that took place on the great day of bathing. In consequence of this, the "*Company*" constructed a splendid stone ghát or landing, down the steps of which the crowd can now go with more safety; yet still, unless care be taken, there is danger of the pressure from above overcoming and trampling to death those below. The day we left, the magistrate informed me that two deaths had been reported that morning, and we expected to hear of more when the rush would take place that evening, at 7 o'clock.

As you approach the Ghát, you are carried along by the living crowd, and often completely *jammed* by meeting with an opposing current. A European, however, generally fares better than a poor native, on these occasions, as the respect paid to his character, or rather his person, prevents the natives from coming in contact with him, *if possible*. At the entrance to the Ghát, you have an instance of the way in which the Honourable Company engage in no very honourable employment. There is the Company, in the person of a *Ghoorka sepoy*, *barefooted*, with a long bamboo in his hand, inflicting summary punishment upon the *heads* of those unfortunate wretches who may happen to step over a *certain line* with their *shoes on*. All beyond this limit is *holy ground*, and the *Honourable* the Company's Government deem it right and proper to teach the *ignorant Hindoos* due respect to the requirements of their *own religion*. When will the Government of this country learn to let Hindooism alone, and allow it to stand or fall by its own merits? Yet the two greatest places of pilgrimage in India—the temple of Juggernaut and Hurdwar—bear witness to the *pusillanimity* of the English power in this land. At both these places is the Company's power prostrated before Hindoo superstition.

[To be continued.]

EXTRACT OF A LETTER FROM REV. J. S. WOODSIDE, DATED

Saharanpur, June 25th, 1850.

REV. AND DEAR SIR,—Your very welcome and interesting letter of April 1, was received just two months after date. I was much interested in the important and varied information it contained.

You may think, in America, that we have little use for papers, pamphlets, &c.; but I do not think this the case. I think, except we get some information of what is passing at home, we will lose interest in our own work here. I am sure I never receive a letter or paper from home, but after reading it I begin again my labours with double energy. It revives my spirits, and lets me know that I can still have communication with dear friends on the other hemisphere.

We are now very anxious to get the news of the Synod's proceedings. I hope there were no breakings in among you. I trust that order prevailed, and that harmony remained unshaken. When will brethren indeed dwell together in love, as sons of the same Parent and heirs of the same inheritance?

* The well or fountain of Brahma.

Editorial.

A MISTAKE—DAY OF THANKSGIVING.

By a great oversight, the day appointed by General Synod to be observed for *Thanksgiving*, was referred to in our last number as a day of *Fasting and Humiliation*. We hope that this mistake, which has caused us much regret, will not result in any general error, as our ministers and licentiates, should their memories have failed, will have been led to correct it by referring to the "Report on the Signs of the Times," in the Minutes of Synod, containing the causes of fasting and thanksgiving, and generally read when these days are observed. We have endeavoured to issue this number of the Banner in time to reach our most distant subscribers before the day specified, and therefore now mention the 28th of November as the day appointed for thanksgiving. As in most of the States the civil authorities recommend the observance of some day for this purpose, the act of Synod provides that the day thus appointed, or any other found convenient, may be observed.

DOMESTIC MISSIONS.

The *First Sabbath in December* has been appointed by the Board of Missions as a day on which it is recommended that a collection for Domestic Missions should be taken, in every congregation throughout our church. The statements which have been published in the Banner from time to time, must have convinced every one how important and how promising is the field presented to our efforts. The means to sustain the missionaries, who are labouring with so much assiduity, are very scanty. It is, we suppose, generally understood that Domestic Missionaries are authorized to draw upon the Board for the deficiency when their receipts from the places in which they labour amount to less than the *per diem* allowed by Synod. A number of such drafts have been made, which have been met as far as the funds of the Board permitted, but we regret to say that a *large sum is yet unpaid*. As the work in which they are engaged is indeed toilsome, often painful and dangerous, and always self-sacrificing, we feel sure that there will be a general desire to provide adequately for their pressing wants. A number of our Domestic Missionaries have devoted, not merely their own labours, but the hardly-earned resources they may have been able to obtain by other labours in previous years. They seek only for a competency—they have devoted themselves to the work of the ministry, and it is not too much to ask that they be sustained while engaged in it. While they are ministering at the altar, they should live by the altar. We hope that every minister and every probationer will bring this subject before the congregation he may address, either on the day specified or at any time soon after, if thought more expedient, and that the amount thus raised will be duly transmitted to the Treasurer of the Board.

LIBRARY FOR THE WESTERN THEOLOGICAL SEMINARY OF THE REFORMED PRESBYTERIAN CHURCH.

By the notice published in our October number, our readers have been informed that the Western Theological Seminary, which was instituted at the late meeting of General Synod, will shortly commence its operations. We are happy to learn that its prospects are very encouraging, and we hope it

will receive the cordial support of our entire church. We have been informed that a library for the use of the students is very much needed, and subscription papers have been sent to various congregations soliciting the means to procure a suitable collection of books. The amount considered necessary is one thousand dollars, and were every member of our churches to contribute even a *quarter of a dollar*, much more than this could be raised. It is very desirable to have the amount which may be relied upon ascertained by the end of the year, as there is at present a favourable opportunity to procure the books by means of a former student who is now in Europe. We commend the object to the attention of all the members of our church, and hope it will receive hearty and universal encouragement.

MISSION TO NOVA SCOTIA AND NEW BRUNSWICK.

We mentioned in our last number that Rev. A. Clarke, of Amherst, Nova Scotia, was then on a visit to the United States. Shortly after, we had the additional and very great gratification of meeting with his youthful coadjutor Mr. W. S. Darragh, who had also come to attend the fall meeting of the Northern Presbytery. We have been happy to find that the younger brethren view their field as highly important and exceedingly encouraging, while they express the greatest regard, affection, and confidence towards the senior missionary, who also speaks of them in terms of high commendation. Calls from Goose River for Mr. Darragh, and Chimoguee for Mr. Gailey were presented at the late meeting of the Northern Presbytery. Mr. Darragh being present, accepted the call made for his services, and has been ordained to the office of the holy ministry. It is understood that Mr. Gailey will accept the call from Chimoguee, and Mr. Clarke and Mr. Darragh as a commission of Presbytery can attend to his ordination and installation. Thus it will be seen that while at the commencement of this year but one minister of our church was found in that interesting region, and he broken down by excessive labour and debilitated health, three are now placed there, all able and willing to blow the gospel trumpet—the older missionary having regained his health, and younger brethren, who went to his assistance at so critical a juncture in our ecclesiastical affairs there, having now been called to take part in the ministry, and as sons with a father to labour with him in the gospel. In view of all, may we not exclaim, “What hath God wrought?”

CLOSE OF THE VOLUME.

With this number we close another volume of the Banner, and we feel that it would be improper to neglect the opportunity to express our thanks to the friends who have given us their aid and encouragement, and our regret that the pressure of many cares has prevented us from making the publication more worthy of their favourable regard. Our simple object has been the glory of God and the good of his church, and although we are deeply sensible that we have come far short, yet we are not conscious of intentional error. As the magazine has been viewed by us as the organ of the whole church, its pages have always been open for the discussion of any subject connected with its operations, even if presenting views in which we might not personally concur. We hope such arrangements will be made as will render our next volume more valuable and useful, and earnestly solicit such as hold the pen of the ready writer to furnish articles for our pages, and all our friends to exert themselves to extend our circulation.

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